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Light:

A Journal of Psychical, Occult, and Mystical Research.

LIGHT! MORE LIGHT! —Goethe.

"WHATEVER IS NOT MANIFEST IS LIGHT." —Paul.



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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

"M.A. (OXON.)"

We regret to have to state that the expressed intention of our esteemed contributor to resume "Notes by the Way" in the present issue must be deferred. Rheumatic pains, flying about the body ever since his fall, have developed into a severe attack of rheumatic gout, which finds his enfeebled system an easy prey. He is confined to his bed, suffering great pain, and quite unable to attend to anything.

PAPERS OF THE LATE MRS. HOWITT WATTS.

(Continued from p. 536.)

[Among the papers of the late Mrs. Howitt Watts was a little MS. volume, which she used to call "The Brown Manuscript." This she believed to have belonged to the late Robert Chambers. It contains stories of somnambulism, second-sight, clairvoyance, trance, vision, and ghostly visitation. They were probably collected by Mr. Robert Chambers, and, on Mrs. Watts' lamented departure, I received them for publication in "LIGHT." This was her intention had she been able to carry out her desires.—"M.A. (Oxon.)"]

VIII.

VISION OF THE TWO WIVES.

Mr. Oliphant, formerly one of the arbitrators in Lloyd's in London, was a gentleman of great respectability and of good fortune. He was a Highlander by birth, distantly related to Lord Oliphant. At times he used to amuse his friends by recounting histories connected with the superstition in the Highlands. By the grave manner in which he recounted them it was evident that he himself had faith in the strange gift of the Highlanders.

Mr. Oliphant was married to a lady of most attractive manners and amiable disposition, and who possessed many accomplishments. She, having a strong mind, was consulted by her husband upon all his private affairs. He had the misfortune to lose this lady after a very short illness. This misfortune so much affected him that for some time he was quite unfitted for business.

Some months of his widowhood having elapsed he was one night lying awake in his bed, when he saw—according to his own declaration—the figure of his wife enter the room. She was attired in black; with her came another lady attired in white, like a bride. To this lady the phantom of his wife directed his attention by pointing toward her.

The two figures glided towards a door opposite to the one by which they had entered, and left the apartment.

Mr. Oliphant sprang up, and, running to the door by which the ladies had vanished, called his wife by name, but he saw no one there. A nephew of Mr. Oliphant's who was staying in the house, hearing his uncle call the name of his wife, and open the door, ran into the passage, where his uncle related to him the strange vision which he had just had.

This circumstance revived the grief of Mr. Oliphant and in a short time he appeared to have lost his reason, and also, it seemed, his affection for his wife's memory, for he immediately set off travelling, in search, he declared, of the new wife whom he that night had seen in vision.

He visited Scotland where the connections of his family resided. When his relatives saw him they determined to follow him to Edinburgh, in order there to place him in confinement.

Two nephews followed him to Edinburgh, and for two days sought him in vain. They then met accidentally their uncle in a carriage with a lady seated beside him, —both being dressed in light-coloured apparel. Mr. Oliphant recognised his nephews, stopped the carriage, alighted with alacrity, warmly greeted his nephews, and with the ceremony of a finished gentleman presented them to his wife, to whom he had been married the previous day.

His conversation was perfectly sane. He took his nephews to a furnished house which he had hired, and where everything was found in perfect style and order.

During the course of the evening, when in the drawing-room with the bride, one of the nephews learned from her that she had met Mr. Oliphant at the English Chapel in York-place, as she was leaving, after the marriage of one of her relations. To the surprise of the wedding party, Mr. Oliphant accosted her, saying, "Madam, I have been seeking you ever since my dear wife introduced me to you," after which he burst into tears.

Mr. Oliphant's comportment had been so frank and genuine that he had interested the gentlemen present, and he had been invited to return home with the bridal guests. That evening he told the history of his vision to the lady whom he had thus arrested, and implored for an immediate marriage. Mr. Oliphant being known to persons of high respectability in Edinburgh, all inquiries were answered in a very satisfactory manner and the result was their immediate marriage.

At the time of the marriage, and also when his nephews thus visited him in Edinburgh, he appeared perfectly in his right mind, and they sincerely hoped that all would be well. Within a few weeks, however, both his nephew and his wife felt that it was not safe for him to be at liberty, and he was placed in the establishment of Mr. Hughes. There I have spent many an evening with him. In his apparently sane moments I have repeatedly heard him relate the history as here written by me.

His second wife never saw him again. He died at an advanced age.

He asserted repeatedly to me that the lady whom he married as his second wife was not only the same person whom he had seen with the figure of his first wife, but that she wore, when he met her at York-place, the same dress in which he had beheld her that night. He regarded this as an instance of the second-sight of the Highlanders.

(To be continued.)

SECULARISM AND SPIRITUALISM

[This article is written by one of the ablest exponents and defenders of Secularism in this country, to whom we give a hearty welcome as a contributor to "LIGHT." Reverent criticism, no matter from what source it comes, can, we believe, only result in benefit to Spiritualism. Moreover, it is well, at times, to be able to see ourselves as others see us. "Sidney Short" is, of course, only a *nom de plume*, assumed for reasons explained to us, which are perfectly satisfactory.—Ed. of "LIGHT."]]

It is most interesting to trace the growth of religions, and institutions, and to see how they illustrate and confirm the opinion that the principles of evolution which have been discovered in the worlds of animal and vegetable life are of universal application. The laws of development (which are often summed up in the one word, evolution) are as binding upon the individual as upon the race, and it only needs the exercise of sufficient care and patience to discover in any particular case that the changes which occur are in conformity with such laws.

Isaac Taylor wrote on the "Natural History of Enthusiasm," but I do not recall any attempt yet made on the Natural History of Conversion.

This field also will be worked in due time, but, meanwhile, we should try to keep the ground clear from unnecessary weeds, which will, if left unchecked, become a mass of unnecessary entanglement.

Conversion means always a turning from and turning to. It does not mean an increase of knowledge, but the adopting an opinion which is incompatible with that previously held, and therefore the abandonment of such previously held opinion.

A few examples will at once make this clear.

If increased study produces the conviction that monarchical institutions are better than republicanism, the man so convinced is converted to monarchical views, and if his views had been altered in the opposite direction he would have been converted into a Republican.

If he had held protective tariffs to be beneficial and therefore necessary, he would, if convinced that Free Trade was preferable, become a Free trader. He would have been converted from a Protectionist to a Free trader.

If the Protectionist had from study become a Republican, it would not be correct to describe him as converted from Protection to Republicanism, for Republicanism does not necessitate the abandonment of Protection.

Conversion only takes place when a man changes his way of action in the prosecution of the same pursuit, or alters his views respecting one and the same group of mental ideas.

If a physician is converted to Homœopathy he adopts a different method of attacking disease, and if a politician is converted to the doctrine of Free Trade, he changes his view respecting one problem of political economy.

Now we would ask—Can anyone be converted from Secularism to Spiritualism? I consider it impossible. Can anyone be converted from vegetarianism to *Præ-Raphaelism*?

Every one will see it would be impossible. Both are impossible cases, and for the same reason—they do not refer to changes of action in the same pursuit nor change of view respecting the same group of mental ideas.

The recently reported conversion of Mr. G. Chainey to Spiritualism leads me to attempt to put clearly before Spiritualists the principles of Secularism, and to shew that both views may be right and that they are not incompatible with one another. If a Secularist becomes convinced of the genuineness of the phenomena of modern Spiritualism, and accepts some of the most important conclusions, he need not therefore abandon any of the principles of Secularism nor cease to lecture from its platforms.

What does Spiritualism teach? If I at all rightly under-

stand its lessons, they are chiefly *two*. The first relates to an extension of the views of matter, or to a different way of viewing phenomena from that which is adopted by the materialistic school. This clearly cannot contradict, nor be contradicted by, any principle of Secularism. The second lesson relates to the extension of personal, individual existence beyond that catastrophe which we call death.

Spiritualism, then, relates to speculative views about another life; while Secularism relates to conduct in this present life.

A man's speculative views of a possible future life may be changed without necessarily altering his views as to the conduct of the present life.

He may, on the other hand, change his views respecting morality or conduct in this life without changing his views about any future existence.

Of course he may change his views regarding the present and the future, but in that case a double conversion takes place.

It may be suggested that in these matters we are only quibbling with words—but not so, for we have only to put a clear image before us of some physical changes to see the exactness of our reasoning. Perhaps the simplest image would be when red discs and white discs and red squares and white squares are used as signals.

The red disc may be exchanged for a white one, or a red square may be substituted for the red disc. In the first case there is a change of colour, and in the latter a change of form.

It would be meaningless to say the red sign was changed for a square sign, and if such words were used they indicate that in the speaker's mind the roundness of the sign was present though only the redness was expressed.

We may let white colour stand as a sign for Spiritualism, and red colour for Materialism, round surface for Secularism, and square surface for religious authority—we then see that we may have Secularism with either a spiritualistic or a materialistic colouring, and religious authority with either a spiritualistic or materialistic colouring. We at the same time see why Secularism can be exchanged for religious authority and Materialism for Spiritualism—and why it is impossible to be converted from Secularism to either Materialism or Spiritualism?

The interest of this subject to my mind comes from my belief that Spiritualism may be true, and my strong conviction of the necessity for the spread of Secularism, and my dread of the mischief which results from the teaching of religious authority.

If, having achieved freedom of thought, we add to our knowledge some truths of Spiritualism, we shall have one joy which fuller knowledge brings; but if we allow our minds to be enslaved by new chains forged by Spiritualism out of the links of the so recently shaken-off superstitions, our last state will be worse than our first.

"The doer, not the dreamer, breaks the baleful spell
Which binds with iron bands the earth on which we dwell.
The brow of wrong is laurel-crowned, not girt with shame,
And love, and truth, and right, as yet are but a name.
Oh dreamer, wake! your brother man is still a slave;
And thousands go heart-crushed each day into the grave.
From out time's urn your golden hours flow fast away;
Then dreamer, up! and do life's work while yet 'tis day."

SIDNEY SHORT.

PROPHETIC VISION.—The *Religio-Philosophical Journal* gives this from a correspondent:—"The following is a family tradition, as having happened to my ancestress, Mrs. Fell, about the end of the last century. Her husband was an officer in the British navy. It was in the time of the war with France, and he was away on service. She lived in London. While sitting with her infant and nurse, she had a vision of her husband's head passing before her, his eyes gazing upon her. In due course the news came of his having been killed in action; a cannon ball had taken off his head. The event coincided with the time of her vision, of which she had taken a note."

ON FACTS OF THE DIVINING ROD.

III.

Dr. Ashburner, in further exemplification of the relation between the odic effluence from human hands, demonstrated by the experiments of Reichenbach, and that from branches of trees, demonstrated as we have already seen, relates the following instructive cases:—

My patient Mrs. G. has a maid, Harriet P., who is highly sensitive, easily succumbing to the mesmeric force. I found her a good subject for experiments with the hazel and whitethorn. On a stick of either being presented to her, she took hold of it with avidity, and in less than a minute passed into the mesmeric sleep, denoting that the effluence from the stick had induced a tonic state of the nervous system and even a spasmodic state of the muscles, rendering it difficult to loosen the stick from her grasp.

The hazel and whitethorn induced the same phenomena in other patients; in two of them, a stick of either being held towards them, with the end upwards which is upwards in growing, it exerted such a force upon them that they seized it with both hands; one of them would run after it, and getting hold of it would appear supremely satisfied, soon passing into the tonic state of sleep; but if it were turned before she reached it, tapering end downwards, it exerted a repellent force, and she made gestures of repugnance.

If while one of these sticks was being held by any of these patients, the upgrowing end upwards, a piece of gold, or the pointed end of a rock crystal, were applied to it, the stick would be hastily dropped, with the exclamation that it was hot. A male patient, who had been several times put into the mesmeric sleep by passes, on holding successively pieces of these sticks, felt with each a tendency to sleep, and a sensation of heat.

Another patient, Susan L., highly sensitive, while in the sleep-waking state, exclaimed that she saw "a shower of fine little sparks" come from a piece of hazel which happened to be in my hand. When I quietly changed the stick for another of fir or ash, she saw nothing, but again the "little sparks" when I resumed my hold of the hazel or whitethorn. Her perceptions in this experiment were always the same, and they were tested in various ways. Eight other sensitives were separately tested as to their susceptibility to the effluence from different kinds of wood, and each gave corroborative results. Numerous others, with lower degrees of sensitiveness, gave different results; with some, indeed, they were inappreciable.

The sensitiveness of Mrs. G.'s maid, Harriet P., was put to very practical use. In a letter to a friend now lying before me, Mrs. G. writes from her place in the country:—"July 9th, 1845.—We have made a curious experiment here with Harriet P. My husband, the water here being very indifferent, has had wells dug time after time, in the hope of finding better; but none being productive, he finally said he would make no further trials. I suggested one with the divining rod, as they do in Devonshire; he did not object, and Harriet was willing to hold the rod. So we provided ourselves with one of hazel, and accompanied by two friends staying here, we went to what seemed to me a likely field. Upon my putting the rod into Harriet's hand she went into the sleep, and then held it with both hands so tightly that I, in order to release her grasp, applied my gold chain to it, as I saw Dr. A. do; then she held it with one hand, and, taking her own way, walked about slowly until she stopped suddenly as if shot. The rod then turned slowly round, twisting her hand backwards, and she exclaimed, 'Here's water! Don't speak; let me look!' She sank upon the grass as if giddy, again grasping the stick with both hands. Having marked the spot, after a little I woke her."

Mrs. G. goes on to write that in the evening she mesmerised Harriet into the sleep. On referring to the morning's work, Harriet remembered everything, and said that the water seemed about a yard beneath the surface. On subsequently digging to that depth, water rose; and Mr. G. had a well sunk there which furnishes a good supply of excellent water.

AN AMERICAN SCIENTIST ON THE DIVINING ROD AND PLANCHETTE.

At the Electrical Exhibition of Philadelphia, Professor Raymond delivered a lecture, reported in the *Progressive Age*, on the Divining Rod. He said that in remote times, it was employed for various purposes, among others to aid even in detecting criminals; that in the sixteenth and seventeenth centuries it was in common use throughout Europe in the hands of searchers for springs and metals. Numerous treatises were written about it; the theory in them most generally adopted being in accordance with the Cartesian philosophy, which taught that from all things in Nature pass emanations of infinitesimal invisible corpuscles, each of its kind, and each kind influencing sensitive individuals in a special mode appreciable to themselves; the operators with the divining rod being sensitive to those from springs, metals, &c.

The lecturer described the rod most commonly used in America as a small forked branch of hazel, roughly trimmed to the form of the letter Y, the forked ends being held in the operator's closed hands, palms upwards; the stem, pointed outwards, was expected to dip downwards when the operator, walking around, came over a subterranean spring or metal.

The lecturer said that if he adopted any hypothesis in the matter, it would be Chevreul's, in which, as he stated it, the words temperature, heat-conductivity, sensitive, unconscious volition, and minute muscular motions, figure in a bewilderingly "mixed" manner; but that, after all, he was more inclined to regard the divining rod as a lingering remainder of a once strong superstition, entitled perhaps to the same consideration as the Planchette—an object of study, it may be, from a psychological point of view, but not worthy of the attention of scientific geologists or "prospectors."

To this lecture, the *Religio-Philosophical Journal* says, "one of our correspondents has drawn our attention. After satirically suggesting that, if it were possible to use the wand upon the heads of some of our scientists, water might be found, and that at no great depth," he goes on:—"The only way of meeting assumptions based upon ignorance and scientific prejudices, is by the statement of facts—and here is one. My own highly-esteemed mother could, with the wand, as described by this lecturer, find water, and even approximately state the depth at which it would be met with. At Sigel, Illinois, where all trials to get water had proved futile, and well-sinking had been abandoned in consequence, my mother, when visiting there, was successful by this means in discovering several springs."

"The discoverer in these cases is only a passive participant in the operation, a medium, just as the electrical telegraph wire is."

"Last spring she discovered water for a well at my own place, quite contrary to my own and the calculations of some practical men. She was also right in her anticipation as to depth and quantity, estimated by her by the force exerted through the rod in turning over in her grasp."

"An experiment was once made by a 'doubting Thomas' of an investigating turn of mind; he coated the ends of a hazel-rod with sealing-wax; upon my mother holding it by the waxed ends there was no result, while by the bare wood, over the same spot, its movements gave the indication of the presence of water.—J. C. Hoffmann, M.D., Jefferson, Illinois."

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

Contradictions of Spiritualism.

To the Editor of "LIGHT."

SIR,—I have to ask you to allow me to thank your correspondents who have noticed my letter, and have striven to give me information on the vexed subject under consideration.

I wrote at a time when much verbiage was used on a topic which I considered beyond the depth of the public mind, viz., Theosophy or Occultism; and the despair produced by such conflicting opinion dictated my words. In reply to "E.H.W.," I consider that "reason" cannot help us in the matter of Spiritualism. We can only reason according to our knowledge of things, and as we can have no knowledge of the other world except by hearsay, reason cannot be brought into play. The real state of affairs in the "future" may be contrary to all our reason and expectations; we have to receive our information without being able to say "Yea" or "Nay," and our only question can be "Is the authority reliable?"

We certainly do want to know what is in the spirit world, and my difficulty is that I cannot get to know in such a manner as to make the information satisfactory. For instance, why should not two or three spirits, controlling the same medium in immediate succession, be able to give a description of the topography of their sphere, in the same way as a tourist would? and yet I invariably cannot get this, although there certainly is a spiritual landscape? Whenever I try this with an illiterate medium I am disappointed, and the affair looks suspicious.

To "A.E. Major." I think there is a misprint in my letter. I wrote (I believe) *unworldly* notice of the occultist, not "unworthy." I believe the motive which animates an occultist to be entirely unworldly, as we understand the word.

I do not seek to grasp the whole subject while here; I only complain that in the simple matter of *reliability* we are at sea, tossed to and fro, our rudder helpless, our compass demagnetised. The spirits do not vary in their morality—that is perfect; but it is only the morality common to all men, free from sectarian bias; and, as such, is no speciality of Spiritualism. I do not even seek for a higher spirituality in Spiritualism than I can find out of it, because my observation has dispossessed me of that idea. I find that Spiritualists are no more spiritual or moral than their neighbours, and that they are as earthly and as jealous. I will, however, give them this credit; they will spend their talents and time to benefit the public to their own detriment. The advice of "A.E. Major" is applicable to all men, "humility emptying out of self," but it does not give any light upon the subject of spirit control.

To "Lily." I know that some spirits are disembodied men, with like passions as ourselves, but there is this difference. We can perceive our men, when receiving information from them, but our "spirits" are behind a curtain, beyond our grasp, and we are totally at their mercy, as regards any proof; and where you can test them once by means of two different clairvoyants you are a hundred times unable to bring such methods to bear. The "contradictions" are some of the things which are the great stumbling blocks, and if these contradictions can spring from lying, tricky, misinformed spirits, or are produced by the bias of the sitters, how can we decide what to believe when "Reason is helpless in the matter," as I have said before? I don't think a mind requires any calibre to comprehend a simple fact or statement. It is not in the hidden mysteries of God's deep works that the trouble lies, but in the statement of simple facts, which any spirit must know if it has any knowledge at all.

The advice "Lily" gives is such as should certainly insure good results, but is it not in the experience of every mature Spiritualist that these results *do not follow*? Witness the affair which was related some few years ago, of the family which commenced their private sances with earnest prayer, and were for months the dupes of lying spirits. I also know of a medium friend who is in the most susceptible and suitable condition for control when he has had a few glasses of beer, and at that time the tone of his discourse is most elevating; no one could take exception to its quality, if the source were undoubted. But the query arises, How much is due to the medium and how much to the spirits? With regard to the

MIND of the sitters, I remember that a few months ago a score of sincere investigators were sitting with a physical medium for materialisation. I feel certain that guile and deceit were absent from our minds; but what did we get? *Three yards of calico.* I question to this day whether the medium was a trickster or not, but yet evil results followed good intentions. In other words, while we were waiting for a form which dimly appeared between the opened curtains, a sitter, a thorough Spiritualist, seized the white something and found in his hands "calico." The medium protested that he did not know anything about the affair. If the spirits brought that calico from a distance to cheat us it was most certainly not caused by the state of *our minds.* Whether the medium cheated us or the spirits did so, I cannot decide. In any case "sincerity was rewarded with deceit." In none of the letters which have appeared in answer to mine has there been given any light on the subject. These letters are full of advice and warning to Spiritualists like me, but they don't teach me how to "discern spirits."

The opinion of "C.C.C.'s" Jesuit father, and indeed of many others, that the controls are mostly evil spirits, is not close enough to the facts of the case. I cannot believe that such prayers and morality, and the forbearance exhibited by spirits in their intercourse with us are the offspring of evil.

There is a depth of feeling and reverence in the prayers of the most illiterate medium which I have never witnessed in any normal speaker; an absence of rant and of familiarity, which is so painfully manifest by its presence in many good preachers. If evil can assume in such a manner the garb of light, how shall we tell which is which? It is a fiction about "the devil appearing as an angel of light." Vice and evil carry their trade marks about them. They may conceal ulterior and wicked motives, but we are not deceived when the cloven foot appears. I have never perceived anything immoral in any control, even when the medium has been *no saint.* I don't think "evil spirits" solves the question. "C.C.C." is a happy man; *he has the truth.* And so says the Protestant, the Mormon, the Hindu, and the Materialist. And someone ever asks "What is truth?" Happy man to build such a religious structure on such a basis, with such lofty results, as is evidenced by his religion.

To F. W. Thurstan, M.A. Although six persons might be unable to agree as to the apparent size of the sun, they would have no doubt as to whether or not there was one shining. The facts or phenomena point to a very probable solution, which yet does not cover all the facts, and it is this: That the *embodied* spirit has power to read the history of individuals while the body, or mentality, belonging to the said spirit is unconscious of its power. There is so much of the individuality of the medium in the communications that this is a plausible explanation; and yet I am conscious that the explanation does not cover all the ground, but only a part. If Occultism had not reared its head against Spiritualism I should have been satisfied with the latter; and if my personal experience of Spiritualism had not been long and critical I should have been satisfied with Occultism. As it is the one clashes with the other, and I can exclaim "How happy should I be with either, were I other dear charmer away." The spiritual theory is certainly the simplest to me; but that does not make it true. With all my doubts and disappointments in Spiritualism, I love it still, but I want to know it in reality, and not in doubt.—Yours sincerely,

ESOK.

63, Manchester-road, Bradford, December 5th, 1884.

Spiritualism from a Roman Catholic Point of View.

To the Editor of "LIGHT."

SIR,—Would you kindly allow me to remark that Signor Damiani's letter in no wise touches my objections; or proves that there is anything *new* to be learned from Modern Spiritualism, although of course to the gentleman in question some things may appear *new*, while to others the same doctrines are quite ancient? In the first place Signor Damiani has learned from Spiritualism that "eternal punishment is a myth." In that case he has learned a consoling, and to our human comprehension, a reasonable doctrine; but at the same time spirits have certainly taught that the punishment for evil doing may be so prolonged through endless cycles and phases of existence as almost to merit the name "eternal," seeing that this is a word of which our earthly conceptions can form no idea. The Infinite and the Eternal are those things which "cannot by searching be found out," as an old, old book declares. But even

this is *not new*. Origen in the third century taught that "devils and reprobates should be saved after one thousand years," and that "souls were created long before this world, and for sinning in Heaven were sent down into their bodies as into prisons." Tertullian about the same time taught somewhat similar doctrines; for instance, that *souls* were of a corporeal substance, and increased and decreased with the size of the body. True, both Origen and Tertullian were excommunicated by the early Church, but many learned Catholics have been in doubt as to whether certain of their doctrines were really false, or whether they were excommunicated for arrogating to themselves a right of speaking with that "authority" which only belonged to the chief Bishop, and before the proper time had come for properly expounding such doctrines. "I have many things to say, but ye cannot bear them now."

Then Spiritualism has further taught Signor Damiani that neither "priestly absolution nor purgatorial fire, fasting and abstinence, rosaries, scapularies, reliquies, and the like, have anything to do with the grand religion of Christ, much less with salvation." Now the fact is that if Spiritualism teaches these things, *it teaches nothing new*, seeing that he could have learned the same from Protestantism in general, and so could his great grandfather! Really, this information cannot be called *new*, and the only question remaining is whether it is true. Some spirits have testified to the benefit derived from all these things. The value of relics, &c., &c., has even been explained to some extent by mesmerism, and that by spirits at sances!

Perhaps Signor Damiani may say that these are spirits still labouring under delusions. I certainly would not be prepared to argue that question, nor enter upon their defence on that head, but I will only say that they were quite as likely to be correct as those who gave information of a contrary nature.

Then Signor Damiani has also learned from Spiritualism that "the greatest sinner, after atoning by remorse and repentance, is sure to enter the course of eternal progression, and that there is none infallible but our Father God." Most certainly this is a Christian doctrine, and how on earth does it happen that Signor Damiani did not learn it long ago at school from his Catechism? The only difficulty is the grace of acquiring a *true remorse* and *repentance*—a grace, alas! which does not descend on all sinners.

If Signor Damiani is, or rather has been, a Catholic, he knows full well that we believe in the infallibility of the Pope only because we believe the Infallible One speaks through him in matters ecclesiastical; and we also believe that we have sound Gospel authority for this belief;—but controversy of this kind is out of place here, and I only allude to it because Signor Damiani, while scouting sundry Catholic beliefs and practices, yet appears to believe in the infallibility of those spirits who have improved his views of religion!

For the rest, I quite agree with Signor Damiani, that if those "millions who have passed from belief to Atheism" can be brought to believe in immortality by Spiritualism, or anything else, they have much to be thankful for. But I fear that comparatively few have their eyes thus opened, for it is pretty much now as in the days when Jesus said: "If they believe not Moses and the prophets, neither would they believe if one rose from the dead." Still, if even a few such Sadducees have been brought to believe—as I remarked in my former letter—to such, Spiritualism has certainly been of use.

Signor Damiani asks how I can possibly confound Modern Spiritualism with witchcraft? But I would ask in what particulars it differs from ancient necromancy, of which witchcraft is only another form? When once you have your spirit called from the "vasty deep,"—if you had only sufficient power and requisite knowledge, you could compel him to bring you some of the treasures of the deep! and you could also get him to torment your neighbours! and aid and abet you in doing likewise if you were so disposed! This, I believe, constituted "witchcraft," and I must again say that there is positively nothing *new* in the fact of communing with spirits. On the contrary, it is as old as history itself, and perhaps dives far into pre-historic times! Who knows whether the pre-historic skull at the South Kensington Museum was not that of a powerful medium, prime minister to a pre-Adamite king! one of the Genii kings, for instance! Doubtless, Signor Damiani considers me a barbarian because I would not repeal the laws on witchcraft! But certainly I would not if a "witch" be a disagreeable fact; because the possessors of such power could be more deadly enemies to life and property than if they were armed with Martini rifles, or carried an unlimited supply of dynamite.

Can such things be? people will ask. But the readers of "LIGHT" can easily conceive the possibility of their existing, and it is highly probable that the knowledge of certain truths was the cause of the continuance on the Statute Books of these laws. For instance, the law of Scotland makes it penal to invoke or FEED or deal with a "familiar" spirit in any way. The spirits who boil kettles and light fires, were well known in Scotland in former days under the name of "Brownies," and the goodwives were wont to make them offerings of milk and cream, &c., &c., hence the prohibition of "feeding" an evil spirit. At the same time the poor "Brownies" scarcely seem to have merited the name of "evil spirits." I have often sighed over their departure when a child, and dropped a tear to the memory of fairies no longer interfering in human affairs, by making things pleasant for good boys and girls!

I will not trespass farther on your valuable space except to reiterate, and that without fear of contradiction, that Modern Spiritualism is not, as some of its disciples fondly imagine, a "new and glorious revelation," but, on the contrary, only an old and (if carried much beyond its present development) a *dangerous* practice, which would doubtless lead to the same goal to which it has always led from the days of Moses, down to those of Queen Anne of gracious memory; or, I believe, even to those of George I. High and pure Spiritualism is simply religion, and in that respect it bears more or less relation to all revealed religions, and its true value consists in carrying salt, as it were, into those already existing, instead of trying to found a new sect, which, mingled with low Spiritualism or necromancy, could only end in disaster. It is well known that some Spiritualists welcome even the control of evil, or *undeveloped spirits*—as they call them—in the light of improving their (the spirits') morals. However, much I may differ from Madame Blavatsky, I am bound to say that she acted most charitably in endeavouring to warn those foolish people of the useless danger they incurred.

However, even this ultra charity is *not new*! It was anticipated by an old Scotch clergyman of the last century, who, after praying for every man, woman, child, and herd of cattle in his parish, said at last, with a sigh, "My brethren, let us pray for the Devil! Nobody prays for the Devil!"—Yours truly,

C. C. C.

Mr. Stuart Cumberland's Challenge.

To the Editor of "LIGHT."

SIR,—The *Morning Post* tells us of a challenge by Mr. Stuart Cumberland and Mr. Labouchere, M.P., to Mr. W. Eglinton, viz.: that they will do by "natural means" what he professes to do by "spiritual methods."

If the lecturer and the legislator do that, I will undertake to eat their great coats and pay liberally for my dinner.

I met (by invitation) Mr. Stuart Cumberland, when, at the Charing Cross Hotel, some four years ago, he made his first appearance on any stage. I witnessed there his imitations of spiritual phenomena, and I then, in a brief address to his audience, told him they were as like the "real thing" as a lump of chalk is to a piece of cheese.

He may have improved his sleight of hand since this; but if the challenge be accepted it will be simply that; no more, no less: that is to say, if a fair, just, and honourable jury be appointed to try the case.

You will, no doubt, shew cause why the sum of £2,000—a large sum which I do not think Mr. Eglinton could "deposit"—should be placed in hands other than those of a gentleman for whose one thousand pounds an excellent and valuable London charity is yet patiently and "hopefully" waiting.

But I fancy the sum named (£2,000), which it is quite certain never can be raised to "deposit," is something like challenging a man who is paralysed in both hands to a duel à l'entrance with swords or pistols—giving him a choice of weapons. In a word, it is known beforehand that such a challenge cannot be accepted.—Your obedient servant,

S. C. HALL, F.S.A.

Testimonial to Mr. Morse.

To the Editor of "LIGHT."

SIR,—Will you kindly permit me to acknowledge the following sums, on behalf of Mr. J. J. Morse:—

	£	s.	d.
R. A.	3	0	0
A Friend	2	0	0
T. Everitt, Esq.	0	10	6
T. Amos, Esq.	1	1	0

Yours truly,

FRANK EVERITT.

26, Penton-street, December 30th, 1884.

All Communications to be addressed to --

THE EDITOR OF "LIGHT,"
4, AVE MARIA LANE,
LONDON, E.C.

TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their seances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

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Light:

SATURDAY, JANUARY 3RD, 1885.

A DEMONSTRATION OF "THE PASSAGE OF MATTER THROUGH MATTER."

In 1854 I sat with Home on his first arrival in this country, and was at once forced to believe in spiritualistic phenomena, because, among other evidence, I was permitted, in the light, to touch detached "materialised hands"—in form, size, temperature, and sensation the exact counterpart of human hands. Subsequently I obtained still more palpable evidence in the presence of the Davenport Brothers, and in experiments with Lotty Fowler and Slade. But although I have for thirty years from personal experience known that such hands can be produced by occult means, it has only been during the last three weeks, in which I have sat with three well-known mediums, that I have had my many years' belief in the possibility of the materialisation of the entire human form converted into a positive knowledge that such forms are produced.

It is not, however, my intention in this letter to enter into the question of the materialised human form, but to confine my remarks to the question of what is called "The passage of matter through matter," a subject which has always had for my psycho-physical turn of mind a fascination stronger than any I have yet experienced regarding any other form of spiritual phenomena.

The two seances I am about to describe were held in the house of my friend, Mr. Stuart-Menteath, and the medium was Mr. Husk, and all the sitters present were well known friends, viz., Captain James, General Maclean, Mrs. Fitzgerald, the Rev. Mr. Newbold, Mr. and Miss Stuart-Menteath, myself, and others.

At the conclusion of the first seance "Irresistible," having promised to give us, if possible, a demonstration of the "passage of matter through matter," requested Mr. Newbold to hold Mr. Husk's right hand, and Captain James to hold his left hand. He then requested Captain James to rise from his seat, when "Irresistible" immediately took

the chair Captain James had risen from, and threaded it on the arm of Mr. Newbold, who had retained his firm grasp of the medium's hand throughout.

An experiment of this kind may be regarded as complete; and the evidence so exactly given in Zöllner's book as translated by Mr. Massey under the title of "Transcendental Physics" may logically be considered as a settlement of the question; but facts so astounding as these can scarcely be realised by the scientific mind, without a proof personal to oneself, and this proof I got during my second seance with Mr. Husk.

I may here mention that for four years I have been experimenting with my iron rings, and in the *Spiritualist* for 1880, and in "LIGHT" for 1881, I described how I got my iron ring many times, under test conditions, passed on the wrists of those present, but never until the 18th December, just passed, has the iron ring been placed on the medium's wrist while I held his hand, and thus shewn from personal experience that such feats were to me absolute facts.

The experiment I had with Mr. Husk was in this wise: The seance was held, as I have said, at the house of Mr. Stuart-Menteath, and at the end of our seance the spirit who calls himself "Irresistible," said to me, "Dr. Wyld, I am now going to try to pass your ring on to the wrist of the medium; and I wish you to hold his hand in order that you may be perfectly satisfied." To that I replied, "It is very kind of you, 'Irresistible,' but you know you have never, during the last four years, been able to pass my ring when I have held the hand of your medium, because, as you have always said, my 'magnetism' was too positive for you to penetrate, cutting your 'magnetism,' as it were, at right angles." To which he replied, "Yes, but I think I can do it now, and I will try, if you will hold the medium's hand, as I wish you to get positive evidence."

Accordingly, in the dark, I took my place at the medium's left hand, and with my right hand held the fingers of the medium's left hand in a firm and determined grasp. I then passed my left hand over the medium's arm and wrist to satisfy myself that no ring was thereon. "Irresistible" then gave me my own oval ring to hold in order that it might be ready. I was satisfied it was my own ring from its oval form, its size, and its thickness. He then took the ring out of my hand and rung it three times on the table, and then said, "Now, here goes," or words to that effect, whereupon the medium, who appeared to be in deep trance, gave a cry as of pain, and struggled convulsively to escape, while I redoubled my energetic grasp of his hand, and, light being called for, to my astonishment and delight, I found my own privately-marked ring on the medium's wrist; and I am now absolutely certain that my ring was placed there by an occult process called the "passage of matter through matter."

The evidence is as follows:—

1. The ring I had specially made of an ovoid form in order that from its flatness it could the less easily pass over the rounded form of the compressed hand and yet have the shape of the flat wrist.

2. The ring contained my own three private marks.

3. The ring was made according to measurement, of a size to render its passage over Mr. Husk's hand, according to the assertion of all present, by normal means impossible. The long diameter of the oval ring was 2.75 inches, the short diameter was two inches, the mean diameter was 2.375 inches. The internal circumference measured almost exactly 7.8 inches, and the thickness of the iron was 5-16ths of an inch, while the circumference of Mr. Husk's compressed hand, as measured by a cord tightly pulled by myself and General Maclean, so as to indent the flesh, was found to be 9.15 inches. The ring was thus by measurement, as we had all found by experiment, of a size impossible to pass over Mr. Husk's hand, and when it was on his wrist we found it equally impossible to remove it. But in a few

minutes, as we all walked about in the light, the ring fell off the medium's wrist as if it had been a large ring.

4. But even if it were possible to pass an object whose dimension was 9.15 through an aperture measuring 7.8, only, this impossible possibility was rendered manifestly impossible by the passage being debarred by my own hand.

5. I satisfied myself that the ring on Mr. Husk's wrist was my own ring by its private marks.

6. I satisfied myself that the ring had not been tampered with, but was intact, by suspending it while on the medium's wrist by a string, and ringing it.

7. I satisfied myself by examination that there was no ring on Mr. Husk's wrist or arm previous to the experiment.

8. I therefore again assert that we have in this experiment a demonstration that spirit power can suspend the cohesive force, and by an occult process perform a physical feat which transcends the greatest known wonders of chemical or electrical science.

Having been for four years labouring to get this test, I need scarcely add that my long-suffering patience was completely rewarded, and I had always been told by "Irresistible" and others that I should at last succeed if I persevered.

9. With the exception of the medium, the sitters were all in a normal state of mind, and neither asleep, intoxicated, mad, biologised, nor banded together to lie.

My sensations on receiving this demonstration were intense, because I then knew that the impossible to science as at present taught, was possible to spirit, which was thus shewn to be an intelligent force before whose will, chemical, and mechanical, and magnetic forces are as servants. It shewed me that the teaching of Materialism was untrue. It shewed how the Lord of the spirit was Lord over matter, and it suggested how we, when we have shuffled off this mortal coil, shall be able to surround ourselves with, or separate ourselves from, objective material forms according to the will of our imaginations, or affections, as has been so profoundly said by Swedenborg.

GEORGE WYLD, M.D.

December 21st, 1884.

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MR. W. EGLINTON.—We are asked to call the special attention of Spiritualists to the fact that Mr. Eglinton has changed his address. It is now 11, Langham-street, Portland-place, W.

THE SPIRITUAL OUTLOOK. XI.

The conversion of one of the two most eloquent advocates of Secularism in America, and the fraternal correspondence of these two—Colonel Ingersoll and Mr. Chainey—on the subject, are matters of deep interest to all Spiritualists. Every reader of the two leading organs of Secularism in this country, the *National Reformer* and the *Secular Review*, can see that they are conducted with extraordinary ability, and a devotion to what the writers hold to be the truth which is above all praise. If I do not always admire the methods and style of their protests against the popular theologies, I can recognise the martyr spirit even in those who spend their lives in the sturdy denial of all the facts which assure us of the reality of a spirit life.

A secularist like George Chainey, once convinced of the reality of Spiritualism, cannot fail to give his knowledge to thousands of those who most need it. I do not forget that it was a secularist lecturer converted to Spiritualism, who was the means of giving us such a medium as Mr. Eglinton, who, from the Ganges to the Mississippi, has given to thousands visible, audible, tangible evidences of immortality.

The erection of a Spiritual Temple in Boston, the most cultured of American cities, by a wealthy and devoted Spiritualist, at a cost of a quarter of a million of dollars, is an example which we may hope will not be lost. But before much can be expected in this way there must be some order and organisation. People do not make such offerings to any cause until they have some reasonable assurance that they will be wisely used for its promotion. For a truth like Spiritualism men will give freely the moment they can see that their gifts will extend its comforts and blessings to those who need them.

But one thing is needful. There must be a broad, liberal platform. The creed of Spiritualism must be very simple and very comprehensive. The two words which end the Apostles' Creed—"Life Everlasting"—may be enough. True, it has been the faith of the whole human race from time immemorial—but it is a faith now dying out among the most cultured peoples in the world. Faith is not enough, and therefore it is being replaced by knowledge. We, who are Spiritualists, have that knowledge, and we are trying to give it to others, because all knowledge is good, and all ignorance and falsehood is uncomfortable and dangerous.

It is true that this knowledge will come to all in time, but that is not a good excuse for withholding it or for not seeking it now. All men need it for comfort or for guidance. The highest motive any one can have for all right and noble action is the fact of immortality. Men and women are heroic in the hope of being remembered after death. How much stronger is the motive to all good deeds when we know that we shall live on and on to enjoy them. To have an honourable epitaph—to have one's body moulder in Westminster Abbey, is something—but to live with those for whom we have laboured seems to us much better.

Yet people ask:—"What is the good of Spiritualism?" The good! Consider for a moment what it has done for every one who has examined its phenomena—or, to use a better word, its facts. It has removed the dread of death. It has banished the horrors of Calvinistic theology. With the assurance of a continued existence it has brought also the prospect of eternal progress in wisdom and love, and all that constitutes the joy of life. We have a reasonable hell—if we deserve one. We have no less a reasonable heaven within our reach. In peace, in hope, in assurance of knowledge, we do our work cheerfully, ready for the change that awaits us.

Really! what can we do better for the world about us than to give to others the knowledge that we find so good and so pleasant for ourselves? What can we do better than to clear the minds of men of the horrors that are preached to them every Sunday from thousands of pulpits, in which men labour to make God a fiend, and fill a fiery hell with nine-tenths of all humanity, destined by the Eternal fore-knowledge to be tortured to all eternity! This horror, taught to millions,

Spiritualism has destroyed; and people ask, "What is the good of it?"

One of the best newspapers in England, if not the very best in some ways, is the *Weekly Chronicle* of Joseph Cowen, M.P., Newcastle-on-Tyne, a man so truly liberal that he came from the House of Commons one night to preside at a spiritualist meeting addressed by a distinguished scientist, also a resident of Newcastle. Needless to say that the *Chronicle* has been open to the facts of Spiritualism.

In a recent number, the *Weekly Chronicle* gives Lord Lindsay's—the present Earl of Balcarres—description of the famous levitation of Mr. Home, when he was carried out of one window, seventy feet from the ground, and brought in at another—a stupendous miracle, witnessed also by Lord Adare, the present Earl of Dunraven.

In the same paper is published an interesting account of "The Willington Ghost," "A Night in the Haunted Mill," and "What Mr. Hudson Heard." This haunted mill was some years ago visited by the late William Howitt. Forty years ago a Dr. Drury spent a night in the haunted house with a friend, Mr. Thomas Hudson. He saw the ghost, which he described at the time as "a female, attired in greyish garments, with one hand pressed upon her breast as in pain, and the other extended towards the door," and as the ghost approached his friend he gave a most awful yell, fell, and remained unconscious for three hours.

Now, for the first time after forty-five years, Mr. Hudson, the friend, gives his account of the strange noises they heard, and of Drury's "hideous yell," when "he sprang up with his hair standing on end, the picture of horror. He fainted and fell into my arms like a lifeless piece of humanity."

This is another of the ghost revivals pervading contemporary literature—revivals as well of the Supernaturalism of Shakespeare and Goethe. But the effect of Modern Spiritualism—the carefully observed and scientifically investigated facts of to-day—upon our literature is only in its crude beginnings. The time is not distant when it will be all-pervading.

REVIEWS.

PALINGENESIS; or the Earth's New Birth. Glasgow: Hay Nisbet and Co.

This book purports to be the joint production of "Theosophy, a Minister of the Holies, and Ellora, a Seeress of the Sanctuary," and to describe future events as seen in a series of visions. It is one of that class so numerous now-a-days which are no less the perplexity of the Spiritualist, than the scoff of the sceptic. Well meaning, and up to a certain point rational and practical, it nevertheless deals in aspirations and predictions the most extravagant and contrary to the nature of things; and yet is written with so much earnestness as to suggest, on the part of its author or authoress,—for their plurality is not invariably maintained,—complete unconsciousness of the incongruity of the parts and incoherence of the whole. Animated by a strong sense of justice and piety, it propounds schemes for the reformation of Church and State, even to providing a new doctrine and ritual for the former, with an indifference to orthodox worthy of a Gnostic, and a minuteness of ecclesiastical detail worthy of a Levite. Not content with this, "Palingenesis" anticipates the time when the planet itself, as well as its inhabitants, will be regenerated, and not only rearranges the disposition of sea and land on the surface, placing them in alternating stripes like the bars of the Zebra, but, borrowing the idea of Lord Lytton's "Coming Race," peoples the earth's interior, and traverses it in all directions with railways. To the volume which contains all this is added one of plates and diagrams, two dozen in number, elaborate, large, and coloured. Whether the book is intended to be taken literally or allegorically, is not stated, and we are unable to decide. That it has been a labour of love and one involving no ordinary expenditure of time, labour, ingenuity, and money, is beyond doubt. But so also, we fear, is the prospect of its finding but little appreciation by the public, for the judgment, which ought to have presided over its composition, is sadly conspicuous by its absence. We say this with regret, for we recognise and respect its feeling and intention. But our duties to Spiritualism are paramount; and it is Spiritualism which has to bear the responsibility of the shortcomings of its professors. When will Spiritualists understand that things are not necessarily Divine because spiritual, and that abnormal mentality is not necessarily inspiration?

A SHORT SERMON FOR SPIRITUALISTS.

An amusing American story relates how a member of the National Congress offered a wager to a fellow member that he could not recite correctly "the Lord's Prayer." The bet was promptly accepted by the second, who immediately repeated the following:—

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake
I pray the Lord my soul to take."

"I—," said the first one with a big oath or two, but drawing out his purse and handing over the ten dollars, "I didn't think you could ha' done it."

Supposed citations from the Bible, not quite so bad as this, even by intelligent people, are not rare. How many have attributed to that book Franklin's well-known Parable, or Sterne's pretty as well as pious sentence, "He tempereth the wind to the shorn lamb," or the popular saw "A merciful man is merciful to his beast," or the statement that "Eve ate the apple," or that Saul consulted "the witch of Endor." But none of these probably is so generally and undoubtingly held to be genuine "scripture" as this—

"As the tree falls so it lies."

Or, as sometimes phrased—

"As the tree falls, so shall it lie."

Who has not heard this many a time adduced in proof of the great doctrine of the continuity of character after death, even to eternity? Often may it be heard from the pulpit in support of the frightful dogma of everlasting punishment. I have even found it in the published discourses of eminent divines, who evidently thought it to be strictly biblical, and equivalent to another piece of "minister's scripture" (as I was early taught to call misquoted texts), "As death leaves us, so will judgment find us."

One need not then be surprised to find it in a recent number of "LIGHT" (No. 204), in an article by a very intelligent correspondent, who cites it as setting forth the great truth that "souls take with them into the spirit world their ignorance, weakness, falsity, and selfishness, and remain in a purgatorial condition until they abandon their besetting weakness." This very important truth, which I fervently wish might be believed and profoundly felt by every human being, I am certainly not about to impugn. But I wish to say very distinctly that it cannot be rested on any such text in the Bible, for there is no such. And not only so, but the words of which it is a distortion will bear no construction that even approaches this in significance.

The proverb, for such, indeed, it has come to be, has plainly been manufactured out of part of a verse in one of the books attributed to King Solomon, called "Ecclesiastes, or the Preacher" (chap. xi. v. 3). And so palpably is it an utter misconception of the meaning of the author as to force the inquiry, "However came it into so twisted a shape?" To this I could venture an explanation, if necessary; but the sagacity of most of my readers will, no doubt, be equal to it.

But it is more important—at least, for those who incline to regard the Bible as a great thesaurus of proof texts—to shew the real meaning of the verse. And to this end I must beg indulgence for a brief expository homily, which perhaps the readers of "LIGHT" may the more readily grant as constituting for them a little variety.

The first six verses of this chapter discuss but one subject, and have a connection which, though not obvious at first to a careless reader, is plain enough when shewn. They are a discourse on the duty of a generous beneficence, one of the little sermons of which the book consists, and one by no means wanting in richness and beauty. But its pearls to be fairly seen must be strung on their thread. And as the theme cannot fail to be as welcome a one to the truly "liberal" thinker as to the so-called "orthodox," and its consideration just now may be apposite to the season, and particularly to the wants, or rather the just claims, of our invaluable periodical itself through which I speak, may I not be pardoned for a few sentences of exposition?

The discourse reads in our version thus:—

1. Cast thy bread upon the waters: for thou shalt find it after many days.
2. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

3. If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

4. He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

6. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

COMMENTARY.

The preacher was a man of experience, and knew well with whom he had to deal in this matter; that in it most men were slow to be persuaded. Accordingly he occupies himself largely with their common objections. Most men prefer to put their money where they think it will pay best; where they can see a good return coming in from it and speedily. So he begins by an appeal directly to their selfishness, as the only spring that could at first be touched, and bids them observe:—

(Verse 1.) That though seed grain, broadcast over inundated land, may seem to those who have never made the experiment like mere wastefulness, or, at best, to offer but an extremely uncertain promise of a harvest, yet it was after all the surest way to secure an ample return, and well known to be so. The very circumstance, indeed, that made it seem unpromising was the one that guaranteed a full reward. It might be slower in coming—"after many days"—than from a drier soil; but it would be all the surer and larger.

(Verse 2.) "Seven," one of the so-called "sacred numbers," stands obviously here, as elsewhere, for indefinitely, a great many, as when it was said of Israel's enemies, "They shall flee before thee seven ways," i.e., in all directions. "Eight" seems added for emphasis, as if to say, "You need not fear any excess in this line. The calls are many, no doubt, and keep coming continually. But be not weary of them; Give to him that asketh thee, though like the penitent offender he turn to thee for the seventh or seventy times the seventh time." And the reason urged for this generosity is, "You know not what calamities may yet overtake you, when either your ability to give may no longer be continued to you, or, worse still, you may become in your turn the needy sufferer, dependent on the charity of others." "Thou knowest not what evil shall be upon the earth."

(Verse 3.) Nor say that though you give little, you have as generous a heart as any. "If the clouds be full of water they empty themselves upon the earth," giving not meagrely, but to their exhaustion. Nor again say that you are not sure but that you might do more good in some other way. Quite possibly; but don't be over particular about this. If the tree falls in any direction, south or north, there it is, to be made useful. Your benefactions might possibly be better ordered in their fall; but let not this prevent their falling. They will be found, wherever they are, and put to use. Can anything else be meant?

(Verse 4.) Nor be too keen-eyed for every discouraging circumstance, looking in all directions for hindrances and reasons for delay. Time spent only in watching the wind and clouds will bring no harvest.

(Verse 5.) "But how is the reward of my beneficence ever to get to me?" says the objector. "They whom I help will probably never be able to help me; and, alas! as the world goes, too often would not if they could. The ways of Providence must be very mysterious that shall ever bring the widespread charities that you ask of me back in the blessings you promise." Yes, faltering sceptic, they are so; but "thou knowest not the works of God." The intricate web of His arrangements is too tangled a puzzle for you. Even the way in which your own body came into being you do not understand. Everywhere appear methods of His work which you cannot trace. The wisdom that framed and animated your complex and wonderful being can cause "all things to work together for good" to you, along lines every one of which is out of your sight.

(Verse 6.) Therefore excuse not yourself on any grounds from a generous beneficence in your youth, nor yet in your old age. Perhaps even the smaller sums which the former season enables you to bestow "shall prosper" as much to their end as the half-promised gifts of the latter; if not more widely in the world, at least in your own heart, saving you from a shrivelled soul that so often sits starving amid great abundance. You are

sent into the field, not for the morning only, nor yet for the evening only, but for the day. Let the swift-approaching night but quicken your diligence, for the Master saith, "Behold, I come quickly; and My reward is with Me, to give to every man according as his work shall be."

Have I, in offering a critical correction, taken advantage of my opportunity to preach too long a sermon? And, moreover, to discuss a topic not belonging distinctively to Spiritualism? The truly large-hearted will readily forgive me. And Spiritualists who have learned to any purpose the great lessons of their faith will feel that, though the duty I have urged belongs, indeed, to all mankind, under every variety of creed, they of all men are the last who can consistently ignore it.

JOSEPH D. HULL.

3, Copeland-place, Boston, Massachusetts.

EXTRAORDINARY SPIRITUALISTIC REVELATIONS IN BLACKBURN.

Under this heading the *Blackburn Standard*, of the 27th ult., gives the following story without note or comment of any kind:—

"About six months ago a young woman, some fifteen or sixteen years of age, then living in Lansdowne-street, Witton, daughter of a Mrs. Rooney, a widow, began to attend the Spiritualist meetings held in the Science and Art School, Paradise-lane, Blackburn. She had attended several meetings before her mother found out the fact, but when she did she reprimanded her very severely for having missed her own school to attend such a place, and forbade her ever going again. However, the Sunday following found the girl at the forbidden meetings, and when she went home to tea Mrs. Rooney asked her daughter had she been to school, but her reply was, 'No, I have been to hear the Spiritualists.' Mrs. Rooney immediately made the girl put away her Sunday clothes in the drawer, and would not allow her to go out of the house again that day for having disobeyed her commands. The Sunday following the girl pleaded so much with her mother to allow her to go to the meeting in the afternoon that Mrs. Rooney wondered to herself 'Whatever can there be that attracts the girl so much that she has seemed to lose all interest in her own school? After a long pleading Mrs. Rooney said, 'Well now, I will let you go this time, but you must never ask me again.' When the girl went home to tea she told her mother what a good lecture she had listened to, and added, 'I am sure you would have liked it had you been there.' She then began to ask her mother to let her go at night, and urged, 'You might go with me and hear and see for yourself what sort of meetings they are.' Mrs. Rooney said, 'I will go and see for myself, and if I disapprove of the meetings you shall never go again.' So she prepared herself and they went together. After the address, several of her neighbours who attended the spiritualist meetings went to her and asked her how she liked the lecture. She replied, 'Better than I expected when I came here.' They then invited her to go with them, and told her they were going to hold a private meeting in the house of one of the friends. When they arrived at the house of the party they formed a circle and sat with their hands placed flat on the top of the kitchen table. In a little while the table began to move, and questions were asked which the table answered by spelling messages in a way that to the uninitiated would seem singular and strange. One of the party repeated the alphabet, and when the various letters were reached that formed the words the leg of the table lifted and knocked on the floor. Thus one message after another was given. After this an alphabet-card was laid on the table and two persons lightly held a thin stick between their fingers. In a little time the tip of the stick began to point to various letters and the messages spelled out, but much quicker than with the table. Mrs. Rooney sat and watched, but when the people told her that the messages were being given by spirits she shook her head sceptically, and when she went home she said to herself 'I will never believe the messages were given by spirits unless they will do the same for me when I am alone.' The following morning she determined to try if she could get a message, and as she got her living by washing clothes she set her boiler fire going and filled the boiler with water. While the water was heating she locked the door, pulled down the blind, so that no one could see through the window what she was doing, got her little table, and tried her first experiment in Spiritualism. Before giving the result

of the experiment it would be as well to go back some twenty-five years in the history of Mrs. Rooney. At that time she was a young woman living with her parents when she made the acquaintance of a young man of whom her parents very much disapproved. The acquaintance ripened into courtship, and rather than give up her sweetheart she left home and got a situation as a servant in a gentleman's family. From the day she left home to the day she tried the experiment with the spirits she had never heard from any member of her family, and did not know whether they were living or dead; or if living, where they were. On sitting down at her table on the Monday morning mentioned, she heard a bell ringing, and thought there must be some one dead, and that the bell she heard must be the bell of St. Mark's Church. In a few minutes after her hands had been placed upon the table it began to move, and spelled in the same manner she had seen the night before, 'The joy-bells are ringing.' The next message was for her to procure an alphabet-card and stick, and messages would be given to her by those means. These she procured and proceeded as she had seen her friends the previous night. Shortly the stick began to move over the letters of the alphabet, and then began to point to the letters and figures composing the following words:—'Your brother John is alive, and lives at 28, East-street, Weymouth, write to him.' When her daughter came home from the mill she told her what she had been doing, and directed her to write to the above address and ask if John Hoskins lived there, as the writer was very much interested in knowing whether he did or not. She signed the letter 'A friend of the family.' In a few days she received a letter saying that John Hoskins did live at that address, and he wished to know who there was in Blackburn knew him and felt interested in his welfare. A second letter was then sent saying the writer of the letters was his sister Mary. On receipt of this, John immediately prepared to go to Blackburn and see his sister, and the result of the journey was that, although twenty-five years had elapsed since they separated, the moment he set eyes on Mrs. Rooney he recognised her as his long-lost sister. To make a long story short, Mr. Hoskins explained to her his circumstances, and how his affairs were financially, and said he would gladly take her and her daughter home with him, and provide for them, as his circumstances would allow him to do so. This offer Mrs. Rooney accepted, and Mr. Hoskins provided her with sufficient money to pay the travelling expenses of herself and daughter, as well as the carriage of her household furniture from Blackburn to Weymouth. Mrs. Rooney left Blackburn for her new home on the 5th December, 1884. The messages given to Mrs. Rooney purported to have been given by the spirits of her mother, who passed away about twelve years ago, and Tom Dunn, a young man she knew before she left home. Of course, when Mr. Hoskins was over in Blackburn he inquired from his sister how she got his address, and when she let him see the method by which she received it he was amazed, never having seen or heard anything of Spiritualism before."

THE *Christian Register*, an organ of the Unitarians of the United States, says, in a recent number:—"When tables, without contact with any persons, move; when music comes from a locked piano; when writings come without human agency, facts are presented which ought to be investigated. They have been too long left to the explanations of those who are incompetent to investigate. Many acknowledge the facts without accepting the explanation of them put forward by Spiritualists. We therefore welcome the proposition for establishing a society for investigating them upon purely scientific principles." This is pretty well for our Unitarian contemporary. A quarter of a century seems rather long for coming to a rational conclusion.

La *Chaine Magnétique* reports an exhibition of Stuart Cumberland's faculty of finding, blindfolded, small concealed objects, and of pointing out the seat of pain felt by any person with whom he is in contact. Cumberland says that he has had the faculty from his childhood, but has cultivated it. One condition of the successful use of it is, that the person who has concealed the object shall continuously and distinctly think of it, and where he has placed it, while Cumberland holds his hands. He says that the exercise of it is followed by fatigue of the brain and exhaustion of nerve-force. "Tous," says the *Chaine Magnétique*, "Cumberland passes, unconsciously, into a state of temporary spontaneous sleep-waking, when the mind cognises without the use of the external senses, as in the ordinary waking state."

MATERIALISATIONS AND TRANSFIGURATIONS.

In a celebrated letter of Mr. A. Russel Wallace to the *Banner of Light* on Materialisations—which was translated for the *Revue Spirite* of December, 1882, and from which I retranslate it now, not having the original—that "Prince of Science so universally known and respected," as the *Revue* so truly calls him, makes the following remarks:—

"With all these phenomena, two conditions determine the nature and the character of the manifestations. First, when the conditions are exceedingly favourable, forms may be produced apart from the medium. Secondly, when the conditions are less favourable, they can alone be produced by loosing the medium from his bonds. In this case the medium is transfigured; which is, in many instances, only one degree less marvellous than the other. Of this latter class I have seen a good number of examples with different mediums."

Now, if this be true, which few if any in the flesh now doubt, I would ask a simple question depending on it. Does anybody know of any one single control (who must know whether Professor Wallace's *dicta* are true or not), that has acknowledged this second proposition, or is likely to do so?—one, for instance (for there is almost, if not always, a talking control in the cabinet), who will boldly and honestly enunciate from his recess: "That, ladies and gentlemen, is the real thing, for you will shortly see the medium and myself together, which will prove it; yet it takes a good deal out of the medium, and we wish to spare him all we can. But this other condition, ladies and gentlemen, which has the advantage of not fatiguing the medium, and gives ourselves less trouble, is of the second class, but is, as the Professor acknowledges, only one degree less marvellous than the other, therefore we give it you to shew our powers, for we can transform our medium, making him short or tall, according to our devices; young or old, dark or fair, transfiguring every feature; and, wonder of all, giving the appearance even of a change of sex." Had the controls said this, since they can do it, they would have often saved the mediums much contumely, often quite undeserved on the medium's part, as well as warded off general dishonour to their cause, and by so doing would only have given evidence of that common-sense which they greatly lack.

As this candour in controls is most rare, if not unprecedented, I am brought to my point; and the fact remains that the control who has only once been proved to have brought out his medium in the second condition referred to by Mr. Wallace, under pretence that it was the first condition referred to by the Professor, has plainly forfeited his claim to be implicitly relied upon in any other respect. We hear a good deal from writers on materialisations of the medium being heard coughing or groaning in the cabinet while the forms are outside; but what proof have we that this coughing and groaning is not imitated by the talking-spirit in the cabinet? I mean, of course, if ever he has but once been proved to have perpetrated deception. This is a proof, I fear, that souls may sometimes rather lose moral sense on leaving earth than gain it; as well, indeed, as lose that craft and common-sense which we generally find among men here, even when the moral sense seems departed. But are we on this account to jump to the conclusion of one of your correspondents in your number of December 13th, who says: "I believe it is rare that departed souls communicate through mediums." I think not. Your correspondent imputes such communications to "irresponsible beings of a sub-human order." But, I would ask, where did these "irresponsible beings" get our alphabet, and how do these "sub-humans" learn to spell? Almost all we know about these beings is through their being able to spell just like ourselves. Now we all know that the three R's cannot

be learnt in a day, and we find that these beings not only spell, write, and calculate, exactly like ourselves, but their modes of expression are the same, shewing plainly that they have been, at some time or other, in the same sort of schools and the same sort of society as we have ourselves; that in England they speak English, as a rule, and in France they speak French, and, for the matter of that, in China they speak Chinese. And where, too, do these "sub-humans," as sub-humans, gain knowledge, often so far above their superiors and questioners, if they be "sub-human"? How is it that many of these "sub-humans" who communicate habitually in English, write also well and grammatically in foreign languages, ancient and modern? Where did these go to school? Where do they learn these human accomplishments if they are not human themselves, or, if young when they die, learning them from fellow human beings in the other life? How is it that these our alleged "subs" understand so well our habits and customs? Will it be said that, as invisible sub-human beings, they learn to talk with us, learn to read with us, constantly keep our society, and know as much and generally more than we do, they knowing everything of us, and we knowing nothing of them? If so, then, how can they be our "subs"? But have invisible "subs" all these privileges? I doubt it. I had thought that the knowing of our down-sitting and uprising, the understanding of our thoughts afar off, the compassing our path and our lying down, and being acquainted with all our ways, were the attributes of a very high nature and not those of our "subs." And rather, is not the theory of sub-human communication with men as an explanation of Spiritualism, an anomaly, a paradox, and a sham?

W. R. P.

DIRECT SPIRIT-WRITING.

Le *Spiritisme* (Paris) publishes the following letter:—

"Yesterday, being in London, a lady proposed that I should accompany her to 12, Old Quebec-street, the residence of a psychographic medium, named Eglinton. On our arrival we found that he was absent, but expected to return shortly. We waited. We found a lady there with the same object. She spoke French, and in conversation I found that, although a believer, she had been a little shaken in the thought that it was altogether right to inquire of spirits, by some conversation she had had recently with some one who had cited some passage of Scripture. I argued in favour of inquiry, and while doing so the medium came in. This terminated our discussion, and the lady sat down at the table with us. The table was a plain uncovered one, and the room was well lighted. The medium invited the lady to take in her hand a pair of slates in a folding frame, shutting together like a book, with lock and key. Between the slates he asked her to place a small piece of pencil, and then lock them together. We then all joined hands. The lady expressed a strong desire that she might have a communication from her mother, and immediately there came sounds of rapid writing; then three taps announced the cessation of the communication. On the slates being opened imagine our astonishment at seeing the whole interior of the slates filled with a long message, which, on reading, we found to be a commentary upon the conversation between the lady and myself before the medium came in, concluding with an exhortation to maintain an irreproachable life, and promising her happiness on her entering the world of spirits."

"When it came to my turn, I wrote, quite apart, upon one of the slates, that it would give me happiness if I could receive some message from my brother Jules. Closing the slates I placed them on my chair and sat upon them. I then joined hands with the rest, and immediately I heard sounds of writing. These ceasing I opened the slates, and found a long communication from my brother, recommend-

ing patience to me, and assuring me that he was happy in his new life.

"I could enlarge much upon the incidents of this séance, but limit myself to expressing my astonishment at a message being written in a few seconds, which would take a quarter of an hour for a mortal to write.

"No sceptic of a candid mind could resist conviction in the presence of such marvels.

"A. GRICOURT.

"Southampton, November 26th, 1884."

SPIRITUALISM IN THE PROVINCES.

GLASGOW.—In view of the unfortunate circumstances in which one of the worthiest veterans in the spiritual cause, Mr. J. J. Morse, is at present placed, the appeal of Mrs. Maltby, as published in "LIGHT," was last Sunday brought forward for consideration at the forenoon séance of the Glasgow Association of Spiritualists. It was then and there unanimously resolved that something be done. Accordingly a subscription list on behalf of Mr. Morse has been opened by Mr. James Robertson (president), and it is confidently anticipated a substantial sum will soon be collected. It was also agreed that the proceeds of the Society's séance on the following Tuesday should be applied to the same object. The feelings of Glasgow Spiritualists towards Mr. Morse are those of admiration and respect; it was therefore an easy task for Mr. Robertson, as chairman of the evening meeting, to quicken the sympathies of the Spiritualist portion of the audience for the worker, who has spent his energies in the cause "not wisely, but too well," so far as his own health is concerned. Last Sunday evening (28th ult.), the platform was occupied by Mrs. Wallis, the subject of her guides' discourse being: "The Gospel of Gloom v. The Gospel of Gladness." The deliverance was forcible, and, on the whole, well-sustained. It was argued that every form of teaching, or preaching, which exercised a fettering influence upon individual thought, judgment, and opinion, and which curtailed the outlook of struggling humanity into the future—limiting its horizon to the narrow radius of the physical life—was a gospel of gloom. In the same category were classed dogmatic Theology and Materialism, inasmuch as the influence which they respectively exerted upon human life, hope, and effort was paralysing and depressing. On the other hand it was claimed for Spiritualism that its special feature was the message of gladness and bright promise it conveyed, cheering the most those who needed most cheer, whilst it sustained all by the unlimited prospect of future growth, happiness, and blessed achievement it opened up for the toilers of the earth. Mrs. Wallis will also speak next Sunday, while her husband ministers to the Spiritualists of Newcastle and Shields.—ST. MUNGO.

NEWCASTLE.—Dr. Andrieu, of Amiens, delivered an address, in the French language, upon "Animal Magnetism," in the Central Hall, Hood-street, on Thursday, December 18th, before the members and friends of the Cercle Littéraire Français. He illustrated his lecture with experiments upon the well-known mesmeric sensitive, R. Nesbit, commonly called "Dick, the Pit Lad." These experiments were very successful, especially in view of the fact that the sensitive did not know a word of French, and that he and Dr. Andrieu had only met for the first time an hour or two previous to the lecture. Some of the experiments were performed without the utterance of a word or sound of any sort, and with the sensitive turned with his back to the operator, the proceedings eliciting applause from the very select audience assembled. M. Grand, president of the Cercle, presided.

STONEHOUSE.—The following course of lectures will be delivered through the mediumship of Mr. W. Burt, at the Sailors' Welcome Lecture Hall (opposite Siloam Chapel), Union-place, Stonehouse, on Sunday evenings at 7:—January 4th, subject: "The Death of Satan;" 11th, "The Cleansing of the Sanctuary;" 18th, "The First Resurrection;" 25th, "The Second Death." Services are also held in the above hall every Sunday morning at 11 a.m. and 3 p.m.

A LADY PROFESSOR.—Mrs. Pierce, of Sharpsville, some years ago gave 10,000dol. to the Buchtel College, Akron, Ohio, to institute a chair of English Literature, to be filled by a woman. It recently became vacant, and the trustees began to inquire for a male professor. This brought a protest from Mrs. Pierce. She said if there was no woman fitted for the post in America, one should be imported. It is now filled by a woman.—*Religio-Philosophical Journal*.

THE *Saratoga Eagle* of November 22nd, says:—"If what are called spiritual phenomena are real, they afford corroboration of the Scriptural doctrine of a life beyond the grave. The scientific investigation of them, which has lately been proposed, is commended on all sides. The growing demand for demonstrable truth renders it probable that means for establishing a school for psychical investigation will soon be forthcoming."

ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex; the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held *over*, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zollner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Fries, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstätt, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Akakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents Thiers and Lincoln, &c., &c.

IS IT CONJURING?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?

ROBERT HODGINS, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See *Psychische Studien* for January, 1878, p. 43.

PROFESSOR JACOBS, writing to the editor of *Licht, Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.'"

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butleroff, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1887.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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PRICE TWOPENCE.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

"M.A. (OXON)."

We are extremely sorry to be unable to report any favourable change in the condition of "M.A. (Oxon)." He is still confined to his bed, and suffers severely. We have received a few lines (through an amanuensis), in which he informs us that the shock to his system has been even greater than was imagined by the physicians, and that work of any kind will be impossible till Easter at any rate. The following article was forwarded to us with the intention that it should be used as the first instalment of a new series of "Notes by the Way." This plan, the writer, by his renewed ill-health, has been forced to abandon; and we can only, in the circumstances, announce the fact with the profoundest regret and sympathy, at the same time hoping that a speedy change will occur with the result of a complete and permanent restoration to health and strength.

SPIRITUALISM AND AGNOSTICISM.

By "M.A. (OXON)."

Mr. Chainey's apology for his new faith, elicited by a letter from Colonel Ingersoll, is diffuse and somewhat emotional. Perhaps it is to be expected that a man who has passed from the rigid pietism of the Methodist to the comparative liberty of Unitarianism, and thence to the condition of the Secularist who is "a law unto himself," and who has found that state of things hollow and unsatisfying, should metaphorically "prance" somewhat as a Spiritualist. No doubt Mr. Chainey does exult in his larger liberty, but he has a right to do that, if only he "has the root of the matter in him," as he would once have said. I trust with all sincerity that the influence brought to bear on Mr. Chainey may be as permanent as it seems now to be potent. It is noteworthy that about the same time that Mr. Chainey was finding his goal in Spiritualism, another well-known man, starting also from Methodism, was making public confession of Agnosticism. Mr. Moncreux Conway, so long minister of South-place Chapel, is now in evidence as one who finds no rest for himself in the Methodism, Unitarianism, or Theism, which he has tried. His state of mind, as portrayed by himself, is instructive.

After a ministry of twenty-one years, Mr. Moncreux Conway abandons the attempt to find for himself a creed that he can continue to teach to others for any appreciable time. Theology has become to him dry as dust, fair-seeming, but rotten at the core. He started in his 'teens as a Methodist, and was pulled up short because he too

graphically translated the Bible narratives in terms of modern thought. Then he became Unitarian, and passed through that rather colourless form of belief into a still more colourless Theism. Finally he takes refuge in the negations of Agnosticism, and may fairly be said to have made a phenomenally rapid progress from the domain of a too vivid faith to the quicksands of hypothetical negation, on which he now finds himself temporarily stranded. During these twenty-one years many minds have passed under his influence, and have passed out of it again. The marvel has been why one so able, so earnest, in many ways so gifted, did not retain his grasp on those who drifted within his reach. The reason now is clear. He himself had no firm foot-hold whence he could reach out a helping hand to those who sought his aid. The seven discourses in this volume* are most of them remarkable; and from them might easily be picked sentiments that have the ring of truth, and all the freshness and vividness of thought struck off red-hot from a deeply-stirred mind. He has broken with conventional Religion; "the soul of Theology is hatred," and he flings it from him with abundant disgust. He sees all around him the decay of Faith; his eye is keen to discern the signs of the times, but he is far less at home when asked to leave the realm of destructive, almost pessimistic criticism, and to find a remedy for the evils he deplures.

It would be at once ungenerous and unfair not to admit that there is much in Mr. Conway's farewell discourses that is full of insight and of hope. But in turning his back on the past he has transferred his faith to the misty and distant future. He still believes (apparently without much reason) that all will come right in the end. He rightly discerns that the religious world is passing through a crisis: that the old Faith has lost much of its hold on the thinking world; but he does not discern in what way its truths can be restated so as to meet the wants of a scientific age in such sort as the old truths of Judaism were restated by the Christ to meet the wants of the age in which He lived. He is impatient of attempts to meet the great want, if they do not chance to fit in with his present mood. "The great change," he says, "that has come over Christendom is due to the decay of faith in Heaven at a moment when the struggle for existence makes earth a hell for millions. It is not a question of immortality. Our theologians seem to think they are saving men from despair when they shew anthropological possibilities that individual consciousness survives death. They are grievously mistaken. . . . Abstract Theism cannot bring comfort and hope to mankind. Why should a man who under God is born in the slums of London suppose that under God he might not be born again in the slums of some other planet?" Anthropological possibilities, forsooth! Spiritualism, if he could only have made up his mind to master its far-reaching revelation of the possibilities of the future, would have solved for him his enigma. It would have illuminated his difficulty by teaching him, what I should have thought so acute and penetrating a mind might have found out for itself, at any rate as a possibility, viz., that the acts and habits of our life here build up a character which is perpetuated hereafter; that man is now occupied in preparing his future dwelling-place, and that

* "Farewell Discourses," by Moncreux D. Conway, M.A., (London: E. W. Allen, and may be obtained of The Psychological Press, 4, Ave Maria-lane, E.C. 1884.)

the question of slum or no slum is not one of chance, but of the slow, imperceptible building up of character by the daily sum of his own self-chosen acts. Hereafter the righteous is righteous still, as the filthy is filthy still, because the change called death makes no break in the continuity of existence. The life that now is determines the life that is to come.

Mr. Conway is the only person of whom I have ever heard it stated that he had tried to investigate honestly and sufficiently the evidence that Spiritualism gives of perpetuated life after death, without in any way becoming satisfied that it offers real and worthy matter for investigation. I have in my mind a letter of his to the *Spectator* some years ago, which very curtly stated, if I am not mistaken, a rougher conclusion than that which I have formulated for him. And yet, as these discourses abundantly shew, there is no man who would have been saved from himself; from the groanings of a mind that has found all things theological but vanity and vexation of spirit; from an abyssal pessimism which is relieved only by a pathetic trust in the people and their democratic reign—there is no man who has so put himself in evidence as in need of the leavening influence of that belief which Spiritualism propounds as Mr. Conway does in these discourses. With his intense appreciation of the widening of educated sympathy with various forms of faith who will not agree? "Human religion," he says, "is yet in its infancy: perhaps there are visions to come later; but even now we are realising a new world around us, long overshadowed by our star-gazing neglect. From their hiding-places new bibles are coming, scriptures of every race and age, and the great oratorio of humanity swells through them for the first time. Our canon is vastly enlarged and enriched. Heroes and sages come from their graves; we are no longer bound to think of half the heroes and sages of our race as pagans burning in hell; we lovingly walk with Zoroaster beside the Euphrates; we listen to Buddha beside the Bo trees; we gather with the youth of Athens to listen to Socrates and Plato; and Jesus, who for fifteen centuries was taken from us by theology . . . has come forth to our fearless research, with all the sweetness and love that melted the heart of Mary, and all the eloquence that charmed men from their idols." Who can resist the charm of that picture? Our horizon is wider, our views are truer and more charitable, and while we venerate our Master as the veritable incarnation of what to us is the Divinest ideal, we can spare a glance of admiration for those adumbrations of the Divine who, in other lands, to other peoples, in ages other than our own, have revealed to their followers glimpses of God's own Truth.

Who again can fail to admire the insight that characterises such a passage as this? "In youth I pondered over these words of a Christian seer, 'I saw a new heaven and a new earth,' and they revealed to me that a new heaven of ideals must always be followed by a reformed earth. But now, to my further age, they reveal that equally a new earth leads on to a new heaven. The old heaven having faded—its rosy bowers, and harps, and thrones broken into drifting clouds—leaving immortality a cold Perhaps, a possibility not altogether pleasing to the weary toilers of earth, I am convinced that if faith in Paradise is recovered it will be from the standpoint of a happier earth. The ancient heaven shone by contrast with earthly despair: the new heaven will reflect the glories of a renovated world." And what Spiritualist will not see that that "cold Perhaps" which chills Mr. Conway's loftiest aspirations, and paralyses his best endeavours, is just what Spiritualism, and nothing else, unless it be a personal revelation, can remove. I am using my words in a large sense, as I am entitled. I do not pretend that any amount of what Mr. Conway probably understands by Spiritualism—rapping tables, floating chairs, mysterious writings, or phenomena

that are the unfailing annuity of Maskelyne and Cook, Stuart Cumberland, Irving Bishop *et hoc genus omne*—would do anything but breed disgust in a mind which has a large capacity for a sort of superfine scorn. But if he could overcome that unlovely tendency, there is, I stoutly maintain, that to be had from Spiritualism which would prove a balm to his wounded spirit.

Man makes his own future, is the arbiter of his own destiny, fabricates for himself now the surroundings amid which he must dwell hereafter. His life here is not, as Mr. Conway says in his haste, an affair of chance. Born in the New Cut now, amid an environment that makes progress apparently impossible, and virtue, culture, even decency, unattainable ideals—to be born, perhaps, in some equivalent slum in some more debased and degraded life on a lower planet hereafter! No, not if the life be lived at its best, even though it be to outward seeming all unlovely and vicious. Progress is the law, and its operation is not to be measured by casual glimpses of this fragment of existence; nor is its development to be judged by the superficial signs that alone are open to man's judgment. But I must not go further. I have not found for a long time so much thought-provoking material as is contained in the seven discourses, for which I beg to thank Mr. Conway.

THE SWEDENBORGIAN CHURCH AND THE PARIS PRESS.

(Extract from the *Revue Spirite*.)

A Swedenborgian Church has been opened in Paris. The event has exercised the minds of our gentlemen of the Press; with the Catholic clerical part of it, of course, it finds no favour. As their Church makes the pretension of being the sole depositary of all truth, its Press seems to feel bound to treat the Church of the "New Jerusalem" with disdain.

Our Republican journals, who make a boast of being "free-thinkers," show no toleration for such an outgrowth of freedom of inquiry; as they do not, indeed, for any other unless it be in their own direction. For instance—the *Presse*, in reference to it, says, "Now, we have one more added to the petty chapels and coteries where, in spite of science and free-thought, mystical practices, borrowed from the vagaries of the past, are to be inculcated." The *Evenement* says, "At a time when all religions are losing their adherents an attempt is made to establish a fresh sect among us. The futility of trying to propagate the Swedish philosopher's doctrines is as palpable as the obscurity enshrouding them—an obscurity baffling to the most resolute examination." The *Petit Parisien* says, "Paris can now point to a new church; surely there were already temples enough in France raised to superstition, and another was scarcely wanted for helping to obscure reason!"

We, however, watch with fraternal interest this movement of the Swedenborgians. It is not their first attempt to establish a church in France. Thirty years ago they had one at Saint Armand, at the head of which was the *sous-préfet* of the place, Le Boys des Guays, a man of probity and learning, one of the translators of Swedenborg's works, and who thus helped French thinkers to get at the beauties as well as the obscurities of the remarkable Swede.

Honoré de Balzac, in his *Séraphita*, condensed, as well as he could do in a few pages, the Swedenborgian philosophy. This, so far as concerns terrestrial things, consists in condemning self-seeking and inculcating charity; and as concerns things celestial, while bearing the stamp of the marvellous, it certainly does not admit—as one of his critics insists—of being regarded as only adapted to visionaries and such as are prone to blind belief in the supernatural.

In all criticism, upon any subject, we should hold to the rule of suspending judgment until we have got at the knowledge of the facts of the case and their rational relations, and until we are able to consider it without prejudice. This rule, however, is generally disregarded by our contemporary Press; hence, necessarily, misrepresentations of Swedenborg now, and of the spiritual philosophy always.

A. VINCENT.

"MATTER THROUGH MATTER."

Dr. Wyld's interesting record supplies a circumstance of evidence the absence of which somewhat invalidated a similar experience of my own many years ago. On this account I have never yet published it; and if I give the facts now it is rather to shew how exacting of evidence have been some of us convinced investigators, whose competence is disparaged for no better reason, as far as I can make out, than that we have arrived at an affirmative conclusion.

It was at one of Mr. Herne's public dark séances, at 15, Southampton-row, that the phenomenon occurred. We took our seats and joined hands before the gas was put out. I was third from the medium on his left; a non-professional medium, a Mr. C., with whom I had but a very slight acquaintance, was on my left. There were two iron rings on the table before us, the diameter of the one hereinafter mentioned (and which I still have) being nearly seven inches. When the light was extinguished there was no ring visible on either arm of my left neighbour, Mr. C., and his right hand was clasped in my left. After sitting for some time with feeble results, I became myself dissatisfied, for some reason, not suggested by anyone else, with the order in which we sat, and myself proposed that Mr. C. should change places with me so as to be on my right instead of on my left. (I believe I thought that this nearer approach of the non-professional to the professional medium would be favourable, though they would still be separated by two sitters.) The change—the only one—was effected in the dark, my right hand now holding Mr. C.'s left. The manifestations increasing in force, I asked for the "ring test." Shortly after, I heard one of the rings taken up and struck, as it seemed, and as Mr. C. said, against the wrist of his left hand—the one secured in my own right. He winced, and almost at once the ring slipped over our two hands on to my fore-arm. A light was struck, and there it was found, without our hands having been once disjoined since the change of seats. Mr. C. allowed me to measure his coat-sleeve to exclude the possibility that a ring similar to those on the table had been on his arm beneath the coat; and I found (as may easily be supposed from the above given diameter of the ring) that this was not possible. I believed, and still believe, that it was a genuine phenomenon, and I brought away the ring to have the apparently solid circumference of the iron tested by an expert, taking care not once to let the ring, taken off my arm, out of my hand, that no change might possibly be effected. But unhappily the evidential value of the case was impaired by the change of seats in the dark. True, the suggestion of this came from myself, and Mr. C.'s character was, so far as I was aware, unblemished. But at that stage of my investigations, I always presumed against character, and if the idea of a trick had occurred to him, he had the opportunity, during the few seconds of the change of seats, to snatch up one of the rings and slip it up his arm. He shewed me a slight scar on his wrist, but that, of course, counted for nothing with me as evidence.

Dr. Wyld took the precaution of passing his hand up the medium's arm just before the phenomenon occurred, a precaution which, unfortunately, did not occur to me. I should otherwise have thought my evidence complete, and I see no flaw in Dr. Wyld's.

C. C. M.

The occurrence described by Dr. Wyld in your issue of January 3rd would be so interesting, if genuine, that many of your readers will probably share my regret that the conditions were not more completely unexceptionable. The account, as it stands, is far from conclusive. To begin with, Dr. Wyld tells us that he has been in the habit of carrying

about his ring for purposes of experiment, but does not tell us that he has invariably preserved it from examination. One would be glad to know how he has assured himself that his private marks have not been detected and imitated. Assuming, however, that the ring which finally appeared on the medium's wrist was really Dr. Wyld's marked ring, everything depends on knowing (1) the history of the ring and (2) the condition of the medium's arm, during the moments or minutes that preceded the alleged transference of the one to the other.

As regards the first point, Dr. Wyld says that before the transference took place, and while his right hand was clasping the medium's left hand in the dark, a ring was put into his own left hand (by "Irresistible," according to him, but he does not tell us how he knew this), and was then withdrawn. "I was satisfied it was my own ring from its oval form, its size, and its thickness." Dr. Wyld can hardly expect others to be satisfied that the ring felt by him was a particular ring, on the ground of its possessing characteristics which might belong to any number of rings. If the conditions of previous séances at all resembled the conditions on this occasion, his ring has been *en évidence* again and again, and its size and shape were no secret. Since, therefore, we have no proof that this ring which he held for a moment before the alleged marvellous occurrence took place was his own marked ring which afterwards appeared on the medium's wrist, it becomes essential to know what length of time had elapsed since he had observed that marked ring under circumstances which left no doubt of its identity; and what opportunities had during that time existed for some one else to obtain possession of it. The impression is certainly conveyed that such opportunities existed in abundance; for not only had the ring passed out of Dr. Wyld's keeping, but the room was dark.

As regards the second point, the condition of the medium's arm immediately before the ring appeared on it, Dr. Wyld's evidence is more satisfactory. With his disengaged hand he made an exploration of the arm and wrist, and was convinced that no ring was there. But it would be very desirable to know what was the extent of his exploration—whether, for instance, he explored the *nude* arm as far up as the elbow. And considering the ease with which a conjurer can deceive the unwary as to which of his two hands they are holding, one would be glad to know that Dr. Wyld made sure *throughout* that it was the medium's left hand which he held. Moreover, it is impossible, in such a matter, to place complete reliance on the report of a single sense of a single person. In these obscure subjects, the first rule of scientific investigation is to obtain as much corroborative testimony as possible; and where the condition of darkness, as here, excludes any other mode of testing than that of touch, it is doubly important that one person's sensations should be confirmed by those of others. Some of Dr. Wyld's friends might surely have shared in the preliminary investigation of the arm. If the experiment is ever repeated, perhaps he will bear in mind this simple means of improving the quality of the evidence.

One further criticism may be made. Dr. Wyld lays stress on certain measurements whereby he thinks he proved that the ring was too small to be passed over the medium's hand. But as there undoubtedly are persons who can get their hands through what look like impossible apertures, and as the degree in which this power is possessed cannot be ascertained except with the *bona fide* assistance of the person to be tested, the test is one which can never have any real value, and the mention of it rather weakens than strengthens the case.

January 3rd, 1884.

EDMUND GURNEY.

MARY HOWITT.—Notwithstanding the fact that the gifted widow of Mr. W. Howitt is considerably advanced in years, we notice that she is announced to contribute a series of papers to *Good Words* during 1885.

REVIEWS.

FLATLAND: A ROMANCE OF MANY DIMENSIONS. By A SQUARE. Price 2s. 6d. Seeley and Co.; or may be had direct from the Psychological Press, 4, Ave Maria-lane.)

This is a capital satire, but it is also much more than that. In a humorous and dramatic form it is a really able attempt to make people understand the relativity of sense-consciousness, and its space conditions. Whether the author is scientifically successful in describing the optical and tactual possibilities of Flatland—a world in which our third dimension, height, is unknown—is a question we must leave to be answered by more competent critics. There being only one plane, the inhabitants have, of course, no conception of a solid in our sense, and are themselves distinguished by superficial configurations. These determine their rank and culture; evolution—which is the attainment of greater structural complexity—advancing regularly with every successive generation. The social and political constitution is thus dependent on biological facts, and the results are worked out with much ingenuity and in a very amusing fashion. It is shown that in a two-dimensional world the most different figures must all appear to the uneducated sense of sight as straight lines; a very dangerous state of things in the presence of angles which, by a dubious assumption, are credited with the power of transfixing superficial outlines. The women of Flatland being all actual straight lines are especially to be dreaded on this account. For, by turning to you one of their extremities, they become as invisible as mere points, and can run you through before you are otherwise aware of their presence. The common folk, who are for the most part isosceles triangles, can only discriminate by the senses of hearing and touch; but the highly educated classes are familiar with the science and art of Sight Recognition, which confers on them immense advantages. This, like most of our own visual discriminations, is the result of acquired judgments, but is dependent on geometrical attainments of a high order. Not to dwell upon this or other scientific peculiarities of Flatland, the following specimen of its difficulties in regard to the origin of light (the sun being, of course, not visible) is worth quoting. "It was in old days, with our learned men, an interesting and oft investigated question: What is the origin of light? and the solution of it has been repeatedly attempted, with no other result than to crowd our lunatic asylums with the would-be solvers. Hence, after fruitless attempts to suppress such investigations indirectly by making them liable to a heavy tax, the Legislature, in comparatively recent times, absolutely prohibited them. I, alas, I alone in Flatland know now only too well the true solution of this mysterious problem, but my knowledge cannot be made intelligible to a single one of my countrymen; and I am mocked at—I, the sole possessor of the truths of space and of the theory of the introduction of Light into the world of Three Dimensions—as if I were the maddest of the mad!"

We are perhaps not wrong in taking this as a hint that such mysteries as gravity and magnetic attraction might find their solution in a four-dimensional experience; that we, too, are in a world of effects whose causes do not belong to nature in our phenomenal sense; such effects being just the most important and all-pervading.

The politics of Flatland need not detain us, and though the satirical applications lie tolerably "on the surface," the best of the book is certainly the Second Part—"Other Worlds,"—wherein the mystical experiences—from the two-dimensional point of view—of the "Square" author have full significance for ourselves.

As the hypothesis of a two-dimensional world to us, so, naturally, would be that of only one dimension to the dwellers of the surface. Accordingly, the first intromission into other worlds is in "A Vision of Lineland." He addresses a small line—which, of course, he takes to be a woman—and gets at first no answer. It is in fact the King. "It seemed that this poor ignorant monarch was persuaded that the straight line which he called his kingdom, and in which he passed his existence, constituted the whole of the world, and indeed the whole of Space. Not being able to move or to see, save in the Straight Line, he had no conception of anything out of it. Though he had heard my voice when I first addressed him, the sounds had come to him in a manner so contrary to his experience that he had made no answer, 'seeing no man,' as he expressed it, 'and hearing a voice as it were from my own intestines.' Until the moment when I placed my mouth in his World, he had neither seen me nor heard anything except confused sounds, beating against what I called his side, but what

he called his *inside* or *stomach*, nor had he even now the least conception of the region from which I had come. Outside his World, or Line, all was a blank to him; nay, not even a blank, for a blank implies space; say rather, all was non-existent." To know how life and its essential relations can be carried on in a Straight Line, the conversation with the King of Lineland must be read. That his Majesty soon inferred the intruder to be a madman, from his use of expressions implying more than one dimension, will be readily conceived. For the Linelander, the line is the solid, and only the point is visible. So the King replies to the Flatlander, who has spoken of *seeing* the lines (men)—"But I deny that you saw these things, for how could you see the line, that is to say, the inside of any man? But you must have heard these things and then dreamed that you saw them. And let me ask what you mean by those words 'left' and 'right?'" After vain attempts at explanation, the Square attempts an ocular demonstration by moving himself out of the line, with, of course, no other result than that of becoming suddenly invisible as soon as the whole square was out of the line. When he returned and claimed the admission that there were other lines in Space, the King replied: "If you were a man of sense—if you had a particle of sense, you would listen to reason. You ask me to believe that there is another line besides that which my senses indicate, and another motion besides that of which I am daily conscious. I, in return, ask you to describe in words or indicate by motion that other line of which you speak. Instead of moving, you merely exercise some magic art of vanishing and returning to sight; and instead of any lucid description of your new World, you simply tell me the number and sizes of some forty of my retinue, facts known to any child in my capital. Can anything be more irrational or audacious?"

But now the tables were to be turned. We had already heard of the Square's grandson, the "promising young Hexagon of unusual brilliancy and perfect angularity." It would not be fair to quote the best bits of the book, which must be read to know how this precocious young mystic deduces an obscure intimation of the third dimension by applying the cube power of numbers to geometry; how he pursues the illustrations of his teachers to consequences altogether unheard of; and how he gets sent to bed for his pertinacity. But it was the last night of the old, and the eve of the new, millennium in Flatland, and as the sand of the hour glass ran out, a new revelation was vouchsafed to the Square, just as he was expressing impatience at his little grandson's folly. He is reproved by a being from the Three-Dimensional World, whose introduction on the scene, and the conversation and incidents which ensue, form the best possible introduction to Zollner's suggestive speculations. And seldom has serious instruction been conveyed in a lighter or more amusing guise. For the difficulties of the Flatlander in regard to his guest are just those of the Lineland monarch as regards the former; and again, they are just our own in relation to the denizens of a fourth dimension. In vain, however, does the strange guest recall to the Square his past experience in Lineland; the application cannot be intellectually made. In vain, also, does the Three-Dimensional being appear and disappear at will for the conviction of the Square, who "was now inclining to the belief that he must be no circle" (as which, of course, he necessarily appeared in Flatland, and so was taken for one of their highest aristocracy) "but some extremely clever juggler; or else that the old wives' tales were true, and that, after all, there were such people as Enchanters and Magicians." Then a mathematical demonstration is attempted by the analogical method; but all to no purpose except the exasperation of baffled intelligence degenerating into fierce intolerance. At length, all other resources of demonstration having failed, the Sphere forces the Square himself into three-dimensional space, and then the irony of the satire takes a new start. Among the preliminary proofs afforded of the third dimension had been the ability to see inside (over) the surface lines enclosing spaces which, for Flatland, were solids and invisible. But no sooner has the Square recovered from the first impressions of "Space"-land, then he puts to his guide a very natural question. He can now see what before was to him the "inside" of the Sphere—the line of depth—but he wonders that this power still does not reveal the "interior" organs—heart, lungs, &c., and he asks the reason. But the Sphere is not a Kantian philosopher, and like his querist, and like the King of Lineland, he forthwith confounds the possibilities of his own sense with the possibilities of sense in general. Although able himself to see the intestines of Flatlanders, he rejects as the highest absurdity the notion of four-dimensional beings who can see his own. Seldom has more

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

A Record of Mesmeric Facts and Philosophy.

To the Editor of "LIGHT."

SIR,—I see by your advertising columns that there has been published a new edition of the most valuable popular work on Mesmerism that has been issued from the English press. As a student of mesmerism of fifty years' standing and having read during the last half century nearly all the standard works written on the subject, I wish, without disparaging the excellent works by Townshend, Baird, Elliotson, Braid, Halleck, Dods, and scores of others, to confidently recommend "Dr. Gregory's Letters to a Candid Inquirer," as the best popular work to put into the hands of an honest searcher after truth in the occult field of Mesmeric Phenomena.—I am, sir, yours truly,

28, Lorraine-place, Newcastle-on-Tyne, T. P. BARKAS.
December 22nd, 1884.

Scientific and Society Papers.

To the Editor of "LIGHT."

SIR,—I have forwarded the following communication to the editor of *Knowledge* for insertion in that paper:—

"I note the following extraordinary, and, I think, imprudent, paragraph in your 'Short Answers' of January 2nd: 'Fit only for the unfortunate creatures whose fatuous folly prompts them to believe in so gross an imposition as that of slate-writing.' I fear this has been written from the standpoint of prejudice rather than from that of investigation.

"You are, of course, aware that scores of credible and ordinarily competent witnesses have vouched for the genuineness of slate-writing phenomena, and I have seen it myself in the presence of a boy-psychic, under such conditions as to render imposition impossible, and I regret exceedingly that you do not take an opportunity of investigating the phenomena before expressing opinions so dogmatic, offensive, and untrue.—I am, &c."

The editor of one of the society papers, the name of which I shall not condescend to quote, is quite beyond the pale of public rejoinder, but even if he could so far control his prejudices as to examine the phenomena, he would per force be convinced of their reality and genuineness, and probably, but of that I am not certain, refrain from the virulent abuse of those whose knowledge extends far beyond his limited range.—I am, &c.,

Newcastle-on-Tyne, January 6th, 1885. T. P. BARKAS.

Testimonial to Mr. J. J. Morse.

To the Editor of "LIGHT."

SIR,—Kindly permit me once more to draw the attention of your readers to the testimonial that is being raised to Mr. J. J. Morse. The presentation will take place on Wednesday next, and I would respectfully urge upon all friends who intend aiding in this work, to forward their subscriptions at once.

Upon the numerous friends of Mr. Morse in the provinces this appeal is more earnestly urged; as, apart from those who have so generously responded, there are many whose mite would shew him that he has still a place in the memory of those amongst whom he has so devotedly laboured. I have received further donations as follows: "A Friend," per Mr. Younger, £10; Glasgow Friends, per Mr. Robertson, £5; F.S.S., £5.—Yours very truly,

FRANK EVERITT.

26, Penton-street, N., January 5th, 1885.

Miss Corner's Mission.

To the Editor of "LIGHT."

SIR,—Will you kindly notify in "LIGHT," that my Dinners for the Poor Children of Spitalfields and Bethnal Green will commence on January 7th, 12.15 p.m., at the Memorial Hall, Bethnal Green, and will continue every Wednesday and Friday throughout the months of January and February?—Yours truly,

CAROLINE CORNER.

3, St. Thomas's-square, Hackney, January 1st, 1885.

fun been got out of a serious argument than in this dialogue between the Square and the Sphere, the former at length pressing his opponent with a question shewing the latent reference throughout the book to occult phenomena.

"Is it, or is it not, the fact that ere now your countrymen also have witnessed the descent of beings of a higher order than your own, entering closed rooms, even as your lordship entered mine, without the opening of doors or windows, and appearing and vanishing at will? On the reply to this question I am ready to stake everything. Deny it, and I am henceforth silent. Only vouchsafe an answer."

"Sphere (after a pause): It is reported so. But men are divided in opinion as to the facts. And even granting the facts, they explain them in different ways."

To the Square's further question: "Those who have thus appeared—no one knows whence; and have returned—no one knows whither; have they also contracted their sections and vanished into that more Spacious Space, whither I now entreat you to conduct me?"

"Sphere (moodily): They have vanished certainly—if they ever appeared. But most people say that these visitors arose from the thoughts—you will not understand me—from the brain; from the perturbed angularity of the seer."

The eloquent protest of the Square against this view, and his enthusiastic presence of not only four-dimensional but a dimensional worlds, lead to his dismissal to his own Flatland, where the Parliament is busy in passing an Act something like ours of George the Second, for the suppression of pretensions to "revelations from another world." The methods of Materialism towards unacceptable facts, and the "conspiracy of silence," are not unfairly caricatured. The prudence of the poor Square is not long proof against the impulse to impart his knowledge, and intolerance inflicts upon him a life-long imprisonment. By a true psychological touch the worst of his martyrdom consists in the doubts which arise in his own mind as the impressions of his experience fade.

And the book contains higher lessons than even those of a new geometry. In Flatland, Understanding is exclusively esteemed, whereas "many of the best and wisest in Spaceland think more of the affections than of the understanding, more of your despised Straight Lines (women) than of your belauded circles." And we are left to infer that in yet larger conditions of Space-Life wisdom is yet more manifestly, as Swedenborg says, the "form of love." But the Square is warned against an undue moral estimate of the denizens—to him the "Spirits"—of the third dimension, merely on the ground of their "omniscience." A more profound lesson is suggested by a glimpse into Pointland, where the Point "is his own World, his own Universe"—the apotheosis of Individualism.

It may be noticed that this satire is said to have been anticipated by a more serious treatise on the same subject from the pen of Mr. Howard Hinton, a son of the celebrated James Hinton.

C. C. M.

THE IDYLL OF THE WHITE LOTUS. By M.C., Fellow of the Theosophical Society. Price 5s. (London: Reeves and Turner, or may be obtained of the Psychological Press, 4, Ave Maria-lane, E.C.)

The initials M.C. very thinly veil the identity of the author of this charmingly written book. Unless we are much mistaken "M.C." has no mean reputation in the world of fiction. But "The Idyll of the White Lotus" is much more than a mere story, though the author has adopted this method of conveying to the world the truths it is sought to enforce. In the preface it is described as "a story which has been told in all ages and among all peoples—the tragedy of the Soul. Attracted by Desire, the ruling element in the lower nature of man, it stoops to sin; brought to itself by suffering, it turns for help to the redeeming spirit within; and in the final sacrifice achieves its apotheosis and sheds a blessing on mankind." This so aptly describes the "argument" of the book that we feel a fitter introduction to our readers could not be found. Nor can we, in the space at our disposal, do more than express our conviction that no reader of "LIGHT" will regret having spent the time necessary for its perusal. We cordially commend it to attention.

WHAT IS SPIRITUALISM? AN ANSWER TO THE GREAT QUESTION OF THE DAY. Price Sixpence. (London: E. W. Allen, or may be obtained of the Psychological Press, 4, Ave Maria-lane, E.C.)

This pamphlet, by a lady of rank and title, is a fervid response to the question on Christian grounds; a valuable sustainer of Bible teaching, and a strong helper of those who uphold Christianity as opposed to Materialism and Infidelity, at a time when both are rampant.

All Communications to be addressed to

THE EDITOR OF "LIGHT,"

4, AVE MARIA LANE,
LONDON, E.C.

TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return Postage.

SUBSCRIPTION RATES.

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NOTICE TO THE PUBLIC.

"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

NOTICE TO SUBSCRIBERS.

Subscriptions for 1885 are now due. Subscribers will oblige by forwarding these at once to "The Manager of 'LIGHT,'" 4, Ave Maria-lane, E.C. Post Office Orders may be made payable to Henry Barnes. All Editorial Correspondence to be addressed to "The Editor."

Light:

SATURDAY, JANUARY 10TH, 1885.

THE UNSCIENTIFIC ATTITUDE OF SCIENTISTS.

Scientific men, as a party, have, since the great outburst of what have been termed spiritual manifestations, displayed unreasoning antagonism towards their investigation. This may have arisen from various causes, the primary reason being that the majority of those who have become convinced of the reality of the phenomena, have, at the same time, hastily arrived at the conclusion that all the phenomena are the production of beings who have passed from this life. The facts are startling and, apparently, sufficiently abnormal to cause any scientific mind, trained to recognise the correlation of physical forces, and conscious of the universal reign of law, to cry halt at their first presentation. Abnormal or unexpected phenomena, when disassociated from crude spiritual and future-life theories, are sufficient of themselves to arouse the suspicion, and too frequently the unreasoning antagonism of men of science. We have instances of this antagonism in the opposition and bitter animosity which, early in the present century, were caused by the promulgation of the ordinary phenomena of mesmerism, even after men of the reputation of Dr. Gregory, Rev. Chauncey Townsend, Dr. Elliotson, and scores of other able and highly reputed scientific and literary men, had, in the clearest possible manner, demonstrated their genuineness.

The theory of evolution had the same hard fight for recognition. The works of Monbodo, Erasmus Darwin, Goethe, Lamarck, the author of "Vestiges," and Charles Darwin, were but little read and less accepted till Huxley with his genius for popular exposition on the one hand, and Haeckel, with his painstaking, minute scientific researches on the other, struck down the barriers of conservative

prejudice, and now the fear is that all may unreasonably be swept into the whirlpool of universal evolution.

Scientific men may be reminded that all investigators are not "fools and dolts;" that many of the most trained, cautious, and conscientious scientists, and hundreds of the shrewdest "men of the world," have examined these phenomena, and the remarkable fact is that all who have fully examined them have been convinced of their reality and genuineness; but there is far from a consensus of opinion as regards the mode in which they be best accounted for; some, like Serjeant Cox, believing that they are purely mundane, and the products of occult natural laws; while many others, such as Professor Wallace, believe that in them we have evidence of action by beings who have passed the portals of the tomb, and are living inhabitants of a spiritual sphere.

Laying aside for the present all theories, and approaching the investigation of the subject as scientific men approach the phenomena of electricity, and the laws of planetary motion, why should not earnest scientific inquirers, without prejudice and without predecision, inquire seriously into these occult phenomena?

Men of science know from experience that the seeming and the real are often in direct antagonism to each other. They know that obscure phenomena cannot be solved at a glance, but require days and often years of painstaking scientific research, at the end of which, by a process of "trial and error," truth is reached. Illustrations of this fact we have in the researches of Tyndall into the origin of monad life; in the experiments of Pasteur in the transmission and prevention of disease; and in the investigations of Dallenger into the life-history of *Bacterium termo*.

Let the same principles be applied to the investigation of what are termed psychic phenomena; let not scientists approach them as though they were infallible, and entered upon the investigation to discover deception, not to ascertain truth. Men of equal natural ability, and with higher scientific training, have investigated and assured themselves of their genuineness; surely a reasonable modesty should guide raw investigators. The error into which conceited investigators, utterly ignorant of the delicacy of the investigation, often stumble, is that of dictating terms and conditions of absurd kinds, instead of witnessing the phenomena under the conditions in which they can be produced, when careful observation will shew that the conditions are crucial, and much superior to those which seiolists in their ignorance wish to enforce.

Possibly the most satisfactory, conclusive, and easily-obtained form of occult psychical manifestation is that known as slate-writing, and we are confident, from long experience, that if that form of investigation be entered upon without offensive dogmatism and assurance, in the majority of cases the phenomena obtained will be of a kind to render the common theories of trick and legerdemain utterly and manifestly untenable.

Why should men of science longer delay in their investigation into these strange and well-accredited phenomena? Is it want of intellectual eagerness to discover truth, or is it scientific Mrs. Grundyism?

TO CORRESPONDENTS.—Several communications stand over till next week, amongst which may be named letters from "Ebor," W. R. T., W. Oxley, &c.

DR. GREGORY is the best definer in his "Animal Magnetism," of that department of it called electro-biology; and M. Donato is one of the best exponents of it under the name of Fascination, on the Continent. He has just concluded a series of lectures, with experiments upon willing subjects from his audiences, at Antwerp. *L'Opinion* reports that at his last lecture he was presented by a committee of the audience with a floral offering and an address, accompanied by an earnest invitation to repeat his visit next year.

MR. EGLINTON AND MR. CUMBERLAND.

Mr. W. Eglinton has addressed the following letter to the editor of the *Pall Mall Gazette*, in reply to Mr. Stuart Cumberland's "challenge" which appeared a few days since.

To the Editor of the *Pall Mall Gazette*.

SIR,—It is my pleasure to be a constant reader of the *Pall Mall Gazette*, and consequently I saw Mr. Cumberland's letter which recently appeared in your journal. But for this I might have known nothing of his challenge, as I have received no communication from Mr. Cumberland himself, though I have waited several days in the expectation that he would take care that the matter did not escape my attention. I now ask you to be kind enough to publish my reply.

Mr. Cumberland's letter is so ingeniously worded that to those who do not read it carefully, and who at the same time know nothing of my professions, his proposals may appear to be fair and reasonable. In reality they are quite the reverse. If I understand him rightly he desires to put my "alleged supernatural powers to a decisive test," and accordingly proposes that I shall "produce, or cause to be produced, physical manifestations called spiritual" in his presence, and that of a chosen committee; and should I "succeed in getting the spirits to demonstrate" he will undertake to explain away such demonstrations by natural means to the satisfaction of the committee—(this committee to include himself and Mr. Labouchere!)—failing which he is willing to forfeit the sum of £1,000, Mr. Labouchere being also willing, he believes, to supplement this sum with another £1,000.

Now, Sir, I emphatically protest against the assumptions which Mr. Cumberland has thus put forward—ignorantly, I hope, but apparently with the distinct purpose of prejudicing me in the eyes of your readers. I do not allege that I am possessed of "supernatural powers." I do not claim to be able to "produce, or cause to be produced, physical manifestations called spiritual" (*sic*). I do not profess, and never did profess, to "succeed in getting the spirits to demonstrate." All that I assert is this—that certain unusual phenomena frequently take place in my presence, notably writing executed under circumstances which preclude the possibility of its being produced through the active agency of any person or power visibly present. I have no power to produce it—for it often fails to come when desired—and I take no part in its production; nor can I explain the process of its accomplishment. I have no responsibility in the matter, and do not profess to be able to give any intelligible reason why I should be the subject of these abnormal experiences. But the fact remains—as has been proved to the complete satisfaction of many hundreds of patient investigators, including men of the highest intelligence in every rank of life, men whose capacity for exact observation and correct judgment would be readily admitted in relation to any other matter. And in May last experiments were tried publicly, in the presence of a large audience, in the Banqueting Hall, St. James's Hall. A committee was appointed by the audience to conduct the experiments, those chosen being Surgeon-General Wolesey, Mr. Brinsley Nixon (of the Athenæum Club), Florence Marryat, Miss Major, and Dr. Geo. Wyld. I sat with them on the platform; two slates, which had been previously cleaned and examined by all the committee, lying upon the table before us, in full light, one upon the other, with a crumb of pencil between them. After a short interval writing was distinctly heard in the course of execution, and on the slates being examined the upper side of the under slate was found to be covered. In a second experiment a word then and there suggested by one of the audience was written between closed slates, under similar conditions; and at the close all the committee openly testified that the experiments had been conducted to their entire satisfaction, and that they were perfectly convinced that it was an impossibility for the writing to have been produced by ordinary means.

Seeing, then, that I have afforded all reasonable facilities for investigation to persons disposed to approach the subject in a candid and impartial spirit, I might fairly decline, I think, to notice Mr. Cumberland's challenge. But, lest my motive should be misinterpreted, and because I have no other desire than the elucidation of the truth, I have determined to accept it, subject only to certain modifications which I cannot doubt will commend themselves to the judgment of all reasonable minds.

In the first place, I absolutely decline to meet, for the purpose of this investigation, either Mr. Cumberland or any of the gentlemen whose names he has suggested. They are all, I

believe, so far committed to a hostile attitude in relation to these phenomena that it would be next to a miracle for them to be able to reach the position of fair and unbiassed observers. Moreover, both Mr. Cumberland and Mr. Labouchere have gratuitously insulted me by the use of opprobrious epithets. As to Mr. Labouchere, when he applied to me, in his paper, the terms "knave," "rogue," "cheat," "vagabond," &c., I can make some allowance for his sledge-hammer style, which I have myself frequently admired in his fearless exposure and denunciation of certain abuses; and it is possible that in denouncing me he may have thought he was doing a public service. He may have written under a sense of conviction, but if so, it is a conviction which did not entitle him to attack me in such unmeasured terms (to use the mildest expression), inasmuch as it was not founded upon any personal knowledge or evidence whatsoever. As to Mr. Cumberland, I take it that, as a professional "muscle-reader" and conjurer, his chief motive is to increase his own notoriety.

In the second place I cannot consent that any of the parties to an investigation should, even voluntarily, be pledged to the forfeit of £1,000 in the event of the decision being against them. They would be more than human if the mere possibility of such a forfeit did not, even unconsciously to themselves, in some measure dim their eyes against the recognition of an unwelcome truth.

What I propose is this—that a committee of six be appointed, three to be chosen by myself and three by—I do not care by whom, so that they are gentlemen of good reputation and have not committed themselves to a hostile attitude before the experiments are commenced. I will meet this committee at any place that may be mutually agreed upon, and they shall be at liberty to provide their own slates. But as I am not a conjurer, as the phenomena do not come at my command, and as I do not use "any subtle craft, means, or device, by palmistry or otherwise," the committee shall agree to meet on six separate occasions before they shall conclude that the experiments are futile. If the experiments succeed they shall report the fact to Mr. Cumberland; shall call upon him, in accordance with his promise, to "explain away such demonstrations by natural means to the satisfaction of the committee;" and shall require him to produce the same phenomena, observing the same conditions, as were produced and observed in my presence.

I would send a copy of this letter, as an act of courtesy, to Mr. Cumberland, were it not that in his letter to you he has failed to give his address.

I am, sir, your obedient servant,

W. EGLINTON.

11, Langham-street, Portland-place, W.
January 7th, 1885.

The *Pall Mall Gazette* of Thursday also publishes the following letter which Signor Damiani has addressed to Mr. Labouchere:—

To Henry Labouchere, Esq., M.P.

SIR,—In the columns of this journal, under date of 31st ult., I find it stated that you "have no faith in the Spiritualistic quackery, and are willing to give £1,000 for the pleasure of being converted to the belief that the slate-writing occurring in the presence of Mr. W. Eglinton is not the result of trickery." As one of those who have publicly attested to both the reality of the phenomenon and the straightforwardness of Mr. W. Eglinton in the matter, I shall take up the cudgels in defence of truth, of Mr. Eglinton, and of my powers of penetration. I, therefore, propose that you and I shall deposit the sum of £1,000 each in the hands of a well-known London banker, and then empanel a jury of eight gentlemen, four on each side (to consist exclusively of men of independent position, members of the learned professions, and literary men), in whose presence Mr. Eglinton shall sit (I having obtained his consent for that) for the production of psychography. If the majority of the jury shall say that the writing between the closed and locked slates has been produced by legerdemain, the £2,000 will be handed to you; if they decide *vice versa* the £2,000 will be mine. Should you accept this challenge we shall fix the supplementary conditions of the meeting as to time, &c.—I am, Sir, truly yours,

G. DAMIANI.

29, Colville-road, Notting Hill,
January 7th.

P.S.—After having, with your permission, settled this question of slate-writing, I shall be happy to meet you again with a £1,000 or two, to decide whether Spiritualism is quackery or the greatest event of this barbarous age. It is lamentable that questions of such importance can but be decided by the only argument of any value in these materialistic times of L. s. d.—G. D.

TWO PHASES OF "SPIRITUAL PHENOMENA."

PSYCHOGRAPHY: THE "PASSAGE OF MATTER THROUGH MATTER."

BY J. MAIR ROLPH.

As all the results of séances through the mediumship of Mr. W. Eglinton are doubtless interesting to many of your readers, I take the liberty of sending a brief account of my experiences with that gentleman.

Having been very sceptical as to the truth of the facts of psychography, I, for a long time, was opposed to the idea of holding a séance at Old Quebec-street. At last I yielded; partly, I suppose, to my innate curiosity, and partly in conformity with a wish of my sister. I wrote to Mr. Eglinton, asking him to give me an appointment, and on the day named, armed with three slates, slate pencils, coloured chalks, and a sponge, bought *en route* expressly for the occasion, I betook myself to Mr. Eglinton's chambers. That gentleman was sitting at his writing table, in the well-known séance room, and he immediately came forward, welcoming me in a most cordial manner. On my telling him that I was sceptical as to the truth of psychographic facts, he said: "If you will come with me into the next room I may perhaps be able to dispel your doubts, but I must inform you, beforehand, that I can never guarantee results, as I am not able to control the power, or force it to manifest itself; I can only, as the medium, invite communication." One séance led to more, and as with many others before me, they ended in my being compelled to acknowledge the existence of an intelligent force, acting externally to the medium, and in direct contravention of the hitherto recognised laws of matter.

With but few exceptions I used my own slates in all the séances, the exceptions being when mine were filled with communications I wished to preserve or copy; and a few times when Mr. Eglinton's double slates, in their case with their Bramah lock and key, were used. Each of my slates was used for the first time in exactly the condition I brought it from the shop, being perfectly void of writing and requiring no further cleaning. All the answers received were intelligent and germane to the questions I put, treating generally on private family matters, of which Mr. Eglinton could have had no previous knowledge. The questions were partly *vidé voce*, partly written, and of the contents of the latter Mr. Eglinton was not cognisant, he, at his own request, not having been allowed to see them. I was alone with Mr. Eglinton at all the séances. We used single slates, double ones, the one fitting accurately on the other, as also the pair in a case with a Bramah lock and key.

The single slates we used mostly for *vidé voce* questions, under conditions now so generally known that it would be needless to recapitulate them. The single slates were always held under the flap of a small "Pembroke" table, and pressed against its under surface by Mr. Eglinton's right hand, his thumb resting above the flap and his wrist open to view. The double slates were placed sometimes under the table flap, sometimes on the table; at other times they were held by us both, away from, but not necessarily lower than, the table; once, indeed, we held them some distance above it, both of us standing at the time; and once Mr. Eglinton placed them on my head, when I not only heard the writing, to the dotting of the "i's" and the crossing of the "t's," but felt distinctly the vibration of the slates during the writing.

The séances were with one exception held in the back-room, but at my request one was held in the front drawing-room, into which we carried the Pembroke table, after I had, for the second time, minutely examined it, and convinced myself of the impossibility of secret mechanism or any kind of trickery in connection with it.

I received from my son three communications in his own

handwriting, and one dictated by him. The first direct communication, containing a French quotation, was twenty-eight lines in length; the second, which was obtained when two clean slates were firmly tied together and placed on the table, shewed thirty-two lines; the third one, which was written when two clean slates, accurately fitted the one on the other, were placed by Mr. Eglinton on my head, contained twenty-one lines. The dictated message had twenty-eight lines, inclusive of an eight-lined quotation from one of Goethe's poems, written in strictly correct German. Once, when holding at some distance from the table one end of two clean, close-fitting slates, Mr. Eglinton grasping the opposite end, I heard the stoppage of the writing in consequence of Mr. Eglinton withdrawing his left from my right hand; on joining hands again, at my request, the writing was continued and ended on the other slate. All answers were written from the medium and topsy-turvy to him. They commenced, generally, two to two and a-half inches from that part of the slate frame immediately under Mr. Eglinton's thumb, and though the slates were under the flap of the table, they were visible to me the whole time; therefore no exchange of the slate or slates could possibly have occurred without my perceiving it, and I kept a sharp look-out. The flap bar could not have given Mr. Eglinton any assistance in holding the slates under the table, as some of my slates were too short to come within range of contact with the bar, which, moreover, has no margin for "play" to the right or the left. The slates I used were nine and a-half by seven and a-half, and twelve by nine inches, and I doubt if even the longer one reached to the flap bar. In the one séance, after some answers to *vidé voce* questions, in which I particularly avoided all names, I wrote on Mr. Eglinton's Bramah lock double slate a question to a cousin of mine, a Mrs. N. I. T. Mr. Eglinton was ignorant of the question. I myself put between the slates a bit of red chalk, locked the case, and taking the key out kept it beside me in full view on the table. We waited some time, but no answer came, and no sign of writing was heard. Mr. Eglinton once or twice drew the slate about half its length from under the flap, and then slid it back again, as though to cozen the power, but still there was no sign of writing. At last, asking me to release my hold of his left hand, he turned half way on his chair, and taking one of several envelopes lying on the writing-table behind him, placed it on the outside of the slate case, then sliding it under the table he gave me his left hand again to hold in my two hands. On my asking why he had put the envelope on the case, he answered, "Perhaps we shall get a communication." After waiting some time longer, during which Mr. Eglinton repeatedly drew the slate out some distance from under the flap and slid it back again, each time discovering the envelope on the outside, in the exact position it was placed at first, he began to breathe very heavily, and convulsive shudders ran through his frame, and at last we heard the writing. After the three final taps Mr. Eglinton withdrew the case from under the flap, and handing it over to me, requested me to unlock it. I did so, and on opening it, inside, between the slates, I found the envelope with (in my own son's handwriting in the red chalk) the words:—

"Dear Father,—"

"W—y."

"This is matter through matter,"

as well as my cousin's answer. This astonished me. I could not in any way account for it. I took up the case, locked it again, and tried to force the envelope through its interstices, but found that it shut too close to admit the very thinnest envelope. Here could have been no trickery or jugglery. I saw the thumb of Mr. Eglinton's right hand on the table the whole time he held the case beneath it; his whole wrist was also visible; his left hand was held in my two hands; one of my feet was under the flap of the table,

and the key of the case beside me on the table the whole time. I immediately determined to ask my son to explain the meaning of the words, "matter through matter." A clean slate was, under the usual conditions, held by Mr. Eglinton under the flap of the table, and I asked the explanation *vidé voce*. The writing began almost instantly, and on the slate being withdrawn, after the final taps, we read the following answer:—

"It means that matter is disintegrated by the spirit-power which we have at our command, thence it is easy to dissolve ordinary matter, and restore it again by the same process."

Considering the writing on the envelope as the spontaneous manifestation on my son's part, I determined to ask him for a further communication in his own hand and received the following:—

"My dear Father,—I only have very little power to-day in which to send you a message in my own writing. I want to tell you how happy this communion with you is making me, not only because it advances me in the spheres, but because of the good it is doing you. H. sends you her best love, as do I to both you and to Aunt J. The latter must take care of herself, for I see that her health is not so good as it should be. Forgive me to-day, but believe that I am ever around you.—Your loving son in spirit-life, "W . . . y."

The slate with this communication is still in my possession and on it is written (in his own hand) at my request:—

"Two clean slates were put together and placed on Mr. R.'s head and this is the result.

"W. EGLINTON."

Having read that sometimes fac-similes of letters of the alphabet, and numbers, had been requested and produced, I asked Mr. Eglinton if he thought that the power could copy a simple drawing. "Very probably; we will try, if you like," he answered. Now my slates were nearly filled with answers, all of which I intended to copy when I got home, but on one of them I thought there was space enough left to make the experiment, so, without sponging out the writing on it, we used that slate, fitting it on another upon which also there was a communication. I drew something very absurd, two figures in simple lines, a reminiscence of what I saw years ago in the *Fliegende Blätter* ("Fly-leaves"), an Augsburg weekly comic paper, purporting to shew the height of joy and grief in lines. I drew the two figures, gave them face downwards to Mr. Eglinton, and the two slates were held by him under the usual conditions beneath the flap of the table. I asked *vidé voce* for a copy of the drawings. We soon heard a scratching, and I exclaimed, "I verily believe they are being copied." After the three taps, on withdrawing and uncovering the slates, we found the two figures very decently copied.

I then asked for some numbers, naming them, and the word "Alice" to be written, which was done instantly. Shortly before we broke off this last séance, Mr. Eglinton, taking up the double slate-case in which was an answer from my cousin, J. S., said, "I should like to try an experiment with you, Mr. Rolph." "I have no objection," I answered, adding, "Had I not better copy that answer first?" "That you can do afterwards; we must utilise the power while it lasts." He then asked me to close and lock the case, and put the key in my pocket. Having done so, Mr. Eglinton requested me, if I had no objection, to lay my eye-glasses on the outside of the case. At first I demurred, but remembering that I had another pair with me, I placed the closed eye-glasses upon the case. Mr. Eglinton then put case and glasses under the flap of the table, and, as usual, I held his left hand in my two hands. After waiting some time, Mr. Eglinton, breathing heavily, became very much agitated; bending far over the table he appeared as though gradually forced out of his chair. He begged me to put my hands farther over his left hand, and to press it down upon the table, which I did. Mr. Eglinton becoming more and more agitated, I began to

feel uncomfortable, but at last he cried out, "Press firmer, please, firmer; I feel them snatching at it." I pressed down his hands with all my strength, bending over the table till our heads almost touched together. Presently Mr. Eglinton sank back into his chair, and convulsively withdrawing the case from under the flap of the table handed it to me to unlock. On opening the case I found my glasses between the slates inside, but open. I exclaimed, "That is also matter through matter, or solid through solid." "Yes," answered Mr. Eglinton, "and you have, Mr. Rolph, been fortunate in witnessing it, for such manifestations of power are not always obtainable. You have been altogether very successful in your séances with me." I then proceeded to copy my cousin's communication from the double slate, when I discovered that there was no signature. On mentioning this to Mr. Eglinton he took the case, put in a bit of slate-pencil, closed and locked it, and giving me the key, put the case again under the flap of the table, and said, "We particularly wish for the signature of the writer, would you kindly give it us?" Immediately we heard the writing, and on opening the case, when withdrawn from under the flap, I found her signature at the foot of the communication.

In all the séances I particularly noted that question and answer were never on the same slate surface; the hypothesis, therefore, that the medium can write the answers with the disengaged fingers of his right hand falls to the ground, as in the one case, that of a single slate, by such action the question would be certainly smudged, if not completely obliterated; or, as also in the case of two slates being used, the one on the other, the medium would be obliged to write *through* the one slate surface,—an utter impossibility; and, lastly, no medium could stretch his fingers, which naturally would cause a corresponding strain and muscular movement of his thumb above the table, and of his wrist (which would instantly be detected by even the most superficial observer), so as to write from the top to the bottom of a twelve-inch slate with the increased difficulty of writing from and topsy-turvy to himself.

My series of séances with Mr. Eglinton I consider to have been so successful that I can only advise all those who are sceptical to pay him a visit, that their eyes may be, as mine have been, opened to the truth of the existence of an intelligent power working outside the physical power of the medium, capable of manifesting itself contrary to the hitherto accepted laws of matter.

I trust that this summary of my experience with Mr. Eglinton may meet your approval for publication as additional testimony to his wonderful powers.

Beaufield Tower, Trinity District,
Jersey, Channel Islands.

THE *Republican*, Burlington, Kansas, reports a séance with a medium, G. Search: In the dark circle, a guitar and a violin circulated playing over our heads, and hands were felt by all of us on our heads, faces and hands. In the light circle, the medium, sitting in view of the circle, forming one of it by all, including himself, holding hands, various hands were projected between the folds of the curtain before which he sat.

THE *World*, a short time back, contained the following interesting sketch: "Mrs. Weldon transacts her affairs in offices in Red Lion-court, Fleet-street. We found her in the midst of books, papers, and legal documents. She receives politely; dresses very plainly but in perfect taste; wears her hair short; her countenance is vivacious; her eyes bright and piercing. In conversation we found her precise in facts, figures, and dates. She hears what is reported against her with self-possession and good nature. She has law at her finger-ends for conducting her own suits, all of which she is confident of gaining, and enough of it to spare for others of her sex whom she thinks wronged. One wonders how she could ever have been charged with being insane. She is certainly unlike other women; although eminently feminine, her mind is masculine, and she believes she has missions, one to look after orphans, another to expose the evils of the Lunacy Laws, but surely here is no indication of insanity! One cannot but admire her courage. She has a detestation for every form of pretence and shams. Judges, counsel, solicitors, and mad-doctors may rest assured that it will be long before they have heard the last of Mrs. Weldon."

CHRISTMAS WEEK WITH THE SPIRITS

AND A

SUMMARY OF FIRE LIGHTING PHENOMENA FOR SIX MONTHS.

By MORELL THEOBALD.

On Sunday, the 21st September, we had the pleasure, and I may add, the privilege, of a visit from Mr. Eglinton, who sat with us at our usual evening séance, by special spirit direction. That day being our daughter's birthday, we had put out (overnight) some birthday presents, among which, in the morning, was found a letter in direct spirit writing from several of our spirit group, in their well-known and inimitable handwriting; and on her pillow that morning she found, on waking, one of the presents, which had been tied up overnight, in the paper in which we had wrapped it, but with the string removed. No one in the house knew anything as to these nocturnal occurrences. On coming downstairs the gas stove and the kitchen fire were both found alight, with two kettles on, boiling ready for an early cup of tea: later on at 11.30 another fire was lit by our invisible friends in a room we were about to use.

At the séance in the evening we had expected that E. M. would materialise and speak to us, he having said he intended to do so, but although there was considerable spirit power manifested, in the way expected we were disappointed. At the end, however, one of Mr. Eglinton's spirit guides spoke and told us that E. M. thought that he could do more permanent good to our home circle by not then materialising but by aiding in developing this power for future occasions. We were directed to sit on Christmas Day at Haslemere. On the two following days two of our home circle felt the "power" in so oppressive a manner as to cause illness and a complete collapse of physical strength for twelve hours, after which it ceased, leaving a development of other senses unknown before—to which I do not purpose here further to refer.

On the following Monday, Tuesday, and Wednesday, we had the same early fire lightings by invisible agency to which we have become accustomed now for many months, with the addition of one fire being lit in the middle of the day, at 1.30, in a room we wished to use in the afternoon. No one was near it when it was lit.

The day before Christmas Day we all went to our favourite resting box at Haslemere, locking up the house until the following Monday, with the simple arrangement that a woman and her child were to come in, with the aid of the latch key, and sleep there each night.

I left my study and other rooms locked up; and in my study I was careful also to lock up my table drawer, in which I keep—and there only—certain paper devoted to direct spirit writing. No one entered this room until I myself unlocked it on Monday, the 29th. These particulars I beg my readers to note; and also to observe that the woman we left in charge at night is obviously one whom we thoroughly trust; moreover, she is not an adept at writing!

On Christmas Day, at Haslemere, raps came very freely while sitting around the tea table, replying vigorously to questions, and otherwise noting the conversation as it went on. Sitting *en séance*, at six o'clock we were directed, as soon as our medium was entranced and taken away from the circle to the corner of the room, to put out the lights. When this was done, we had conversation in direct spirit voice, while spirit presences flitted about the room, drawing their drapery over the hands of some of the sitters, who consisted entirely of our own family circle. We then heard a rustling of paper, apparently fluttering slowly from the ceiling; it finally dropped in front of myself with also some other thing, which, on lighting up, proved to be a blue pencil taken from a box of twelve coloured pencils left at Granville-park in our closed house.

The paper was a sheet from my own stock at Granville-park, left doubly-locked up as previously stated; on it was written in five different coloured crayons a simple greeting, as follows:—

in brown.....Xmas day

blue.....taken from drawer in your study at Granville-park, written with chalks downstairs and brought here to-night—the pencils you will find with all the points broken.

green.....We all

blue.....wish you a

brown.....Merry Christmas and

red.....a bright new year

yellow.....and may every thing

blue.....prosper with you all and all

brown.....happiness attend you all wherever you may be. J.W.E.

signed in blue.....Louisa. T. T. Lynch. Harry

red.....Emily — Pompon

brown.....Saadi. Wamuk

blue.....William Dunham

and inside the paper is written in a child's handwriting:—

in blue.....Dear Mamma. Me am taken care of this house with Harry. Pompon.

"Pompon" doubtless felt her responsibility and importance! I asked particularly as to the circumstances under which this was written—whether the woman was in the house or not, and how the "power" could be obtained when the house was thus empty. After a good deal of questioning, I arrived at the following statement: The paper was written on "while the bells were ringing for church," about a quarter to eleven—no one then being in the house. The power was obtained from our medium at Haslemere that morning about eight o'clock, by entrancing her (this was found to be the case at that time). The "power" was stored till the message was written, and they used the room downstairs because Mary usually sits there, and we also when *en séance*. The signatures, which were in their own handwriting, were appended in the evening at Haslemere, while we were sitting. The point of the blue pencil thrown down on the table was broken, and on arriving home I myself opened the new box of crayons—a present to Tom—and found the remaining eleven points all broken off as they told us we should find them. "Pompon" told me she would open the door for me on going home. This she did as I was walking up the path, and the only two people then in the house were at the piano in the drawing-room, indulging in song. They had recently passed the hall door—*shut*. This opening of the door to us is a favourite diversion of little Pompon, and it is frequently done when the inmates are at the top of the house.

Now without taking into consideration the characters of all who could by any possibility be concerned in this fact of writing, it seems to me to be a phenomenon which could not be completed under our own eyes and inspection without admitting the power as emanating from those whose signatures claim it. If it were done as stated, no one was in the house at the time; and I found on my return home that my study and the drawers within it were locked, as I myself had left them; nor had a thing been touched: everything was as I had left it plus dust! But I claim character as an important factor in all such phenomena, and it is time that Spiritualists insisted on the same when collusion is hinted at so glibly by persons to whom such facts are startling.

Let me complete the week at Haslemere; and I will record failures as well as successes. We left each night wood and coals in the kitchen, trusting that there we might have our fire lighted as it is now invariably lighted at home. Here we could not conveniently lay the fire over night, and our man and his wife sleep close adjoining the

SPIRITUALISM IN THE PROVINCES.

GLASGOW.—At the morning meeting in the Hall, 2, Carlton-place, last Sunday, the controls of Mrs. Wallis discoursed with their wonted ability on "Truth v. Expediency." The usual discussion permitted at the morning meetings followed, after which the meeting formed itself into a committee for the consideration of the Society's business, and the reports of the secretary and treasurer, which were then submitted. The financial report of the Association is subjoined as its "dry details" may perhaps interest and encourage other societies struggling for existence, hitherto with less success than has of late become the portion of the Glasgow Association. Tributes of thanks were cordially paid to the indefatigable president, Mr. James Robertson, who has always been a host in himself: to the painstaking and methodical treasurer, Mr. Findlay, as well as to other individual members who had signalled their practical devotion to the cause of Spiritualism by special zeal and effort during the past year. Mrs. Wallis again occupied the platform in the evening, the subject of her guides' discourse being "Contentment, Courage and Cheerfulness: A New Year's Lesson." The audience was numerous in spite of inclement weather, and the utterances fertile in thought and vigorous in form and expression.—ST. MUNGO.

GLASGOW ASSOCIATION OF SPIRITUALISTS.

Treasurer's Report for Year ending 31st December, 1884.

INCOME.		£	s.	d.
To Collections at Hall Services	...	25	8	0
" Do. at the Wallis' Home Services	...	4	16	3
" Quarterly Subscriptions	...	8	12	5
" Proceeds of Two Soirées	...	3	13	6
" Sale of Hymn Books, &c.	...	0	9	10
" Donations	...	0	14	0
" Guarantee Fund in support of the Wallis	...	25	18	9
Engagement	...	£79	12	9
EXPENDITURE.		£	s.	d.
By Balance due Treasurer from previous year	...	1	15	0
" Rent of Hall	...	10	0	0
" Cleaning, &c.	...	1	4	9
" Syllabus	...	0	14	0
" Binding Hymn Books	...	0	5	6
" Papers for distribution	...	0	6	11
" Speakers' Fees	...	56	0	0
" Advertising	...	2	2	0
" Balance in Treasurer's hands	...	7	4	7
		£79	12	9

NEWCASTLE.—The ladies connected with the Newcastle Society announce their intention to hold a sale of work, &c., on Monday and Tuesday, January 26th and 27th, 1885, in the Lecture Hall, Weir's-court, Newcastle, in aid of the important work which this Society is doing in the public advocacy of the movement. The sympathy and support of all friends and Spiritualists is kindly invited, and their presence thereat will be appreciated. The sale of work, &c., will take place each day from four to ten p.m. Admission 3d. each. A refreshment stall will be provided. Vocal and instrumental music at intervals.

MENTAL SUGGESTION.—Professor Delbona has been lecturing at the Liège University upon this subject, taking for his text an article in the *Revue Philosophique*, by M. Richet. At first it seems improbable that a man can, without gesture or speech, make his thought felt, and be responded to by another, but the facts stated by the Professor of his own observation and that of M. Richet, seemed to demonstrate its possibility. His audience testified its assent and approbation.—*Le Messager*.

A PRONIGY.—Young Jacopo Inaudi is now exhibiting his wondrous faculty at the Liège Theatre. *La Scène* cannot find language to express its astonishment at this youthful prodigy. It says: "He plays with complicated difficulties of calculation in each department of arithmetic, extracts the square root of a number in which enter thousands, &c., and all with rapidity and without apparent effort, and half-an-hour afterwards is able to repeat the result of these mental operations."—*Le Messager*.

THE DIVINING ROD.—G. B. Stebbins writes: Cyrus Field, of Livonia, is known to have found water above a hundred times, and he sends written testimonies of the fact. He continues, that at Cyrus Field's house, talking about it he said, "We can shew the thing right here." Taking a pear-tree branch, he held a fork of it in each hand, the end from him upwards at an angle of about forty-five degrees, and walked slowly across the room. When in the middle, his hands being motionless, the end dipped and the forks of the branch bent in his grasp. This was done again and again. He said that under the floor, about twelve feet, the spring rose which flowed out at the pent stock behind, and that he found the spring with the forked branch years ago.—*Religio-Philosophical Journal*.

kitchen and were early on the *qui vive* to hear the wood crackling. But for some reason it could not be done. However, on Boxing Day, just as our medium and my daughter, coming in from a long walk, opened the front door, I heard the sound of wood crackling over head in our own bedroom. This fire had been laid in the morning, as usual, by our housekeeper, and I at once ascertained that no one was on the upper floor where our bedroom is situated, nor had anyone been there for some time. Had any person walked overhead, my wife and I, who were in the room under, would have heard them. This fire, then, was lit at four o'clock in the afternoon practically under our own inspection, as has, of course, frequently happened at home. I am particular in stating these circumstances, as this phenomenon is interesting to many friends, and I am continually being questioned about it.

From a careful record which I keep, I find that during the six last months of the year the results of fire lighting phenomena stand thus:—

In July, either the gas-stove or kitchen fire was lit by our spirit friends every morning, and during that month fires were also lit four times during the day.

In August, we were only at home three days, on each of which the fires were lit in the early morning.

In September every morning, without exception, and three times during the day also.

In October, every morning without exception, and twenty-five times also during the day. (Fires in sitting-rooms were now in requisition.)

In November. Every morning without exception, and every day during some part of it also without exception.

In December. Every morning excepting the five days we were at Haslemere, and there once in the afternoon as recorded above. Every day also when at home one fire or more has been lit by our spirit friends.

Our trustworthy medium frequently has them lit under her eyes, or while in the act of laying the fire; twice have I myself had them lit under my own inspection, i.e., once in the bath-room while it was locked up, the key in my pocket, and I on the *qui vive*; and once in the drawing-room while I sat within view of the door, and of course, within hearing of any sound. My wife, who is, of course, more at home, has constantly had them lit under her cognizance, though not actual sight. My daughter frequently has actually witnessed the lighting, as have four persons together on one occasion to which I have referred in "Spiritualism at Home." My early morning records are, of course, taken from Mary and my daughter, for whom I claim absolute care and truthfulness: outsiders, with their many suggestions, will trust more for proof of the phenomena to records of those which occur during the day. If anyone can suggest tests which I have not devised, and which are practicable under the conditions required for such phenomena, I shall be glad to receive such hints, but of the facts I am as certain as I am of my existence. I trust this will suffice on this phase of mediumship, for we see others coming on.

January 1st, 1885.

BALLOON STEERING.—The French balloon with steering apparatus, charged with ordinary or hydrogen gas, according to the ascending power required, is cigar-shaped, pointed at each end; a net hangs from it with seats for two aeronauts and the directing apparatus, the force for which is supplied by a series of electric accumulators having a 10 horse-power. According to the *Cologne Gazette*, Dr. Woelfert has been equally successful in Germany. In one of his experiments he was in the air two hours and a-half, moving, part of the time, against the wind.

ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct sances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex; the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each siter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful sance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zollner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstätt, &c., &c.

SOCIAL POSITION.—H. L. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

IS IT CONJURING?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See *Psychische Studien* for January, 1878, p. 43.

PROFESSOR JACOBS, writing to the editor of *Licht*, *Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.'"

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butleroff, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1887.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTI MAKE MANIFEST IS LIGHT."—Paul.

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SATURDAY, JANUARY 17, 1885.

PRICE TWOPENCE.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

MATTER THROUGH MATTER.

In the last number of "LIGHT," "C.C.M." says, in effect, in reference to my ring experiments with Mr. Husk, "Dr. Wyld's evidence is complete and without flaw," but Mr. Gurney, on the contrary, regrets that "the conditions were not more completely unexceptionable," and he adds, "the account as it stands is far from conclusive."

Now with reference to this most occult subject, the difficulties in the way of belief are so great as to render perfect tests absolutely necessary; but, as I have already said, it has taken me four years to arrive at my present conclusions, and therefore I think even Mr. Gurney should admit that I have shown considerable prudence and discretion, and that when he criticises one having some claims to being an expert on any given spiritualistic subjects he should be very careful to be very exact and logical.

Still, I feel, perhaps more deeply than Mr. Gurney does, that so stupendous a secret of nature should be tested and re-tested, and therefore it is my intention, if possible, to arrange some sittings with Mr. Husk for "ring phenomena," and I feel this, that if he could make these experiments his speciality he would then, if successful, occupy a position in relation to spiritualistic phenomena as important as that now occupied by Mr. Eglinton.

I am in the hope that Mr. Husk could, by practice, at last produce these ring experiments in a lighted room, the hands of the operators and the rings only being in darkness, as produced by an efficiently constructed or arranged hollow cover. I am induced to hazard this opinion, because when on one occasion a friend of mine having got, while holding the medium's hand, my ring placed on his wrist, and not being able to remove it, asked me what he was to do, I advised him to hold the medium's hand, the room being in full light, behind the dark window curtain, which he doing, the ring immediately fell to the ground, the hands being still joined.*

But although I agree with Mr. Gurney that we cannot be too rigid in our tests, I must yet repeat that those who criticise carefully conducted experiments, should themselves endeavour to be very exact and very logical, and these qualities I think Mr. Gurney has not shown in the present instance.

Mr. Gurney opens his criticism thus: "Dr. Wyld tells us that he has been in the habit of carrying about his ring for purposes of experiment." But if Mr. Gurney will

re-peruse my narrative he will find that he does not *exactly* represent me, for my words are, "For years I have been experimenting with my iron rings"—not ring, but rings. The fact is that I have experimented with three iron rings and many rings made of copper wire, so twisted as to fit the wrists of the medium exactly, and thus render their passage, when intact, over the hands impossible. This remark is important, for as Mr. Gurney's criticisms are chiefly based on the probability of the medium having deceived me by making a duplicate of my ring, it so far renders this interpretation less probable when there are many rings.

Mr. Gurney goes on to say: "Dr. Wyld does not tell us that he has invariably preserved his ring from examination. One would be glad to know how he has assured himself that his private marks have not been detected and imitated." To this I reply that I have taken no precautions to keep my rings secret, but, on the contrary, have freely exhibited them to sitters and mediums, and on the late occasion I insisted on Mr. Husk taking my ring home with him and keeping it constantly next his person for a week, in order that his "magnetism" should render my ring familiar to his controlling spirit.

Mr. Gurney may perhaps smile at my simplicity, but those who understand these subjects know that I acted wisely in so doing, and that, moreover, there is great wisdom in these matters in putting yourself in sympathy with mediums, and at least appearing to have a little "childlike, credulous affection," as Longfellow says.

Then as to Mr. Husk dishonestly manufacturing a duplicate of my ring, I am morally sure he would not if he could, and perfectly sure he could not if he would; for as the said ring has on its surface probably 1,000 minute markings, some of them as small as pin-points, but distinguishable from their position, besides my own all but invisible marks, I am sure that neither Mr. Husk nor any human being could manufacture an exact duplicate—except, perhaps, Madame Blavatsky, assisted by an Occult Brother!

My critic then says, in reply to my statement that the ring was put into and taken from my hand by "Irresistible," "Dr. Wyld does not say how he knew this." Well, I wrote "Irresistible" between inverted commas to indicate that the ring was placed in my hand by some one calling himself "Irresistible," but, for the matter of that, it was entirely a matter of indifference to me whether "Irresistible" did it or Mr. Husk did it, and no doubt Mr. Gurney will admit that it would be equally difficult for either party by non-occult means to pass my iron ring through Mr. Husk's wrist.

Mr. Gurney next objects to my being "satisfied" that the ring put into my hand by "Irresistible" immediately previous to the final operation, was my own ring. Now, I am still morally satisfied that it was my own ring, but here again the identity of the ring outside Mr. Husk's wrist is not a question of *primary* importance, provided I am satisfied that no ring existed on Mr. Husk's arm previous to the *grand coup*, but that on the completion of the *coup* my own ring was found on his wrist.

Mr. Gurney admits that my "examination of the medium's wrist immediately preceding the experiment and my being satisfied that there was no ring there was more

* See *Spiritualist*, November 29th, 1880.

satisfactory," but he thinks it would have been still more satisfactory if "I had explored the *nude* arm as far as the elbow." Well, I did not explore the *nude* arm, because the medium wore a shirt and a coat sleeve, and to remove these while I held his left hand would have been a feat requiring the presence of the Davenport Brothers; but fortunately so impossible an experiment was not necessary, as an experimenter who could not detect a thick iron ring, considerably larger than the medium's wrist, through his coat sleeve would be one of so blunt a perception as to be unworthy of consideration.

My critic next observes: "Considering the ease with which a conjurer can deceive the unwary as to which of his two hands they are holding, we would be glad to know that Dr. Wyld made sure *throughout* that it was the medium's left hand that he held." To which I can only reply that I held the medium's hand throughout with a determined energy, as if life and death depended on it, and did not relax my hold for one moment.

Mr. Gurney then remarks, "that in these matters it is impossible to place implicit reliance on the report of a single sense of a single person." I think this is an incorrect assertion, for I can answer for myself that if Mr. Gurney told me that he had held a man's hand in the dark for one minute without relaxing his hold for an instant, I should believe him; and Mr. Gurney, I think, would himself believe it; for otherwise it would be an admission that he was an incompetent observer, and what Mr. Gurney would now say would probably be, "I can implicitly rely on the evidence of one sense in my own case, but in no one else's."

My critic then remarks that "it would have been much more satisfactory if some others present had satisfied themselves, by examination, that there was no ring on Husk's arm previous to the final experiment." I don't think I can admit this, and I will put it to Mr. Gurney, if he would have been much affected had I said that Captain James and Mrs. Fitzgerald had supplemented my examination?

However, as I was making a crucial experiment for my own satisfaction, I took very good care that no outsider should, by contact, interfere with the magnetic rapport between myself and Mr. Husk, as I held his hand, and all who understand these subtle subjects will applaud my resolution.

Finally, Mr. Gurney says, that as there are persons who can get their hands through what look like impossible apertures, therefore my attempt to confirm the experiment by measurements, to show that to pass my small ring over Mr. Husk's large hand was impossible, "has no real value, and the mention of it rather weakens than strengthens the case."

This seems to me a very illogical observation, viz., that because there are some pliable hands which can be squeezed through small rings, therefore Mr. Husk's large hand could have been squeezed through my small ring! But Mr. Gurney not having examined either Mr. Husk's hand or my ring, nor compared the two, has evidently, on this point, no logical right to express an opinion. Moreover, I will call on Mr. Gurney to show how this point in my demonstration, even if he found, by experiment, that I might be mistaken, could possibly weaken the case as stated up to this point?

Is it not self-evident that the weight of an argument cannot be lessened by the addition of a subsequent argument which has little or no weight?

Mr. Gurney might as well say a pound of sugar would weigh less than a pound, if there were added to it some bubbles of atmospheric air!

However, I will believe in Mr. Gurney's logic, and in the fourth dimension, when he can show that a rigid body,

measuring, say nine, can be forced through a rigid body, measuring, say eight, without fracture or injury to either body.

Finally, I would remind Mr. Gurney that it is unsafe to use *extreme* terms in occult subjects, and when he says that tests by measurement in these matters can *never* have any real value, I would ask him if he would not admit that an iron or copper ring, fitting tightly to a human wrist, could not, without occult power, possibly be forced off that wrist and over the hand intact without the destruction of the hand?

GEORGE WYLD, M.D.

Dr. Wyld will, no doubt, deal himself with Mr. Edmund Gurney's criticism of his experiment. But the question, what constitutes good evidence of these phenomena, is of such general interest and importance that a third person can hardly be considered intrusive for joining in the discussion. And Mr. Gurney is so competent and powerful a critic that any objections offered by him cannot be too carefully examined. For those of us who consider that these facts have already been superabundantly verified, must still recognise the prudence, if not the obligation, of allowing nothing put forward as a test experiment to pass without the severest scrutiny. But equally must we see that the evidence is not disparaged upon any illegitimate assumptions. At least one such assumption is, I think, contained in Mr. Gurney's letter. I will endeavour to show this, and shall also offer some remarks upon other points of his criticism.

"Considering," says Mr. Gurney, "the ease with which a conjurer can deceive the unwary as to which of his two hands they are holding, one would be glad to know that Dr. Wyld made sure *throughout* that it was the medium's left hand he held." Mr. Gurney is never irrelevant, and his general proposition must therefore be determined in relation to the evidence before him. That is to say, he must credit the conjurer with this ability in a case in which the fingers are not merely loosely linked, but "held in a firm and determined grasp." And then, we should like to know, in our turn, how much unwaryness the conjurer will require in the dupe for his purpose. For instance, if the conjurer says, "I want to scratch my nose," and gets his hand released by this or some other pretext, unwaryness having risen to the point of idiocy, the test is effectually destroyed. Without any extravagant estimate of Dr. Wyld's intelligence and experience in these investigations, I think that to such a supposition in this case, certain remarks of Zöllner and of Mr. Crookes, which will be found on p. 79 of "Transcendental Physics" (translation), are fairly applicable. But short of such a supposition being implied, Mr. Gurney can only mean by his "unwary" persons, those who are not on their guard against the more recondite expedients of conjuring, being ignorant thereof. And what I say is a pure assumption, unjustified by experience, is the notion that such expedients include means by which one hand, the fingers of which are firmly grasped with the very object of securely detaining them, can be changed for another without observation. The art of the conjurer consists largely in diverting attention at the critical moment. As to visual observation, without knowledge of just the one particular essential to be observed, this is comparatively easy. But when strong tactual sensation has to be withdrawn from a consciousness concentrated upon it, or at least to be much disturbed, it is quite another matter, and I don't believe that Mr. Gurney will find a conjurer in the world who will undertake to effect a change of hands unobserved under the conditions and circumstances described, and with a subject of average intelligence. The fact is, professional conjurers do not themselves claim for

their art anything like the powers loosely ascribed to it by the public.*

Agreeing with Mr. Gurney, that there could be no satisfactory identification in the dark of the ring taken from Dr. Wyld, I observe that the latter does not, in his summary of the evidence, himself even mention *this* supposed identification as one of the circumstances on which he relies. *Apart from this circumstance*, however, I think Dr. Wyld must see that the identification of the ring found on the wrist with his own ring is a point quite unimportant, provided the dimensions are the same, and the rim of the ring found is ascertained to be perfectly solid. This being so, as it is not stated that the ring was not in the medium's possession before the séance, for evidential purposes the case would be just as good if the ring had been the medium's, except that it might then have been suggested that the dimensions had been fixed with reference to what the medium had found himself able to do by way of manipulation. By having himself fixed the dimensions, Dr. Wyld has excluded that suggestion, and we need not trouble ourselves further with questions of identification. Putting aside, for a moment, the evidence afforded by the measurements, the case hangs upon two points, (1) Could there have been a change of hands without observation; (2) Could Dr. Wyld have been deceived as to the non-presence of the ring when he examined the medium's arm and wrist? The first point has been dealt with. As to the second, Mr. Gurney requires an exploration of the *nude* arm up to the elbow. What Dr. Wyld says is, "I then passed my left hand over the medium's arm and wrist to satisfy myself that no ring was thereon."

We may take it that it was not the *nude* arm, and it is probable that a circular prominence of 5-16ths of an inch might be rendered imperceptible to a light touch by padding the sleeve. But the degree of pressure which may be supposed, considering the object expressly in view, and Dr. Wyld's knowledge of the thickness of the iron to be detected by his search, would certainly betray either the ring or the fact of a padded sleeve. Yet there can be no doubt of the propriety of the question raised by Mr. Gurney on this point, as nothing should be left to favourable presumption, even when that naturally arises, as I think it does, from the language of the witness. Even apart from the measurements, however, I see no flaw in the evidence, though confirmation may fairly be asked of what we should naturally, though not necessarily, understand from the account given.

As to the measurements, Mr. Gurney says: "But as there are undoubtedly persons who can get their hands through what look like impossible apertures, and as the degree to which this power is possessed cannot be ascertained except with the *bona fide* assistance of the person to be tested, the test can never have any real value;" and he even adds, "the mention of it rather weakens than strengthens the case." (How it can *weaken* the case that to explain it away requires the additional presumption that Mr. Husk has an exceptional hand, I cannot understand. For this power of compression, though facilitated by practice, probably presupposes an original conformation not commonly found.)

Now, according to Mr. Gurney, the fact that hands have been passed through apparently impossible apertures destroys the validity of proof by measurement that any given aperture is impossible for any given hand. Physical compressibility of a hand having been shown to exist to some apparently impossible degree, we are required to admit that no apparent impossibility of *this kind* can be depended

* Just before the Slade prosecution at Bow-street, I described to a friend the conditions of one of the successful psychographic experiments, and asked him if a conjurer could do that. He thought that one might. A few days later I put the same case to Mr. Maskelyne, in the witness-box, asking if his art was adequate to the result. "No," he at once replied, "not as you describe it," adding, with a smile, "but I should like to see it done."

on. Had the respective dimensions been five inches and eleven inches, instead of seven and nine, Mr. Gurney would still, it seems, not allow us to dispense with the actual negative demonstration which he says cannot be afforded. Now I submit that Dr. Wyld is entitled, as a man of science, to reply, "An indefinite fact is for scientific application no fact at all. In this case, the whole proof is one of degree. I give you exact dimensions. You tell me vaguely of a compressibility beyond what antecedently would be supposed possible. Very well. A difference of half-an-inch would suffice for that. I give you over two inches. Just as in regard to the conjurer's art, I call on you to determine your general statement by relation to the evidence before you, so here I say that your statement is only relevant if referring to a compressibility at least approximate to the disproportion here alleged. In that case I deny your fact and its possibility, and ask for your proof."

On the whole, then, I see no reason to alter the opinion I expressed last week, that Dr. Wyld's case is one of very high evidential value. But we should be not the less obliged to Mr. Gurney for bringing his critical acumen to bear upon it.

C. C. M.

P.S.—Allow me to correct an inaccuracy in my letter last week. I spoke of the impossibility of a ring of seven inches diameter being on the arm under the sleeve. What I should have said was that its passage through the wrist end of the sleeve was impossible.

SPANISH BIGOTRY.

We learn from the October number of *El Criterio Espiritista* that Don Guillermo del Passo, for many years the manager of that publication, passed to the higher life October 1st, 1884, after a short but painful sickness. The deceased was one of the first in his country who became acquainted with Spiritualism; and as he took an active part in spreading the truths of the new philosophy, he thereby made many enemies, particularly among the clergy. Unable to combat his arguments, they had recourse to persecution, which followed him even after his death. As the ruling power in Spain, and claiming to control everything, both here and hereafter, not content with damning his soul, the "Church" refused interment for his body, insisting that as the cemetery where it was proposed to place it was consecrated (?) ground, it would be defiled by having him buried there. The remains were accordingly carefully laid away in a new cemetery—presumably in *unconsecrated* ground. The *Criterio*, after giving a full account of this inhuman treatment, without any strictures, simply adds: "This conduct does not seem to us to be just; but we think that by acting thus the Church has only injured herself."—*Banner of Light*.

As inducement to give anything but the simple results of spiritual forces should be removed from mediums. It is a question whether salaries should not be substituted for individual remuneration. I do not say this in disparagement, in any way, of those who have the gift of mediumship; they are human and in conditions common to humanity; they are neither better nor worse than preachers, lawyers, and doctors; who, as we know, sometimes avail themselves, with others, of the weaknesses and ignorance of clients.—J. Allyn, in the *Religio-Philosophical Journal*.

The venerable Dr. Buchanan has brought out a new work, "Therapeutic Sarcognomy." "Upon the Psychic functions of the brain," says the *Eclectic Medical Advocate* (N.Y.), "Professor Buchanan is the highest living authority. His present work is an exposition of the mystery of the conjoint operation of soul, brain, and body, introducing us to a new world of science. Its leading philosophical idea is that life is primarily of the soul, for all action of the body ceases on its departure. It shows the exact seat and operation of the vital principle in the nervous system, and the special vitality manifested in each region of the body."

A REMARKABLE SEANCE WITH MR. EGLINTON:

"MATTER THROUGH MATTER" AGAIN.

By J. FRED COLLINGWOOD, F.G.S.

On the 7th inst. I paid a visit with my wife and two nieces, Misses Mary and Lizzie Johnson, to Mr. Eglinton, at his residence, 11, Langham-street, Portland-place, for experiments in psychography; and as I met with much success and obtained some evidence beyond the immediate object of my visit well worth recording, I submit the following brief account for publication in "LIGHT":—

I may premise that the conduct of Mr. Eglinton's séances is so well known to your readers that I forbear to enter into familiar details, such as position at the table, the holding of the slate, &c., &c., especially as they have been so well set forth by Mr. Rolph in the current number.

After several questions had been put by us and replied to very pertinently in each case, I wrote, as hitherto, on one of my own new slates, the following question: "Is it right for Lizzie to sit for physical manifestations?"—wrote it away from the table so that nobody should know. The slate being held as usual, we heard the writing and received this reply: "Yes, it is quite right for her to sit for physical manifestations, Mr. Collingwood."

Mrs. Collingwood then wrote (a'so out of our sight) on Mr. Eglinton's double Bramah lock slate; and after a bit of pencil had been dropped in, locked it, placed the key upon the table in sight of us all, and handed the slate to Mr. Eglinton, who with Mary held it upon the table. No reply was immediately obtained and the slate was left upon the table.

I then produced my own book-slate, already tied with string, and with a bit of pencil inside, and it was held by Mr. Eglinton under the table. The string was removed from it while so held, Mr. Eglinton's left hand being grasped by that of Mary, and this sentence was written:—

"I shall take charge of Mary, "JOEY."

no question having been asked.

Here we made an experiment with the intention, if possible, more completely to exclude the "thought-reading" element. I went to the bookcase, placed my back against it, and took a book at random. Mary wrote on a slate the number of a supposed page known only to herself, while Lizzie wrote the number of a line on the unknown page. The book was put by me on the slate containing the numbers, strict care being taken that it was not seen by anybody, and held under the table by both Mr. Eglinton and Mary, a request being made that the line indicated by the number might be quoted. The following was written:—

"There is no such page as 59 in the book."

On opening the book it was found that the pagination began at 65. The number chosen had been 59, and the forms of the figures were exactly imitated—a manifestly conclusive answer!

Mr. Eglinton, embodying an expressed wish of mine, asked whether "Ernest" would give us any hints as to the further development of "power" in my nieces. The following long answer was given:—

"You may rest assured that we shall do all we can to aid the development of your niece and that you will soon observe how we have been able to do this. There are not signs wanting that she will make a capital instrument for us to work through, but she will need careful development and in this you must trust us to use our judgment. Try and feel in regard to yourselves that we will help you all in our power, as also to a further elucidation of the truth which we propagate. And now God bless you.

"Your friend,
"ERNEST."

The above message was written within two slates held

by Mr. Eglinton on the shoulder of Mary, her hand also grasping the slate and one of his two hands that held it. The writing was very distinctly heard by all present in this experiment, as in the others.

I asked, "Which niece is meant?" The reply was written in two different hands:—

"Mary, I look after."

"JOEY."

"Ernest means Lizzie."

It was remarked while the writing was being done that a pause occurred in the middle of the message. And now the locked slate, having remained untouched in the meantime, was again taken up from the table by Mr. Eglinton, and held by him and Mary upon it. Writing was heard by us, and on the slate being opened by Mrs. Collingwood, a pertinent answer to her written question was found, and we saw lying inside the slate the piece of string that had been removed from my book-slate.

Finally, I asked whether my presence en séance was in any way a hindrance. The reply, written in my book-slate was

"No, good-bye."

While these experiments were going on, I had in my mind the grave aspersions which appear in *Truth* of January 1st. It is there stated that Mr. Eglinton, "like all Spiritualist humbugs, is not prepared to perform his feats under conditions which render jugglery impossible. . . . The stock-in-trade of all Spiritualists consists in evading such an inquiry." And the writer further remarks: "I wonder that a few people of sense do not go to Eglinton and expose him. Probably he changes the slates when there is a long message, and writes the message with a piece of slate pencil on his nail when there is a short one. To do the former is not difficult; a common slate can be taken out of its frame and another substituted in about one minute."

I ask that a careful comparison be made between the actual conditions as described in my account of our séance and the supposed methods of a totally ignorant or clumsy imitator of the real thing as expounded in the above quotation. Considerations of space forbidding me to enlarge, I can only hope that it will be patent to all who read this how vast is the difference.

Our sitting extended over an hour with scarcely an interruption in the phenomena, the chief of which I have here faithfully recorded. The interest in such results is great to most of us; the facts to some of us are enormous in their importance; and the advantages which undeveloped psychics may receive through contact with Mr. Eglinton will, in my opinion, be precious to them if they go to him with earnest, careful, patient, diligent search after truth, and reasonably accept in this matter, as in others of high concern, the teachings of nature.

January 10th, 1885.

ERRATUM.—In Mr. Theobald's article last week for "September" read "December," as is obvious.

THE CHRONO PLATES.—In answer to inquiries we wish to state that we did not announce the publication of these plates for any special date in January. We simply advertised their issue during the current month. The artist has found more time requisite than he at first thought would be necessary, but we hope not to be compelled to request any extension of time. They will appear as a supplement to "LIGHT" gratis (for subscribers only).

TO CORRESPONDENTS AND READERS OF "LIGHT."—We are extremely sorry to be again obliged to defer the publication of several articles and letters, especially an important piece of evidence on Esoteric Theosophy by Mr. Wm. Oxley. A review of that gentleman's "Egypt" also stands over till next week, as well as communications from W. R. T., A. E. Evans, J. Temperley Grey, H. B. L., J. Thompson, J. T. B. Paynter, R. Donaldson, and others. The pressure on our space of current topics has rendered this course unavoidable; we, therefore, beg the consideration of our friends, on the distinct understanding that we will not longer delay the publication of their communications than is absolutely necessary.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

"Ebor's" Difficulties.

To the Editor of "LIGHT."

SIR,—I am very much afraid that if "Ebor" does not mend his system of investigating the phenomena of Spiritualism, he will gain no satisfactory results, and his case will be hopeless. The member of a circle who could snatch at the garment of a spirit supposed to be manifesting itself, and not have patience enough to wait for the final issue of the phenomenon, is evidently in a very crude and rudimentary state of development.

However sincere, earnest, and prayerful such investigators may be, they will reap nothing but confusion while they conduct themselves in the fashion described. They had better let the subject entirely alone: they will do it more harm than good.

It appears to me that the root of all "Ebor's" difficulties is his impression that he can elicit more from the phenomena than they are intended to convey. He seems to be under the belief that spiritual things can be grasped by mechanical processes—that psychological problems can be solved by physical methods. No state of mind can be more open to the inroad of fallacies. We ought to understand that the phenomena of Spiritualism are abnormal, and cannot, therefore, of themselves be a reliable source of normal guidance and teaching. They are surely intended simply as a revelation of the existence of human beings who formerly lived on this earth. Having attained a knowledge of this great fact we must then devote ourselves to the acquisition of the philosophy and religion which underlie the fact, which influences ought to be our guides through the confusion of contradictory phenomena.

If we could always depend upon obtaining from spirits accurate information respecting the affairs of this life and the next, the exercise of our own faculties and energies in this mundane sphere would be comparatively neglected. The spirits do tell us sufficient of their occupations in the spiritual world to satisfy us that they devote themselves to our assistance and succour according to our deserts and qualities, and I doubt whether they can possibly do more overtly. We must bear in mind that our language is the growth of our life and experience here, and can only be used to express corresponding experiences; but if the special and peculiar existence of disembodied spirits is entirely different from ours and inconceivable by us, then their language to express this difference must be also different, and would be unintelligible to our understanding. Their mode of communicating with us must necessarily be limited by this condition; but, as far as they can gain access to our minds, through cultivation, study, and discipline, their teaching is of the highest, noblest, and most useful order. By steady faith in the co-operation of ministering spirits, art, science, literature, and religion may be cultivated to the highest standard; not, however, so much by attendance at séances as by the careful training of the human mind under the best practical influences, among which I specially reckon Christianity as expounded by its Founder. "Ebor" alludes to the apparent inefficacy of prayer in securing satisfactory results at séances. Admitted; but nothing is gained by being prayerful one minute and vulgarly inquisitive the next. One state of mind swamps the other. Sincerity and earnestness will be of little avail unless they are sustained.

I cannot conclude this letter without saying how much I admire and sympathise with the ideas expressed by your correspondent "Lily."—Yours, &c.,
London, January 3rd, 1885.

TRIDENT.

The Spiritualistic Challenge.

To the Editor of "LIGHT."

SIR,—As a Spiritualist of more than twelve years' standing, I must respectfully yet indignantly protest against an exhibition on so profound a subject, such as that contemplated by Mr. Cumberland and Mr. Labouchere, especially as recent letters appearing in different journals show that the challenge thrown down is in a fair way towards being accepted. Has the cause descended so low that the arena of a betting-ring is to become the *modus operandi* for settling disputed phenomena? Have we really, as Spiritualists, sunk so low as to prostitute these gifts before an uncompromising and materialistic age? Will not so candid and truth-seeking a man as Signor Damiani see

this when it is fairly stated? Is it possible that the honoured and revered Mr. S. C. Hall will again give expression to the sentiments which recently appeared in your journal? Rather let us remain under the stigma of delusionists and visionaries than submit to an ordeal which can only have the tendency to leave the passions of the multitude still more inflamed, without a corresponding good result in the furtherance of the cause! Rather let us remain the receivers and not the exhibitors of forces and powers which the wisest amongst us are incapable of definitely comprehending, understanding, or solving! If the combined forces of Spiritualists and sceptics, possessing more of this world's pecuniary gifts than is necessary for them, are desirous of perpetuating their names and influence, they can do it in a more practical form than that contemplated, by administering the fund to be *staked* towards the alleviation of the misery endured by the children of the indigent poor. Two thousand pounds from each side would go far towards establishing kitchens to be attached to many of our Board schools in different parishes, and afford cheap dinners to those who are compulsorily scantily clothed and ill-fed.

Rest assured, sir, the fact that the movement is so ill-received at present by a large section of a cold and unsympathising public is not without a purpose. The seed now being sown will spread, fructify, and ripen in good time—not at the bidding of a betting fraternity, of one or any number of individuals; not to gratify the whims and caprices of individuals of fashion, who court it in too many instances simply as an amusement for the hour. In many cases the would-be scoffer receives something which, like the electric spark, strikes home; and the scientist, with all his boasted knowledge and profound research, cannot, in face of these facts, determine that certain laws go so far and no farther. To such I would quote the lines in Gray's "Elegy":—

"Full many a gem of purest ray serene," &c., &c.

But of such as these the movement is independent; and its powers, forces, and phenomena are given, received, and felt far more often in the lowly cottage than the patrician's hall. Without reserve, it imparts to all, to none more especially than to those who seek. Held up to ridicule, its adherents subjected to the vilest slander and persecutions, its votaries classed as "rogues," "cheats," "vagrabonds," it still rears its head, and in the words of Galileo after his recantation before a Roman Inquisition we can truly say "*E pur se muove!*" ("It still moves for all that!")—I am, sir, yours obediently,

Stanbridge House, Canning-crescent,
Wood Green, N.,
January 10th, 1885.

H. E.

The Testimonial to Mr. J. J. Morse.

To the Editor of "LIGHT."

DEAR SIR,—I have much pleasure in forwarding you a completed list of subscribers. R. A., £3; F. G. S., £5; A Friend, £2; Liverpool Friends, £3 10s.; T. Everitt, Esq., 10s. 6d.; The Misses Ponder, £2; T. Amos, Esq., £1 1s.; Anonyma, 5s.; A Friend, per Mr. D. Younger, £10; Joseph Swinburne, £1 1s.; Glasgow Friends, per Mr. J. Robertson, £5; L. W., £1 5s.; Glasgow Friends (2nd donation), £1 5s. With my very best thanks on behalf of Mr. J. J. Morse, to all those friends who have so kindly and generously responded to my appeal.—Yours faithfully,

FRANK EVERITT.

25, Penton-street,
January 13th, 1885.

OUR German contemporary, *Die Spiritualistische Blätter*, is more occupied with the progress of the movement in England and America than in Germany. A materialisation medium, Emil Schnapps, is, however, attracting attention at Hamburg, where it still seems usual to bind and secure the medium in various ingenious ways. On one occasion, however, Emil Schnapps was seated, unbound, in the corner of an absolutely empty room, the spectators forming a half-circle before him. After about ten minutes a shining ball of phosphorus arose from the head of the medium. It ascended to nearly the height of the ceiling and there divided into two, then three, portions, each of which wandered independently about the room, touching the various spectators. In some cases two persons, seated at opposite sides of the room, were touched together. Then a heavy musical clock rose playing into the air, and wandered, performing colossal beats, over the heads of the circle. A sceptic rashly struck a light, whereupon the medium was seen seated pale and cold on his chair as at the beginning. Knockings and a sound like a detonating signal were heard, and so the sitting closed.

All Communications to be addressed to

THE EDITOR OF "LIGHT,"
4, AVE MARIA LANE,
LONDON, E.C.

TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their séances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

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Subscriptions for 1885 are now due. Subscribers will oblige by forwarding these at once to "The Manager of 'LIGHT,'" 4, Ave Maria-lane, E.C. Post Office Orders may be made payable to Henry Barnes. All Editorial Correspondence to be addressed to "The Editor."

Light:

SATURDAY, JANUARY 17TH, 1885.

THE LEGAL DISABILITIES ATTACHED TO SCIENTIFIC INVESTIGATION.

The *Whitchall Review*, wise in its generation, and discerning in a measure, the signs of the times, has awoke to the fact that "the believers in Spiritualism" are "an influential body of people." Whether we accept this statement literally or not, it is undeniable that the investigators of occult phenomena are very numerous, and as their purpose is simply and solely the discovery and diffusion of the truth, it surely behoves them to realise their legal status, and, if necessary, to take such steps as may be desirable to remove the disabilities under which they labour.

The question is one that concerns every Spiritualist, and every student of psychical science; and as, at no distant date, it may be necessary for them to use what "influence" they possess in a public agitation, our remarks, which are only intended to introduce the question and to state it in popular terms, may not, at this time, be out of place. "Forewarned is Forearmed."

In this connection let us for the present confine our attention to one phase of the weird and mysterious phenomena usually called "Spiritual," that of abnormal writing, or writing executed without the intervention of any person or power visibly present; and we refer to this phenomenon chiefly because, since the experiments made in the presence of Mr. Gladstone, it is the one which has excited the greatest amount of interest and attention. That writing is so given, in the presence of certain persons, known as psychics, or more popularly as mediums, has been witnessed and testified by many hundreds of people in every rank of life, including men eminent in science, whose capacity for observation would not be disputed in relation to any other matter. Nor is it possible to imagine that they were deceived by the arts of prestidigitation, seeing that some of the

most skilful conjurers of the age, including Robert Houdin, Professor Jacobs, Samuel Bellachini (Court Conjurer at Berlin), Harry Kellar, and others, after patiently investigating the phenomena, have declared them to be totally beyond the resources of the art of prestidigitation.

This being so, as we know it to be from numberless experiments, it is surely of the first importance that we should be free to pursue our investigations with the view to determine the laws which govern the production of the writing and the nature and source of the power by which it is given. And yet our inquiries, if not prevented, are from time to time somewhat impeded, by threats of prosecution; because, forsooth, some old Act of Parliament, manifestly never intended for such cases, has been, and may again be, so construed to apply. We refer, of course, to Section 4 of 5 Geo. IV. c. 83, commonly known as the Vagrant Act, which provides that "any person pretending or professing to tell fortunes, or using any subtle craft, means, or device, by palmistry or otherwise, to deceive or impose on any of his Majesty's subjects" shall be punished on conviction by imprisonment with hard labour.

Now we protest emphatically against any attempt to suppress the search after truth—in whatever realm, natural or supernatural, the truth expressed in these phenomena may lie—by an appeal to the strong arm of the law; and if the Act to which we have referred is fairly open to such abuse, then it is high time that it should be repealed. But we maintain that the Act is so interpreted only because our magistrates and judges know nothing whatever of the matter with which they may be called upon to deal. The clause makes it penal to profess to tell fortunes; but every person who is at all familiar with this phenomenon knows that the medium makes no such profession. Questions, which the medium has no means of seeing, may be written on the inside of a folding slate, which having been locked, writing is heard going on within while the slate is still locked, and of the nature of the answer the medium knows nothing, just as he knew nothing of the question. If the observer is foolish enough to ask what horse will win the Derby, or will inquire as to the health of the Pope, the medium is equally irresponsible. He has no conscious part in the proceedings, and is as greatly puzzled as the veriest tyro to explain by what means the writing is accomplished.

Again, the Act makes it unlawful to use any subtle craft, means, or device to deceive or impose on, &c. But the medium uses no subtle craft, means, or device. He is simply there to afford the evidence that in his presence there is an abnormal, intelligent power—which he does not use, and over which he has no control—and which can and does write, between locked slates, even in broad daylight, the writing being heard in the process of execution. To those who have witnessed the phenomenon it is obvious enough that this abnormal writing is a fact, however inexplicable it may be, and that there is no attempt whatever at deception; and we assert, therefore, that it is a flagrant perversion of justice, and a scandalous disgrace, to punish a man by imprisonment because he happens to be the centre of certain phenomena which are, as Mr. Flowers once spoke of them, "contrary to the known course of nature," meaning, no doubt, contrary to the course of nature so far as Mr. Flowers knows it.

We have spoken above of genuine mediums. That there may be charlatans we do not doubt. Let such be punished, and punished severely, by all means. If a man professes to be a medium in whose presence certain occult phenomena occur without active co-operation on his part, and if he is caught red-handed in simulating such phenomena, and thus in attempting to deceive or impose upon her Majesty's subjects, scarcely any punishment can be too severe for him. None will witness his exposure with more satisfaction than we shall.

SIGNOR DAMIANI AND MR. LABOUCHERE.

The letters from the *Pall Mall Gazette*, reprinted below, are the result of Signor Damiani's "Challenge" to Mr. Labouchere, the details of which appeared in our last issue. The correspondence speaks for itself, and we reprint it in these columns more as a matter of "history" than from any sympathy with such a method of testing truth, or from any belief that it will lead to a tangible result, much less prove of real benefit to the cause of Spiritualism. Indeed, we have, on more than one occasion, deprecated such appeals, at the same time confessing as a deplorable fact that the argument which touches the pocket is the only one that counts in many quarters now-a-days. But the principle involved is, nevertheless, a bad one; and experience has shown that even at the best of times, and under the most favourable conditions, these "challenges" lead to, and prove—nothing!

By these strictures we do not wish to imply the least lack of appreciation of Signor Damiani's motives in thus publicly attesting his confidence in his own powers of observation and the integrity of Mr. Eglinton. None who know him can doubt that he is actuated by the purest sincerity of purpose, and a simple whole-hearted desire to serve Spiritualism to the best of his ability. But while recognising these facts, fidelity to what we believe to be the true interests of the movement forbids us to blind our eyes to another fact—viz., that his offer, generous and spontaneous though it be, can only tend, and that through no fault of his, to the degradation and prostitution of our cause.

The true standpoint is, to our minds, that taken by Mr. Eglinton in his admirable and dignified reply to Mr. Stuart Cumberland, which, however, seems to have been lost sight of. He said (we quote in full for convenience sake):—

"In the second place, I cannot consent that any of the parties to an investigation should, even voluntarily, be pledged to the forfeit of £1,000 in the event of the decision being against them. They would be more than human if the mere possibility of such a forfeit did not, even unconsciously to themselves, in some measure dim their eyes against the recognition of an unwelcome truth.

"What I propose is this—that a committee of six be appointed, three to be chosen by myself and three by—I do not care by whom, so that they are gentlemen of good reputation and have not committed themselves to a hostile attitude before the experiments are commenced. I will meet this committee at any place that may be mutually agreed upon, and they shall be at liberty to provide their own slates. But as I am not a conjurer, as the phenomena do not come at my command, and as I do not use 'any subtle craft, means, or device, by palmistry or otherwise,' the committee shall agree to meet on six separate occasions before they shall conclude that the experiments are futile. If the experiments succeed they shall report the fact to Mr. Cumberland; shall call upon him, in accordance with his promise, to 'explain away such demonstrations by natural means to the satisfaction of the committee'; and shall require him to produce the same phenomena, observing the same conditions, as were produced and observed in my presence."

This we believe to be the true ground to take. It is equitable to all; and, moreover, takes the question out of the region of quackery in which Mr. Labouchere and Mr. Stuart Cumberland would be only too glad to keep it. A perusal of the former gentleman's subsequent letters to the *Pall Mall Gazette* will show the attitude of mind in which he approaches the subject. If Signor Damiani thinks he can trust such a man to coolly and patiently search for the truth in this matter we fear he is mistaken. We give the letters in the order in which they appeared in the *Pall Mall Gazette*.

Since writing the above Professor Ray Lankester has also contributed his share (see p. 32) to the correspondence. If anything were needed to confirm our views, surely his letter would be ample. He has thereby posted himself on the Black Book of Science in company with Mr. R. A. Proctor and Mr. Labouchere. It is well that the fact

should be placed on record, together with his avowal of the methods he desiderates—amongst others, sailing under false colours and physical force!

To the EDITOR of the PALL MALL GAZETTE.

SIR,—I have not received the letter from Professor G. Damiani, copy of which appears in your issue to-day, but I shall be delighted to accept his challenge, provided that we can agree upon conditions and upon a jury. If Professor Damiani and I were both to appoint four gentlemen to form the jury, it might possibly happen there would be no verdict; it would also be desirable that we should agree upon the slates to be used, and upon proper precautions against the possibility of trickery, for I need hardly point out that the art oflegerdemain is to do a trick in such a manner that the *modus operandi* is not perceived. Professor Ray Lankester is a gentleman of great scientific and practical acumen, and he has always shown an interest in investigating the phenomena of Spiritualism. I would suggest that Professor Damiani should agree upon a jury and upon conditions with Professor Lankester. Anything which satisfies him will satisfy me, and I shall then be quite ready to deposit my £1,000 against the £1,000 of Professor Damiani, my sole object being to prevent a lengthy discussion about conditions ending in smoke, and to have the issue raised in the presence of gentlemen able by their training to guard against fraud; for without adopting the dictum that no amount of human evidence can prove a miracle, all will, I think, admit that the fact that inhabitants of the immaterial world are in the habit of writing messages and drawing pictures on material slates placed under tables is only likely to be credited upon the most incontrovertible and most experienced evidence.—I am, sir, your obedient servant,

10, Queen Anne's-gate,
January 8th.

H. LABOUCHERE.

To the EDITOR of the PALL MALL GAZETTE.

SIR,—Even before reading it in your issue of this evening I was made aware of Mr. Labouchere's acceptance of my challenge, as I had learned it from a gentleman of the Press who came early in the morning to interview me. Mr. Labouchere says that if we each appointed four gentlemen to form a jury it might possibly happen there would be no verdict. I do not think so, for if Mr. Labouchere appoints four English gentlemen on his side, such is my opinion of the honour of an English gentleman that I am sure that one of them will at least decide for what is right, true, and just. Mr. Labouchere proposes that Professor Ray Lankester should meet me to agree upon a jury and upon conditions. Nothing will give me greater pleasure than to accede to Mr. Labouchere's request. Let it be clearly understood, however, that, although Professor Lankester is the fit man to propose the strictest test conditions for a trial of that sort, I must decidedly object to him or any other man acting on the jury who has already given publicly a verdict against the possibility of abnormal phenomena. In a letter I have just received from Mr. Labouchere, in answer to one I had written to him, he seems to object to my having Spiritualists on the jury. What would he say if I objected to his having Materialists on his side? Of course I shall have Spiritualists as sure as he will have Materialists to compose the jury. The question is not one of opinion, but one of fact. If under the strictest scientific conditions, with double slates bought by Mr. Labouchere himself, locked or sealed by him, and never lost from view of the jury, writing is found within them, what matters the previous opinion of any jury if composed of honest men who have not given already an adverse verdict founded upon incomplete observation? Surely such a logician as Mr. Labouchere will not gainsay the reasonableness of this proposition. Awaiting Mr. Labouchere and Professor Ray Lankester's pleasure, I am, sir, your obedient servant,

29, Colville-road, Notting Hill, W.,
January 9th.

G. DAMIANI.

To the EDITOR of the PALL MALL GAZETTE.

SIR,—In reply to Professor Damiani's letter in your issue of to-day, I most certainly should object to a jury half composed of Spiritualists. A judge might just as soon agree to the state of mind of a supposed lunatic being tried by a jury half composed of madmen. I never suggested that there should be Materialists—by which I presume Professor Damiani means men who deny the possibility of the existence of anything beyond matter

—on the jury. A conjurer's art is to deceive the eye. Whether a result is produced by jugglery or by ghosts can only be decided by those who, by their acquaintance with jugglers' tricks and by special training, are able to detect fraud. It is to such a jury that I would submit the slate-writing "phenomenon." Professor Damiani is not apparently aware that some years ago one Slade practised this trick and deceived many by it. After being condemned here by a London magistrate as a rogue and a vagabond, for he was caught in the act of writing himself on the slate, he finally went to Canada, where he confessed his imposture. No one, therefore, is likely to credit the pretensions of a new slate-writing "professor"—unless he performs his "phenomenon" in the presence of those able to detect imposture. The reason why so many believe in ghosts flapping about rooms and writing on slates is that few are able to perceive the manner in which a conjuring trick is performed, and they fancy that because of this what they see is not conjuring but something supernatural. And yet they have only to go to one or two performances of Mr. Maskelyne to see tricks which they cannot explain, and yet which are not performed by supernatural agency.—I am, sir, your obedient servant,

January 10th.

H. LABOUCHERE.

To the EDITOR of the PALL MALL GAZETTE.

SIR,—Allow me to make a suggestion with reference to the Spiritualistic challenge. As Mr. Labouchere observes, if the committee is to consist of four gentlemen chosen by himself and four by Mr. Damiani, there will probably be no verdict. With £2,000 at stake, plus prejudices, agreement among friends of the opposite parties is scarcely under any circumstances to be expected. I would therefore suggest, first, that there should be no money stake; the public are already sufficiently assured of a genuine antagonism without so heavy a premium on failure of the contest. Next I would suggest that, over and above the committee chosen by the opposite sides, there should be admitted a limited number of more independent witnesses. These might be chosen by ballot from among volunteers belonging to some such representative body as the Royal Society, a sufficient number of the Fellows of which would probably send in their names to furnish at least half-a-dozen unbiassed opinions. The report of such witnesses would have much more influence on the public mind than a verdict of "not proven" by the proposed committee. Even if the money stake were to stand, these independent witnesses might still be admitted, when the function of the committee would resolve itself into deciding what is to become of the stake.—I am, sir, your obedient servant,

ANTI-SPIRITUALIST.

To the EDITOR of the PALL MALL GAZETTE.

SIR,—Mr. Labouchere, in his communication of the 10th inst., says that to admit four Spiritualists upon the jury in the matter of slate-writing would be to have a jury half composed of madmen to agree on the sanity of a supposed lunatic. He further avers that he never proposed his jury to consist of Materialists. In reply I would say that if the four jurors on his own side were chosen by him they could not be anything but matter and force men, and I might add that I objected to them as a judge would to a jury composed half of blind men to judge of colours. Yet I did not make any exception about the state of mind of Mr. Labouchere's jury, provided they were men of honour, the which I promise to do on my side. I will go further in my concessions. I will not object to see on Mr. Labouchere's jury those princes of conjurers Maskelyne and Cooke. There! Would that we were now at the end of the difficulties.—I am, sir, your obedient servant,

29, Colville-road, Notting Hill,
January 12th.

G. DAMIANI.

[Mr. Damiani sends us a long vindication of Slade, denying that Slade has ever "avowed his imposture," and offering to send Mr. Labouchere Massey's translation of Zollner's "Transcendental Physics," in which he says he will find the truth about Slade fully and correctly set forth.]

To the EDITOR of the PALL MALL GAZETTE.

SIR,—I am much obliged to Messrs. Cumberland, Labouchere, and Damiani for the expression of confidence in me contained in their recent letters to you. I have, however, no intention of taking part in their enterprise, because I consider that any such proceedings as they propose are at the best a waste of time, and

may very possibly lead to fallacious results. For my own part, I should no more think of proposing a wager to Sludge, the medium, in regard to the honesty of his performance than I should think of making a similar proposition to a pickpocket. Sludge has been convicted in the police-courts over and over again. He is a curious and unsavoury specimen of natural history, and if you wish to study him, you must take him unawares, as you would any other vermin. You cannot catch him at his little games if you plainly tell him that you have your eyes open and mean to watch him closely. In order to see him at work and in his glory, you must lull his suspicions to sleep; you must draw him out by making him believe that you are his dupe, whilst the stupid fellow exposes one after another his clumsy artifices to your unsuspected gaze. This highly entertaining sport cannot be enjoyed on many occasions. I have had my turn at it with that "thoroughly game old medium" Slade, whom I "caught in the act," and by the aid of Bow-street Police-court drove from this country. Any one who will take the pains can, I have no doubt, have the same amusing experience with Eglinton. The great point to remember is that as a Cambridge Little-go examiner once remarked to me concerning cribbing, "It is easy enough to stop 'em; any one can do that. The thing is to catch 'em at it; that's really a hard business. I've caught six in my time." It seems to me that all your challenges and wagers and juries in this matter can only result, if the precautions taken are thorough-going, in stopping the medium from "exhibiting his powers." This proves nothing. What one wants is, to have the "phenomena" fully and freely exhibited by the medium. To do this one must assume the garb of a believer. Then at the appropriate moment, when one has thoroughly and leisurely examined the "phenomena," one introduces "a new factor"—for example, cochineal, a light, a blow from the fist or a firm grasp of the hand; and immediately the "phenomena" are demonstrated beyond all doubt to be the cunning devices of the unsavoury Sludge. I have done my share of the skunk-hunting, let others follow.—I am, sir, your obedient servant,

E. RAY LANKESTER.

January 12th.

The following letter was sent to the editor of the *Pall Mall Gazette*, but did not appear:—

To the EDITOR of the PALL MALL GAZETTE.

SIR,—I have read Mr. Labouchere's letter in your issue of to-day's date in reply to Signor Damiani. With the objections which he raises to that gentleman's proposals as to the composition of the jury, I do not propose to deal. That is a matter which they must settle between themselves. My purpose now is to call attention to an error into which Mr. Labouchere has fallen in respect to Slade, and which shows plainly the attitude of his (Mr. Labouchere's) mind towards the subject, and the ignorance under which he writes. It is quite true that Dr. Slade was condemned by Mr. Flowers as "a rogue and vagabond" because under the state of the law Mr. Flowers had no other alternative; but it is not true that Slade was caught in the act of writing himself on the slate. That was a conclusion which, for want of experience on the part of the magistrate and the prosecutors, was arrived at without any just ground whatever. Because Dr. Slade was seized, and the writing had been partly accomplished, it was simply assumed that he had himself done it. Experience amongst those who take the trouble to investigate the matter carefully and patiently has abundantly shown that there was no evidence against Slade whatever. And it is not true, moreover, as Mr. Labouchere states, that Dr. Slade finally went to Canada and there "confessed his imposture." Dr. Slade never did confess his imposture, as there was no imposture to confess. In his anxiety to damage an innocent man, Mr. Labouchere has confounded Dr. Slade with one who, assuming the same name, went about imitating the same phenomena, and was, I believe, detected in his swindle. It is gross misrepresentations of this kind of which Spiritualists so justly complain.

Yours truly,

THE EDITOR OF "LIGHT."

January 10th.

"M.A. (Oxon)"—We are again unable to render a satisfactory account of "M.A. (Oxon)". He leaves his bed only to have it made, and is in continual torture from gout, which flies about in every part of the system. We can only reiterate, on behalf of our readers, our earnest sympathy and desire for his recovery. Personally, we very much miss his active co-operation and advice.

THE SPIRITUAL OUTLOOK.

XII.

Mr. E. Foster, of Preston, a really model Spiritualist, who loses no opportunity of bringing other world facts before the people who might, could, would, or should be interested in them, has a long letter, full of the strongest testimony, in a recent number of the *Preston Chronicle*, which he prefaces with the following suggestive quotations:—

The thirst for the infinite proves infinity.—VICTOR HUGO.

Facts have been denied with a heat and pertinacity that I could never understand.—SIR CHAS. BELL.

The advent of Spiritualism is through facts and not theories. Its purpose is positive knowledge.—HUDSON TUTTLE.

A presumptuous scepticism that rejects facts without examination of their truth is, in some respects, more injurious than unquestioning credulity.—HUMBOLDT.

Up to the time when I first became acquainted with the facts of Spiritualism, I was a confirmed philosophical sceptic. Facts, however, beat me and compelled me to accept them as facts long before I could accept the spiritual explanation of them.—ALFRED R. WALLACE, F.R.S.

In the whole universe all is contingent; nothing is unnecessary; nothing the cause of itself. To explain the causes of all, therefore, we must admit a cause which may be necessarily a cause of itself and of all things. This cause being, since it is necessary, it follows that God is, for it is God.—LEIBNITZ.

In his letter Mr. Foster describes two physical facts observed by himself and his friends in his library; viz.—the passage through the closed and barricaded doors of his book-case, of three large volumes and a heavy roll of paper, which were brought and laid upon the table round which he and his friends were sitting. He offered Professor Tyndall 500 guineas to explain this phenomenon scientifically, or show how it could be done. This is a perfectly fair offer—but, of course, Professor Tyndall would scorn to even look at 500 guineas.

Mr. Foster is, like the late Mr. Fowler of Liverpool, a thoroughly responsible man—and he makes a similar offer and double the amount to Professor Huxley. The Professor has said that the only case of Spiritualism he ever explained was a gross imposture—as one might say the only bank note he ever took was a counterfeit. Mr. Foster says:—

"Let him try again, as Surgeon-General Wolseley did a few weeks ago, and as the Premier did still more recently, and if he do receive entire satisfaction, as I am confident he will, then undertake to do the same afterwards, and tell us how it is done, he can have 1,000 guineas for his trouble. Now, gentlemen—Professors Tyndall and Huxley—you have a chance of securing 1,500 guineas between you. Surely that will compensate for the time and trouble involved in conducting your experiments; and when you have done the above I shall be glad to submit a variety of others of a still more perplexing character."

Here is no question of a wager, but the offer of a generous reward to two men of science for information they ought to be most happy to furnish. Needless to say that were the offer £1,000,000 it would no more be claimed than the 1,500 guineas, because, with a few most honourable exceptions, men of science have "made up their minds," and no number of adverse facts will ever change them.

What with offers of gifts and challenges for a thousand pounds, Spiritualism is becoming almost as interesting as boxing or horse-racing! Doubtless, some look upon this mixing up of money with the phenomena which demonstrates the reality of the spirit life as a desecration. "Thy money perish with thee," quotes one noted champion of the cause—but would any one like to say that to the Archbishop of Canterbury, who gets £15,000 a-year for performing spiritual functions?

The offers of rewards of hundreds or thousands of pounds by well-known Spiritualists for the reproduction of spiritual phenomena by "exposers" under the same conditions that they occur in the presence of mediums, have never been accepted. There has not been the least effort in that direction. Fancy Mr. Maskelyne undertaking to write within a locked slate answers to Mr. Gladstone's three questions in Italian, Spanish, and Greek, when he was utterly ignorant of each language!

Or this, which I have seen done on several occasions with

Mr. Eglinton. A blank card is placed between two slates, the sitter places his two hands upon them, and is then asked: "What do you desire to be written?" He says: "A message to myself in German, French, Italian, Greek"—as the case may be. Still holding the slate firmly under his hand he hears the writing being done. Raising the upper slate he finds a message addressed to him in the language he had selected. Will any "exposer" do that for a year's salary of the Archbishop of Canterbury?

Or take this case which occurred recently to the present writer. Wishing for information in a personal matter which no one in this life could give me, I went to Mr. Eglinton and privately wrote three strictly private and personal questions on his double slate, and locked it. Under my hands I heard the sound of writing, and found, in a handwriting perfectly familiar to me, the answers to my three questions.

An avowed Materialist like Mr. Labouchere can only say "It is impossible. It is contrary to the unchanging laws of nature. It would be a miracle, and there are no such things as miracles. Those who pretend to have them are impostors, and those who believe in them are idiots. All Spiritualists are either knaves or fools." And Mr. Labouchere is quite willing to bet 1,000 pounds to prove it, if he can have Professor Ray Lankester to choose the jury.

The writers in some of the Evangelical periodicals take very different ground from that of the Materialists of the type of the two members for Northampton. "A Layman," replying to the "Spirit Teachings" of "M. A. (Oxon)" says:—

"There is no difference in character whatever between any of the spirits—they are all cast in the same mould, all have the same object in view—the ruin of the souls of men: however much their tactics may vary in details, in their pursuits thereof

'The air they breathe is every atom cursed,

There's no degree of ill, for all is worst.'

And this is the keynote to the whole question, the means by which we can alone elucidate the question."

So he goes on to elucidate by the repetition of his declaration that all the manifestations are diabolical.

Real, but diabolical. Undoubtedly genuine, but as undoubtedly the work of the devil, and a clear proof of his existence and power. Fancy old Clotey writing Greek between two locked slates to entrap the soul of Mr. Gladstone. Of course, God Who made the devil allows him to do all this mischief. If I were to permit a crime to be committed which I could prevent, I should be held responsible.

Nothing is gained by attributing the mischief of Spiritualism to the devil. Infinite power and wisdom carry infinite responsibility. To say that God "permits" evil is an evasion. He who creates is completely responsible for all the results of His creation. Poor Friday asked Robinson Crusoe why God did not kill the devil. Why did God make him? would be a more reasonable question.

Qui fecit per alium fecit per se. If in God "we live and move and have our being," the same must be true of all intelligences, good or evil; so that nothing is gained by attributing slate-writing to Satan, and our pious friends had better sail on another tack. Suppose the manifestations are diabolical, why denounce that which proves the existence of the devil, which all infidels deny? If any of your friends deny it, all you have to do is to take them to Mr. Eglinton, or any good medium, and have his existence demonstrated.

Do the diabolists really think that the devil is fool enough to show his horns and hoof when he can just as easily "transform himself into an angel of light," and deceive, if it were possible, the very elect—perhaps even the denouncers of Spiritualism in the Evangelical papers?

The *Banner of Light* gives two curious statements regarding Mr. Mansfield, an American writing medium, who gets answers to sealed letters addressed to spirit friends, sent to him by people all over the world. He says he sat fifty-three times with his wife, an hour at each séance, before he was controlled to write. One of his latest feats was to give in public a verbatim copy of a letter from Ohio, carefully enclosed and the seal unbroken, while it was in the pocket of the gentleman to whom it was sent.

THE SPIRIT OF PUBLIC DISCUSSION OF SPIRITUALISM.

Recently, in a paper misnamed *Truth*, there appeared a notice of a materialisation séance, in which truth was made conspicuous by its absence. Were it worth while every paragraph in which an alleged fact is stated could be challenged, and every sneer turned upon the person who wrote it, but this controversy would be futile.

I wish to refer more particularly to another platform of discussion where we, who are Christians as well as Spiritualists, might look for better things—I mean where Spiritualism is brought forward for calm consideration in a literary society connected with a Christian assembly. In the present frenzied state of the Church in relation to everything spiritualistic, it is wisest, I think, to avoid theories as much as possible and keep to *facts*. Scientific men claim, rightly, to argue from the known to the unknown, but they wrongly desire, I think, to make an addendum of the word *lives*: if they would accept *facts*, sufficiently proved, and base their conclusions on them, they would then come to truths which must be accounted for, and would possibly discover by such a mode of research other laws not yet recognised by science, but which are recognised in the domain of faith. In the Church we ask for more science; in the scientific world for more faith!

In a recent discussion on "Ghosts," Mr. Podmore, invited by a Literary Society of which I am a member, ably represented the Society for Psychical Research, and moved the following resolution:—

"That the latest scientific investigation clearly proves the existence of Ghosts,"

and in doing so, stated the present position of matters, which, as far as I could gather (he will correct me if I am wrong), is this: they have discovered that there is a substratum of truth in the almost universal belief in ghosts, but up to the point they have as yet gone to, the ghosts are subjective, and not objective, i.e., people see ghosts of their own creation. There may be rare instances of an objective ghost, but they are in the shade! And thus far have also the Theosophists arrived, with the addition of a shell or astral body, which we can assist to approach us by giving subjective conditions, only, however, to retard the spirit in its career towards *Nirvana*. This theory gives a material power over spirits which Christians will be the last to admit.

After Mr. Podmore had spoken, I ventured into the arena as the champion of ghosts! although the term draws us rather into the *night side* of the subject in which we Spiritualists are interested. I gave three cases from my own personal experience. The first case partook somewhat of the character ascribed to them by Mr. Podmore, but case No. 2 was an instance of a more real ghost, one seen only by *sensitives*. It haunted a cottage in the country when I first entered it, and objected to my being there. We had a séance at the cottage under spirit direction, and the ghost came and spoke through our entranced medium. The story of the education of this spirit in seeking the higher life and of its ceasing to annoy my *sensitive* visitors, is a long, interesting history. He was seen by four clairvoyants at different times, none of whom were told of his existence previously, and one gentleman, a sensitive, was startled by the ghost having *materialised a hand and arm* which he thrust out from under the dressing-table as he was standing in front of the toilet-glass; that being the only instance in which he became visible, except to our medium, who had talks and parleys with him many times; but, of course, this was *shady* by the side of the *hand and arm* which my friend saw. This ghost has since risen to a higher life. He came recently to one of our séances at home, and was announced by our little spirit daughter as "having come with a new dress," whiter,

because his character was improved. In a few minutes he further proved his presence by writing the following letter, or rather by having it written for him by another spirit well-known to us, he scrawling his signature to it.

The letter I read to the meeting, handing it round for inspection, and here it is. Upon the *same* sheet of paper are three other direct spirit-written letters, each in different styles of writing and signed by the various spirits writing them. The paper bears a private mark of my own, by which I identified it at the time as *having been blank a few minutes before*. The following is a copy of the ghost's letter:—

"DEAR SIR AND MADAM,—You will be glad to know I am improving, and with God's help I will continue to do so. All is well at—; my dress is changing. I am going up higher. I shall not be able to be so often at the old house, but may come sometimes. God bless you all for what you have done for me. Thank Mary, your medium, for first showing me light in my darkness. Farewell for a time.

"B—, by J. W. E."

I may remark that his presence, which was at first objectionable, was recently quite the reverse, and his interest in our family life was shown one night rather ludicrously. Mary was rubbing my daughter's cheek *outside* with toothache pencil, when B— appeared to Mary (not to N.) and spoke: "That be'ant no good, put it on the jar!" which Mary interpreted aright as *jaw*, and so applied it, with success.

Now I consider that ghost pretty well proved, especially with the addition of other details I here omit in consideration for space.

The third case was the one already recorded in these columns on the 13th December, the account of which I read from print. This one was *seen* by eight and recognised by *four* of those present; it shook hands also with myself and was a real substantial ghost! or spirit, as I prefer to call him.

I had previously asked *this* spirit to give me a direct writing to show to the meeting, and on the morning of the day, at 8 a.m., I found on my study table a long message, filling three pages, signed by him and written on marked paper, which was certainly blank overnight. In the midst of it occurs the following, which I should rely on, among other things, as proof to an inquirer of the spirit origin of the writing, no one in the house knowing Greek, and no one having access to my room, which was locked, until it was found.

"DEAR FRIENDS,—We, who are passed away, all take a new name in our new home. Read Rev. *μεν πρώτον Ουτω έαυτον επικαλει επειδαν δε διεφερε και εβη ηρ βελους Οδυσσαν ονομαζεσθαι εφη.*

"The English of this I shall leave you wise ones to find out.

* * * * *
dictated a great part by E. M.

This spirit in life-time knew Greek; the word under-scored *my* end *ea*, but I cannot quite determine how to read it.

But to come to the pith of this paper. There are certainly some remarkable facts stated above, and detailed at greater length to the meeting, which one would have thought should have been met on their own ground. But it seems to me the usual thing is for the speaker, in *polite terms*, to be called either a fool or a liar. One of my dearest friends got up and spoke thus:—

"We all know Mr. Theobald, his word is above suspicion, and we know he is speaking what he believes to be the truth," &c., &c. So far so good; but then he added how *he* once produced simulations of the phenomena; and another one told us how he and a party met for the very purpose of trying to cheat one another, and "that is how it is done!"

This kind of twaddle, and also another favourite mode of reply by raising up ghosts and then knocking down *such self-made* ghosts (very easy and very amusing, no doubt), are

AN UNDENIABLE FACT.

Under this heading Mr. J. J. Owen published an interesting letter in the *Religio-Philosophical Journal* of July 26th, 1884. He related his experiences as follows:—

"Twelve years ago I numbered among my intimate friends a distinguished Senator of California, who also had a flourishing banking business at San Jose. He was a deep thinker, a man of decisive judgment, but a hard materialist. He believed with Job that all consciousness ceased with the grave, and hence also the individual life. Dr. Knox was a frequent and always a welcome visitor in my study, where Spiritualism was mostly the theme of our discourse, and I could only oppose to his sharp logic my own actual experiences and those of others. Gradually he felt the end of his days approaching, for he suffered from a slow developing lung disease. He often spoke trustfully of the everlasting sleep which awaited him, with its eternal forgetfulness; nor did he experience any fear of dying. On one of these occasions I said to him, 'Doctor, although you are certain that you have solved the riddle of your future existence, I, on the other hand, am equally convinced that you will one day see your error and become conscious that another life begins beyond the grave; let us, therefore, come to an understanding, that if you find yourself alive there, you will, if possible, communicate with me in these few words, 'I still live.' He earnestly made me this promise, assuring me that he should feel it a solemn duty to impart this knowledge to mortals before their death.

"A few months after, the faithful friend had 'passed over' bravely and peacefully. He died, as he had lived, without hope and fear as to the future. Three years passed away without my finding an opportunity of 'proving the spirits.' Knox also seemed in no wise moved to 'give a sign.' Meanwhile a younger brother of his passed away and soon returned as the chief control for direct slate-writing of the medium, Mrs. Clara L. Reid, who now lives at San Francisco. I was becoming extremely anxious to hear something of the dead friend, the more so when once a materialisation medium came from the East, whom I knew to be genuine. This medium told me that he was sometimes allowed by his control to give proofs through the direct slate-writing, and would attempt it for my benefit.

"This offer I thankfully accepted. I cleaned a slate, put a morsel of pencil on it, and pressed it under the leaf of the table. The medium placed one of his hands over mine under the table, and the other on the upper surface of the table. After a few minutes we heard some gentle raps. My thoughts were meanwhile fixed on my dead friend, and I asked if the knocking came from him. The reply was *one* stroke, the well-known signal for 'No.' I next asked the spirit to communicate by means of the alphabet. *Three* raps followed, and the word 'Knox' was spelt out. Then we heard the sound of writing, and I found on the slate the following:—

"'Friend Owen! The facts which nature shows us are irresistible, and the would-be wise philosopher struggles often with one who disturbs his pet theories, and then leaves him to flounder about in a great sea of doubt and uncertainty. This was not exactly my case, for although my views as to a future life were unmercifully overthrown, yet I must acknowledge that my dis-illusion was an agreeable one, and that I rejoice to be able to say to you, my friend, 'I still live.'—Your friend as formerly, Wm. Knox."

"It must be observed that this medium only came to California three years after my friend's death; that he never knew him; also that the handwriting on the slate was so completely that of my dead friend that it was recognised as his at the bank of which he was president."

"RARE BITS" is giving "Glimpses of the Supernatural" every week, and does not hesitate to draw upon avowedly spiritualistic sources. In the last issue a narrative, first contributed to these columns, by our esteemed co-worker Mr. E. Dawson Rogers, is quoted with but slight abridgment.

not what we should expect from serious people. Yet this is what is received with rough guffaws and peals of laughter. Such methods we might expect from *Truth*, but not from intimate personal friends. The most serious attempt to reply to the fact of my having shaken hands with a spirit is that I was deceived! Well, I might have been, but how about the *four others* present who testified to the same thing? and if four are not enough, how many are sufficient to establish such a fact? And how about the Greek, which I am told is incorrect because *μεν* cannot stand first?

I apprehend the spirit can put it where it likes; and if it is suggested that it is copied, and *μεν* cannot in the original be found standing first, it seems to prove to me it is not copied.

Let me add that my transcription may be faulty by confusing *ν* and *υ*, which are not always clear in the original writing, and I am not Greek scholar enough to decide.

To return to the question of the amount of testimony necessary to establish a fact. There were *two* disciples only journeying to Emmaus, and their testimony that they saw *Christ's* risen body is accepted by the *same* people who refuse to accept the evidence of *four* to a similar fact; and if *seven* witnesses in my house testify to an unusual phenomenon, we are all *very politely* looked upon as *non compos mentis*!

Is this such a pleasant position for us to be placed in that we should be likely to covet it or even to bear our testimony for such fruits? If we could accept the theory of hallucination would it not be far simpler? But we dare not—we could not. We look to the *truth* to make us free. It is the old story of persecution on the advent of anything new, and an endeavour to put down by the strong arm of the law, civil or religious, for both are equally vindictive, God's new revelation to the world, given to a sceptical age which yearns for such proofs of an after life.

December 24th, 1884.

MORELL THEOBALD.

P.S.—Since writing the above I have had the following direct spirit-writing put into my drawer; it relates to the Greek quoted above:—

At first he was called Ουτις, but as soon as he had escaped, and was out of the javelin's reach he said he was named Οδυσσευς—Ulysses.

We meant by it, on earth we are known by only one name, but when we enter to our higher life we change or have a new name, and if you read Revelations you will see that all have a new name in the Lamb's Book of Life.

By J. W. E.,

for Saadi.

A BRADFORD gentleman (an inquirer) is anxious to meet some Spiritualists in the neighbourhood for advice and instruction. We shall be pleased if any of our correspondents can help in this case.

STUART CUMBERLAND left Berlin, writes a correspondent, with pockets well-filled by his séances in thought-reading and explanations of spirit-phenomena. His visit has done good; for many who were dissatisfied with his representations have added to the numbers of subscribers to the German Spiritualist journals.—*Le Messenger*.

"LA CONSTANCIA" OF BUENOS AYRES.—*La Constancia* is one of the established journals of the Allan Kardec school, which is turning more attention to what by that school is termed "Experimental Spiritualism." Its last number makes extracts from *Facts*, Peoria, U.S., among them the following:—Spirit Identity.—Mrs. Kate Stiles, of Boston, was at a séance, when a medium was controlled by a spirit who said, through her, that she was Mrs. Stiles' daughter: to identify herself she drew near her, asked her not to be alarmed; put her hand into Mrs. Stiles' pocket, drew out her pocket-book and picked out from it an obituary notice of herself, which Mrs. Stiles had cut out of a newspaper, and said, "See here, dear mother, the proof of what you have called my death." The medium was a stranger. "Her presence," continues Mrs. Stiles, "proved, however, the continuance of her life. She has since communicated to me through two other mediums, to my great joy."

ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct sances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful sance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly. Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstålbe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

IS IT CONJURING?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See *Psychische Studien* for January, 1878, p. 43.

PROFESSOR JACOBS, writing to the editor of *Licht, Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.'"

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butleroff, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Gothie.

"WHATEVER IS NOT MADE MANIFEST IS LIGHT."—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

ESOTERIC AND EXOTERIC BUDDHISM.

BY WILLIAM OXLEY.

The importance of the following remarks must be my justification for again bringing this subject before the readers of "LIGHT." In my former article I gave facts which showed what Buddhism really is in the countries where it has its home; and the question raised by a knowledge of the facts there adduced is, Does that system of religion give to its votaries a means conducive to their well-being in the life that now is, and elevate them in the scale of morality and intellectuality? Judging by the well-known saying "that a tree is known by its fruits," the response, from our point of view, can scarcely be favourable. What concerns us, whether as Christians, or Spiritualists, or truthseekers, is the claims that are advanced by the leaders of the Theosophical Society on behalf of the esoteric side of the Buddhist system of philosophy as being the repository of the "True Wisdom Religion," and also that its leaders and promoters are the custodians of all but absolute truth in relation to the Cosmos, &c. Whatever the Mahatmas themselves may be in their specific religious proclivities, it is an undoubted fact that the principal founders and active workers in the Theosophical movement are Buddhists pure and simple; and however wide the latitude given to the members of this Society for the upholding of their own specific religious, or other views, yet the Buddhist school of thought is held up as the purest and best, and far above any that is known to Western minds. It is this phase and this representation that chiefly concern us as searchers for pure and undefiled truth. The law of evolution has been at work, resulting in the elevation of human mentality—especially in Christendom—to a degree that the stagnant East neither understands nor appreciates; and from the Mahatmas downward all reckon without their host if they think that their claims and pretensions will pass unchallenged. So far as the Occident is concerned, the day has gone for ever in which dogmatic assumptions and declarations will pass for accepted truths and infallible wisdom. It is not now my object to deal with their doctrines, theories, and system of ethics; but rather to lift the veil, in order that the practical working of the Buddhist system in its headquarters may be seen and known.

I pointed out in my last article that the doctrine of the living Buddhas, by which is meant the re-incarnation of Buddha himself, in personal form continuously upon this earth, and others of lesser degree, is the corner-stone of the system.

The brilliant expositor of Mahatma Theosophy (Mr. Sinnett) does not leave us in any doubt on this matter, for he says (see "Esoteric Buddhism," p. 142), "the re-incarnations of the Dalai and Teshu Lamas in Thibet, at which travellers only laugh for want of the knowledge that might enable them to sift fact from fancy, is a sober scientific achievement." This is clear and unmistakable; and in other parts of the same chapter the learned author tells us how the re-incarnation is effected, by means of "the selection of a child-body," which, if true at all, is a worse edition of the cuckoo ejecting the hedge-sparrow, for in such a case it is ejecting the spirit which had built up a tenement for itself, and forcibly taking possession of the house built for another by its own labour. Surely Mr. Sinnett or his teachers must have overlooked this, or they would scarcely have presented the exemplification of the doctrine of the re-incarnation in this form. What conceivable right has the Lord Buddha, his successors, or the Adepts, to appropriate a living temple erected for, and by, another spirit atom of life, for their own specific manifestation and use? In such a case we cannot, and will not admit that the end justifies the means.

Apart from the truth, or otherwise, of the theory as put forth by the mouthpiece of the Mahatmas or Adepts, I now propose to supply details of the actual working of this doctrine, as it is exemplified in the persons of the Grand Lamas of Thibet, who are the Pontiffs of the Buddhist Church. In plain terms, I will give the other side of the picture, which is withheld, either from ignorance or design. According to the evidence which I now adduce, and which is open to challenge if it can be disproved, it is not the defunct Adept, or dying Buddha, who "selects the new child body" to re-incarnate in, but the Chinese Government! and, unless it is admitted that a secular and politic Government Council is gifted with a Divine wisdom, then it relegates the whole affair to a fraudulent imposition of the grossest kind. Strong as the judgment is, I leave it to the reader, after reading what follows, to say if it is any too strong.

As shown in my previous paper, and admitted by friend and foe alike, the grand central doctrine on which Buddhism as a system of thought and religion rests is, "The Living Buddhas," which means the continuous existence on this earth, by a succession of re-incarnations, of the Lord Buddha himself, and others of lesser note, as well as the Adepts. The issue is clearly drawn; and if it can be shown that this basic doctrine is questionable, and undemonstrable to fair criticism and scientific test, then it follows that the whole system, its philosophy included, is nothing more than speculation, and undeserving of acceptance by those who will and must have a standard of truth that is unassailable.

To any but partisans, and to those who have made themselves acquainted with the actual working of the system, the first surprise is to find how extremely modern it is, i.e., in relation to the now accepted faith in the continuous re-incarnations. What might have been known, or is alleged to have been known by the founder and his successors, it was not until about 1450 A.D. that it became the corner-stone of the system. It was then that Tsong-Ka-pa, who, Mr. Sinnett informs us, was the third incarnation of Guatama Buddha, appeared on the scene. Buddhist apologists say that this third re-incarnation of the Lord Buddha was for the purpose (in plain English) of reforming the occult

fraternity, which at that period had lost much of its pristine occult vigour, if not morality. But an uninitiated conscientious historian, unacquainted with metaphysical subtleties, puts it down as a bold and so far successful attempt by this Church reformer, "to secure for the hierarchy of his own Church the perpetual succession of spiritual and temporal sovereignty."

It is unnecessary to treat of the history of Tibet, but it is sufficient to say that probably from time immemorial its capital and rulers have been to Buddhism what Rome is to the Christian system, and that the Grand Lamas are the Buddhistic Supreme Heads of the Church. In 1542 A.D., i.e., about 100 years after the era of Tsong-Ka-pa, the present Tatsing dynasty, having completed the conquest of China, turned their attention to Tibet, and the two then Grand Lamas tendered their allegiance, since which time the Government of Peking has retained the supreme tutelage of the Buddhistic hierarchy of Tibet. "Since the middle of the last century the Chinese Government placed the whole conduct of Tibetan affairs, both spiritual and temporal, into the hands of a council consisting of the two Grand Lamas and four laymen, under the supervision of two Chinese commissioners." What this involves will be seen presently, for the latter, representing the Chinese Government, are the real powers, both in Church and State, in Tibet, and even the two Grand Lamas are but mere puppets in their hands.

From what is advanced by Mr. Sinnett, as the advocate of the "sober scientific fact" of the re-incarnation of the Grand Lamas, who are presumed to be Adepts of the highest order, it would seem that the dying Buddhas "select their own child-bodies" for the purpose of re-incarnating themselves again into earth-life. But this is totally at variance with the real facts of the case, for the "selection" is by the Chinese Government, which is made from a greater or lesser number of claimants. It is impossible to square the two accounts, and the inference is obvious. The machinery employed for the discovery of the "selected child-body" is as follows:—"The selection is made from a large number of infants whose birth coincided with the death of the respective pontiff, provided that such birth was connected with auspicious signs favouring an artificial analogy with the spiritual characteristics of the vacant office. As the decision upon such analogies naturally produced disputes on each occasion, the Chinese Government easily managed to obtain the right of ultimate decision as to the eligible candidates for the vacant office."

But this is not all, for the astute Government of Peking is equal to any occasion where a difficult problem has to be solved by—policy! Perhaps the greatest surprise to the ordinary mind will be to discover that the ultimate decision of the "selected child-body" is determined by a lottery! which scheme was devised by the Chinese Emperor in 1792 A.D. The *modus operandi* is as follows:—"The infant 'candidates' brought forward by the priesthood, and their respective problematic claims to be an incarnation of the deceased dignitary, are submitted first to the Chinese Commissioners, who, in turn, refer the matter to the Peking Government, along with their recommendations. A large number of names are submitted, from which the Chinese Government select a few. These names are inscribed on wooden tablets, and deposited in a golden urn; and the child whose name is first drawn forth from the urn is forthwith, under public acclamation, solemnly enthroned by the clergy as the re-embodiment of the deceased dignitary."

In face of these facts, what becomes of the Esoteric theory that the Buddhas and Adepts "select their own child-bodies"? But the Government of the Chinese Celestial Empire goes further than this, for it claims the

right to prevent any re-incarnations if it chooses so to do, for "some time ago the Chinese Government, wishing to abolish a certain high office in Tibet, did it, on the decease of the last occupant, by simply issuing an Imperial edict, actually published in the Peking Gazette, informing the Tibetan Pontiff that 'His Majesty the Emperor of China had been pleased to forbid the deceased dignitary for ever the privilege of reappearing again on earth in human form.'"

It is too great a draft on our credulity to credit the Chinese Government with any higher motives than State policy, and to suppose that the "selected child-body," after having run the gauntlet, first, of the priesthood; then of the two Chinese Commissioners; and again of the Government of Peking; and finally the turn up of the lottery bag—I say, if the original "selected child-body" by the dying Buddha, or Adepts, successfully passes through these ordeals and eventually should be the one known to the Adepts beforehand, it may be regarded as a miracle of miracles. Scepticism as to this cannot be regarded other than quite justifiable.

When the corruption, intrigues, conflicting claims of the "selected" infants, or their parents, which this wretched affair involves, are thus laid open to public scrutiny, who, amongst cultured and intelligent people, can regard the whole thing otherwise than as a scandalous imposition, perpetrated for the purpose of supporting the pretensions of an arrogant hierarchy?

I maintain, notwithstanding the attempts made by the advocates of Mahatma Theosophy to show to the contrary, that Exoteric Buddhism is the flowering out, or external manifestation, of what they are pleased to call Esoteric Buddhism; and that the one is to the other what the personality is to the individuality of the man or woman.

The "facts" which I have given show the straits that Exoteric Buddhism is reduced to, in order to give a plausible colouring to the cardinal doctrine of re-incarnation, and what it actually is in practice; and, did opportunity permit, it would not be a difficult undertaking to show the weakness, and more than weakness, of this doctrinal theory as presented from the esoteric side; for unless it can be proved by "sober scientific fact" to rest upon surer foundations than the examples given—which are fathered by the brilliant mouthpiece of the alleged Himalayan Adepts—then the cultured minds of the Occident are doing the right thing in rejecting the claims, and along with the claims the whole philosophy of the system, put forth on behalf of those hitherto unseen and unknown (except by the favoured few) custodians of occult wisdom and powers. Occult truth does not require bolstering up by questionable means; and to use unnecessary mystification, when the cultivated intellects of the age are rightly demanding the abandonment of the now obsolete methods of the past, which, instead of liberating the mass from the bondage of ignorance, have been used for the purpose of enslaving the many to the few, is to persist in a course which all lovers of liberty will reject and resist. How can they do otherwise with a system that commences on its esoteric side, theoretically, with the theft of a ready-made child-body, and finishes on its exoteric side with a transparent fraud?

It is quite open for the leaders of the Theosophical movement to challenge, and even deny, the statements I have given (which are only a small part); but such denial, to be of any practical value, must be accompanied by proof that the statements are incorrect; because this is a question—not of the superiority, or otherwise, of doctrinal teaching, but of actual fact. I have given my authority, and here I leave it to the thoughtful consideration of those whom it may concern.

Higher Broughton, Manchester.
December 13th, 1884.

* These quotations are taken from a work entitled "Three Lectures on Buddhism," by Ernest J. Tubing, Ph. D. (Tubing and Co., 1884), to which valuable work the reader is referred for further details.

"MATTER THROUGH MATTER."

I apologise to Dr. Wyld for having represented him as carrying about one ring, instead of a series of rings; but I cannot quite admit that his correction of me on this matter is "important." My point was simply that the particular ring, which was the subject of experiment in the case under debate, may have been examined, and so imitated. So far from denying the possibility of such examination, Dr. Wyld expressly admits it, the medium having actually been allowed to take the ring home with him. This fact was not mentioned in Dr. Wyld's first account—surely a very grave omission. As regards the markings, (1) I do not see the difficulty of imitating "1,000 minute markings, some of them as small as pin-points," for a person who has a pin and a few hours at his disposal; and (2) before admitting that imitation would have had to be carried to such a pitch of minuteness I should need to know whether Dr. Wyld actually adopted the only course which would give any relevance to his mention of these minute markings—whether he made a complete chart of the marks, before committing the ring to the medium, and assured himself that the ring on the medium's wrist was similarly marked, by comparing it *in situ* with his chart. To regard the identification of the ring that fell on the floor as sufficient would, of course, be to assume that that ring was the one found on the medium's wrist—as to which I shall have a word to say further on. Still it would be interesting to know whether the chart came into play even at that later stage.

Appropos of his committing the ring to the medium, as well as on the subsequent point about not getting his friends to test the condition of the medium's arm, Dr. Wyld uses language which implies that, though I may not see the wisdom of his acting as he did, better judges would. There is here a certain confusion of thought. I was criticising not his wisdom, or his knowledge of Spiritualism, but his evidence that a certain event had taken place. I should be the last to deny that unusual phenomena may demand peculiar conditions. It may quite be the case that, to obtain this particular phenomenon, certain measures were necessary, and that Dr. Wyld did well to adopt them. If the measures happen to be such as cannot but militate against obtaining conclusive evidence, it is, of course, not his fault; but neither is it mine, if I point out that they have so militated.

I do not know whether Dr. Wyld means his excuse for not having explored the medium's nude arm up to the elbow to be taken seriously. He says: "The medium wore a shirt and a coat sleeve, and to remove these while I held his left hand would have been a feat requiring the presence of the Davenport Brothers." "Removal" of these impediments to the extent which permits the passage of a hand up to the elbow is a feat which I have just performed with my own left hand on my own right arm; and which I shall be happy to repeat on either of Dr. Wyld's arms, while grasping the hand that belongs to it. Success depends on unfastening the sleeve-link of the shirt—an operation in which I should have thought that Dr. Wyld must have had nightly practice for many years.

To his next remark I take no particular exception. He is perfectly convinced, by the evidence of his own tactile and muscular sensations, that he clasped the medium's left hand throughout; and he says that I—had the experience been mine—would have had a similar conviction. I not only admit, but I expressly urge, that there is a certain quality in the evidence of one's own healthy senses which nothing can quite replace. I therefore did not complain of Dr. Wyld's personal conviction: my criticism of his account was entirely from the point of view of evidence.

And since he asks me whether I should "have been much affected," had his friends supplemented his examination of the arm, I reply that I should have regarded the evidence as very decidedly improved by their corroboration.

With respect to the dimensions of the ring and the wrist, it is probable that my mode of expression was faulty, since "C. C. M.," as well as Dr. Wyld, has misunderstood me. My meaning was not that an item of evidence, however inconclusive, could render other independent items less conclusive; but that when one finds stress laid on an inconclusive point, one's view of the witness's general competence as an investigator is thereby affected; and in that way the case, which is only known to outsiders through his investigation, is in a true sense weakened. It is, I think, beyond dispute that persons exist who can pass their hands through a band which pretty closely encircles their wrists; and the hypothesis which I threw out was not therefore—as "C. C. M." supposes—a mere vague suggestion, without relation to ascertained facts. On the contrary, the relation is a very close one; and the compressibility which I suggested is, I submit, "at least approximate" to what might antecedently be supposed possible. I am not aware, it is true, that the feat I have mentioned has ever been performed when the band was of rigid metal; but in the present case, the metal must have been very far from fitting closely round the wrist; since Dr. Wyld seems to have been able, while it was still encircling the limb, to suspend it by a string and make it ring with a blow.

On the other matter with which "C. C. M." is chiefly occupied—the hypothesis that the hand which Dr. Wyld held may have been changed—my difference from him, if it exists, is of the slightest. But, however near to certainty a single test brings us, another independent test must surely bring us a little nearer. May I not then mildly remark that "one would be glad to know," not only that Dr. Wyld clasped the hand tightly, but that he ascertained throughout that it was the left hand, by the position of the thumb?

Finally, "C. C. M." thinks that the case is of high evidential value. Had I not thought the same, I should not have considered it worth writing about. But my view is now, I admit, a little modified. It must be remembered that my former criticism went almost entirely on the assumption that the ring found on the medium's wrist was really Dr. Wyld's ring. But the opportunities for imitation which Dr. Wyld's reply has revealed make me feel that this point is somewhat more doubtful than at first appeared. "C. C. M." remarks that it is unimportant, "provided the dimensions are the same, and the rim of the ring found is ascertained to be perfectly solid." But to ascertain these facts would require a very careful examination of the ring *in situ*. The only evidence adduced is that Dr. Wyld and his friends could not remove it, which might very well be; and that it rang when struck. But sounds are the most uncertain things to judge of; and I certainly should hesitate to place reliance on a test of this sort, unless such a blow was struck as must certainly have seriously endangered the encircled wrist. Afterwards, we are told, as the party "all walked about in the light, the ring fell off from the medium's wrist." Now can Dr. Wyld add that he kept the medium's wrist under close observation, and saw the ring quit it? If so, the case for the identity of the rings will be considerably strengthened. At the same time, it is clear that we have now passed well within the bounds of possible sleight of hand; and "C. C. M.'s" remarks on the fallacies of visual observation, and on an expert's powers of diverting the attention, are exactly in point. Supposing the encircling ring to have been so constructed as to open and shut in some secret way, it could be no great feat for a conjurer, while "walking about in the light," to remove it, and simultaneously to drop another ring in such a way as to

produce the impression that the latter had fallen from his wrist.

I am not expressing an opinion that this was what took place. But Dr. Wyld has described his experiment as a *demonstration* of the passage of matter through matter; and that is a word which cannot be too carefully used. I rejoice to learn that the experiment is to be repeated; and I hope that Dr. Wyld's energy and perseverance may have their fullest reward.—I am, &c.,

EDMUND GURNEY.

To students of occult phenomena the ring experiment as mentioned by Dr. Wyld is no novelty. With Mr. Husk, rings and other objects are passed on his arm at almost every séance held, either at his own residence or with private circles. I think that but for Mr. Gurney's remarks the subject would have provoked little or no controversy, as the majority of Spiritualists have witnessed the ring test to their own satisfaction; that is to say, they have found on the wrist of the medium a ring which, besides being too narrow to pass over his hand, was previously deposited on the table, examined by every one present, and found to be perfectly solid. I have, thus far, witnessed the same results over and over again, and am personally convinced that no fraud or trickery is practised. In fact, I have met with other somewhat similar tests, which appear to be far more conclusive than even Dr. Wyld's experience. However, the question as to whether the arm passes through the ring or the ring through the arm, has never been settled. And although no amount of criticism would shake the belief of some Spiritualists that the ring really passes through the flesh, no one has ever seen the operation. Yet, at the same time, the critical remarks of Mr. Gurney are received with an amount of surprise that would be only justifiable were the whole world convinced of the reality of "matter passing through matter." Mr. Gurney's opinion that "in these matters it is impossible to place implicit reliance on the report of a single sense of a single person" is, to my experience in séance-room mysteries, but too well founded; especially as far as the sense of sight is concerned. Of course I do not refer to the sight of a pitch dark room, but to the respective powers of observation of those examining the forms and objects that can be seen by means of the luminous slate.

As to the senses of hearing and of touch, every one in the habit of sitting in total darkness will be aware of the difficulty in localising sound, and in discovering the nature of the object one touches, or by which one may be touched. Dr. Wyld's case may be sufficiently clear to those who have themselves witnessed similar occurrences, though to others of no such experience, the mere suggestion of a ring (not a trick-ring) being passed through the human wrist, must sound like a joke, and naturally so, since the actual passage of matter through matter never has been witnessed, or been proven.

Were it not for a certain amount of opposition which the spiritualistic theory must unavoidably encounter, Spiritualists would but too readily assume that, with their experience of occult phenomena, they were at the same time the sole possessors of infallible knowledge respecting their cause, origin, and *modus operandi*. Fair, and even unfair, criticism has at least the advantage of causing us more thoroughly to consider our facts before we attempt to explain them. As far as the ring experiment goes, it seems to me that either the arm or the substance of the ring must have been temporarily disintegrated, merely because we have no other means of explaining the mystery. But what do we know of the phenomenon itself except the visible results? Nothing. No one present during such an experiment sees how the ring comes to be transferred to the wrist. Now, how can any person in his right senses expect an outsider to believe the statements of those who *did not see* what really took place? Nor even

could those who successfully conducted the experiment reasonably claim a scientific discovery. For science does not and cannot trouble itself with the observation of mere results, obtained no one knows how. Science wants to learn the *cause*. It requires to know *whether* matter does pass through matter, and if so, how it does pass. Even were the ring test sufficiently established as a fact, we would be then only at the beginning of a scientific investigation, and on the point of entry of a fresh field of inquiry, viz., How is it done?

Unless the very process be observed there can be no other fact established than the fact of having to deal with a tremendous puzzle.

Dr. Wyld expresses his hope that Mr. Husk might by practice produce the ring experiment in a lighted room; "the hands of the operators and the rings only being in darkness." What, may I ask, would be gained by this? If Mr. Husk would sit in *darkness* with the hands and the rings in the *light*, one might entertain some hope of success. Now this *can* be done. "Irresistible" informs me that it is not impossible to exhibit the "passage" by the luminous slate! But, says my informant, "I cannot do so now, it depends on the conditions, but I think it can, under favourable circumstances, be accomplished."

I need not say what delight it will afford me to witness so stupendous a phenomenon, and sincerely hope both Mr. Gurney and Dr. Wyld will, on that occasion, share my experience. But to return to Dr. Wyld's remark (second portion of fourth paragraph, p. 25), as regards the ring falling to the floor when the hand was placed behind the window curtain.

Does Dr. Wyld overlook the fact that in his friend's case the ring was taken off, not put on? I must call his attention to the well-known theory that the process of fixing the ring on the wrist and the mode of taking it off are considered to be different in their operation, inasmuch as in the first case the medium's wrist is disintegrated, whilst in the second the atoms of the ring are divided. I am aware the information obtained from spirits or trance speakers anent the process of disintegration is somewhat conflicting. Still, as the ring goes on and comes off again, it is only reasonable to pay some attention to what the operators themselves have to say about it. "Irresistible" tells me that the medium, being entranced, feels no pain, and hence the iron ring can be made to go through the flesh. In the second case, the ring drops off because its atoms are divided—an operation which becomes imperative on account of the medium having returned to his normal condition. How far this information is correct no one will be able to tell until the experiment can, as promised, be conducted in the light of the luminous slate.

In conclusion, I may add that on three occasions a ring was passed on Mr. Husk's wrist whilst I held his hand from the beginning until the very end of the séance. These rings had been carefully examined by several present, having for that purpose been placed on the table before the light was extinguished. Once a lady's muff was, during the earlier part of the séance, removed from her lap, and directly afterwards she discovered that something was on her arm; a light was struck, and her arm found inside the muff.

On another occasion I requested "Irresistible" to put a chair over my arm. To make sure of the genuineness of the test, I insisted that the chair to be used should be one of the six bent-wood chairs that still remained unoccupied. I was then asked whether the one upon which I was seated would do. "Then," said "Irresistible," "stand up," and at the same moment my chair was taken away. I felt a soft hand holding my right arm, and then a chair, which came, as far as I can judge, from the medium's arm, was hanging over mine. Some considerable commotion was heard near the medium, which led me to believe that all the unoccupied chairs were being deposited on the medium's person. Legs of chairs kept coming in contact with my head, and the rattling of more chairs was heard somewhere higher up; darkness preventing me finding out exactly where. By this time the medium was bodily lifted upon the table, and immediately afterwards a light was procured, showing Mr. Husk seated on a chair turned with the back to his chest, both his arms through it, one more chair hanging over his arm—the hand of which had never for a second left my grasp.

January 17th, 1885.

J. G. KEULEMANS

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

"Money Challenges."

To the Editor of "LIGHT."

SIR,—There are individuals who seem to be born to find fault with every one and every thing, except with themselves and their own doings. Their criticism may well be met with a shrug of the shoulder. But when serious men like "H. E." in your last issue, protest against something which seems to shock their sense of propriety, however mistaken, an explanation is due. "H. E." finds fault with me for having accepted Mr. Labouchere's challenge. "*So many heads, so many judgments*," says the good old German proverb; for I have received no end of congratulatory letters, not only from English Spiritualists, but from France and Belgium, for doing that very same thing. "H. E." avers that he has twelve years' experience in Spiritualism; I have *twenty*, and mine has proved to me that the *ultima ratio* of appealing to the pocket of garrulous scoffers is the only thing that will stop their ignorant folly. Seventeen years ago I challenged the facetious Professor Tyndal; he would not pick up my gauntlet, but, like an honest man, has held his peace against Spiritualism ever since. Five years ago I did the same towards Professor Stefanoni, editor of *Il Messaggero*, of Rome, whose language against Spiritualism and the Spiritualists was simply unendurable; he took care, as a wise man, not to risk his 30,000 francs, preferring to hold his tongue, and moreover he has of late published tales in his journal under the title of "A True Ghost Story"! But what has been the result of accepting Mr. Labouchere's challenge? Has not "H. E." observed how *Truth* has at once dismissed its offensive language which for three consecutive weeks it indulged in, *semper crescendo*, against our much esteemed medium, Mr. W. Eglinton? * Am I to be censured by "H. E." for doing this? And do not these challenges call public attention to the subject and multiply inquiry? If gold is the only argument possessing any value in the eyes of our opponents, we must submit to the necessity of the times and proclaim Spiritualism from the house tops with every honest means in our power. This I intend always doing.—Very truly yours,

29, Colville-road, Notting Hill, W.

G. DAMIANI.

January 18th, 1885.

To the Editor of "LIGHT."

SIR,—Convinced by the reasoning of "H. E." and others whose views I respect, I ask leave of Spiritualists to withdraw my (limited) upholding of those who are willing to accept the wager of battle; my gallant friend Damiani among them.

It was one of the pithy sayings of Daniel O'Connell, "Inconsistency! What is it? Merely saying I am wiser to-day than I was yesterday!"

Let us abjure all such unseemly methods of defending our faith. We can do so without money deposits.

But I hope that in thus ventilating the matter, we shall pave the way to a committee of inquiry—partly named by our opponent—from which will ultimately emanate a "report."—Truly yours,

17th January.

S. C. HALL.

The Testimonial to Mr. J. J. Morse.

To the Editor of "LIGHT."

SIR,—Allow me to express my hearty thanks to yourself and the editor of the *Medium* for the valuable assistance by advertisement and otherwise you have given to the Testimonial Fund of Mr. J. J. Morse. At the same time permit me to take this opportunity of thanking those who have so freely given their services at the concert, as well as those who attended the same on Wednesday, the 14th inst.; and last, though not least, most cordially to thank those who have subscribed to the fund.

I am sure the sympathy and kindly feeling shown in many ways on the occasion of this farewell benefit will not only help Mr. Morse, but will aid our cause, since every kind thought and

* Signor Damiani is misinformed here. *Truth* has since returned to the attack in terms which differ little from those used in the first articles in that paper. See also paragraph in the next column.

deed which advances Spiritualism will meet with tenfold reward.

Allow me to trespass on your space to acknowledge the subscriptions of Mr. Donaldson, £1; Mrs. Tebb, 10s.; Mr. Haskins, 10s.; Miss Otteley, 10s.; A Friend, 10s.; E. T., 5s.; Mr. Towns, 2s. 6d.; Mrs. Pole, 2s. 6d.; Mr. Thurston, 2s.; Mr. Weeks, 2s.; S. R., 1s. These sums with those acknowledged by Mr. Frank Everitt, in "LIGHT," and the *Medium*, and the proceeds of the concert, amounted to £47 10s. 6d. The purse was presented to Mr. Morse by Mr. Donaldson on the occasion of the concert.—I am, sir, yours truly,

AGNES F. MALTRY.

REVIEWS.

EGYPT, AND THE WONDERS OF THE LAND OF THE PHARAOHS.

By William Oxley.—London: Trübner and Co.; price 7s. 6d.; or may be obtained direct from the Psychological Press, 4, Ave Maria-lane, E.C.

This book comes very opportunely just now, when the eyes of Europe and the civilised world are fixed upon Egypt and her affairs. Without, however, entering into a discussion of the perplexing political problems relating to this marvellous country, we may say that Mr. Oxley finds in her past history a full promise of her future destiny. This he foreshadows in glowing terms, when "Britain, having made use of her opportunity, seizes Egypt for her own good and for the good and happiness of millions of human beings who will only be too glad to welcome her presence and her power." Whether this future, which, with prophetic eye, Mr. Oxley sees before a land once rich, powerful, and great, but now, through misrule, anarchy, and despotism, one of the waste places of the earth, will be realised, who can say?

The chief interest of the book to our readers lies in the insight which Mr. Oxley brings to bear upon his subject. He claims that Egypt, her monuments, her history, and her destiny can only be rightly gauged and understood in the light of spiritual science. He strikes his own keynote in the following sentence, and we cannot better explain the *motif* of the book than in his own words. He says: "Without the recognition of this element (Psychology) in ancient Egyptian society, the more than half remained unknown; and my chief object in publishing this work is to attract attention to this part of the social, political, and especially religious economy of Egypt, the elements of which in past centuries have been so deeply entwined in our own history." Following out this idea, an interesting and capable book has been written, and the author is to be congratulated on the success he has achieved. The chapters on Egyptian Magic and Spiritualism are especially interesting, and although we are far from endorsing all Mr. Oxley says—especially in regard to the Osirian origin of Christianity—yet we feel we can cordially commend the work for its fair and truth-seeking spirit. We, of course, regard the book as of value from the especial standpoint of a Spiritualist, and in that respect find in it much to engage attention and engender profitable thought. Much light is thrown on the intimate connection between the occult knowledge of all ages and all peoples—parts, as it were, of one great whole. But we cannot refrain from remarking that the line of argument which, finding parallelisms and foreshadowings of Christian rite, doctrine, and belief in other faiths, jumps to the conclusion that they are only true, and Christianity is only false, is apt to lead one into difficulties. The argument *may* and often does prove too much. We fully recognise the value of much that Mr. Oxley has written; his facts are good; in many instances his deductions are fair and legitimate; and our points of difference, dealing as they do with matters hardly allied to the object of this journal, we are not called upon to discuss here. We wish the book a thorough success.

MONEY CHALLENGES.—Since we wrote the note which appears in the previous column, Signor Damiani has offered to prove to Mr. Labouchere that the so-called dead return by means of materialisations. No offer more unwise could, in our opinion, have been made. If a man is unprepared to investigate psychography, he is ten thousand times less ready to examine the most delicate and occult of all phases of psychical phenomena. We regret being obliged to differ, and that on *all grounds*, and in the most emphatic manner, from Signor Damiani; but the course suggested by him can, we believe, only lead to incalculable harm, and our duty as spiritualist journalists demands a strong protest against it. We shall return to the question next week, and, in the meantime, invite our readers to favour us with their views on the matter.

All Communications to be addressed to

THE EDITOR OF "LIGHT,"
4, AVE MARIA LANE,
LONDON, E.C.

TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their seances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

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Cheques and Post Office Orders may be made payable to HENRY BARNES, at the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s.

NOTICE TO THE PUBLIC.

"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

NOTICE TO SUBSCRIBERS.

Subscriptions for 1885 are now due. Subscribers will oblige by forwarding these at once to "The Manager of 'LIGHT,'" 4, Ave Maria-lane, E.C. Post Office Orders may be made payable to Henry Barnes. All Editorial Correspondence to be addressed to "The Editor."

Light:

SATURDAY, JANUARY 24TH, 1885.

THE "CREDULOUS DOLTS" OF SPIRITUAL INVESTIGATION.

There is a belief among many persons that those individuals who have investigated and become convinced of the facts of spiritual communication are of feeble intelligence, easily deluded and imposed upon, ready to accept as facts the simplest tricks of a conjurer, and quite unfitted to judge when evidence is placed before them. Persons who have formed these conclusions are usually those who have never investigated or witnessed any spiritual phenomena. They have seen imitations of them, such, for example, as are presented at the Egyptian Hall, and called an *exposé* of Spiritualism; or they see a man tied with rope in the streets, and when this man frees himself they exclaim that this exposes the Davenport Brothers' tricks, and they then wonder at the folly of those who have been imposed on by mediums.

In a certain weekly paper, a writer who evidently possesses no knowledge or experience of facts, lately stated that the manner in which a "spirit-hand" was produced was as follows: "A stuffed glove was used to represent the spirit-hand. The medium sat between two inquirers, holding a hand of each; he then slipped away, and made the inquirers hold their hands, they all the time imagining they were holding the medium, and so the trick is done."

When we see statements of this kind put forward we are convinced that there are some types of mind quite incapable of investigating any problems or evidence requiring intensity of intelligence. These minds are like those of the police agent, in Edgar Poe's amusing tale, who failed to find the purloined letter; or they are like a savage, who could not distinguish between a diamond and the imitation exhibited in the Palais Royal.

The fact really is, that not one mind in fifty is capable of investigating any problem requiring great sub-

tlety of intellect. Prejudice and pre-conceived opinions rule the average of minds, and conclusions are formed from these, instead of from the facts and evidence which can be obtained.

The history of the opposition offered to discoveries affords endless examples of this fact. When the proof or demonstration required high-class intelligence to comprehend it, this proof was usually rejected or ignored, and it was so ignored by the men who were, from their previous training supposed to be well qualified as judges.

When people read about the contemptible nonsense that was written by so-called learned men to prove that the earth could not rotate, and that those persons who believed it did rotate were either fools or impostors, they usually congratulate themselves on living in an age when common-sense and science prevail, and when such twaddle would never even appear in print. Contemptible, however, as were the arguments urged in olden times against novel truths, they were comparatively sound and logical compared to much that has been written lately in order to prove that the so-called spiritual phenomena are all the result of trickery. The way it is done is as follows: The medium slips away from between two investigators, joins these investigators' hands, they all the time believing they are holding the medium. The medium flourishes about a stuffed glove, and lo! it is a spirit-hand. Let us see now who are these imbeciles who have been thus tricked. There is Robert Houdin, the great French conjurer; Professor Jacobs, the conjurer; Samuel Bellachini, Court conjurer at Berlin; Louis Napoleon, Professor Crookes, Professor Varley, Alfred R. Wallace, Dr. Elliotson, Professor de Morgan, Dr. Gregory, Professor Zollner, the late Emperor of Russia, the Prince of Solms, President Lincoln, and thousands of other men of a similar class of mind.

These men devoted months and years to the investigations. They commenced with the usual doubts and suspicions, but after long and careful experience were obliged to admit that the facts existed, and the only theory which satisfactorily explained these facts was the spiritual theory.

But what do all these investigations matter to the man who knows everything without ever having investigated? That a steamship could not possibly cross the Atlantic was well-known to a certain (so-called) scientific man, and people who believed it could so cross were fools, in this man's opinion. He had never thoroughly examined the facts, it is true, but what did he care for that? His profound knowledge enabled him to pronounce a verdict without examining, and those people who had examined and had arrived at a different conclusion were to be sneered at.

We have similar classes of minds in the present day belonging to men who can sit in their back offices and write articles of a similar class, showing that stuffed gloves and fools, or dupes, will explain the whole affair. Now such remarks should be treasured. Facts will prevail in spite of the opposition of such arrogant ignorance, and in the future these remarks will be valuable as examples of the class of minds which influenced, to a certain extent, public opinion; and future generations will then hold up such men to the ridicule they deserve, and will speak of the dark age of 1885, when such nonsense was received as a proof of the great mental power of the writers.

A.

MR. STANTON MOSES is anxious to gather in all books, MSS., extracts from newspapers, and the like which may have been borrowed from him by friends, and have not been yet returned. He will be much obliged by any such being returned to him at 21, Birchington-road, N.W., with the least possible delay.

MR. JOHN RUMBLE, a "South London Working Man," writes to us in grateful terms of Mr. Eglinton's kindness in giving him and a friend an opportunity of witnessing the phenomenon of psychography. They were very successful in their experiments, and Mr. Eglinton will, we are sure, be glad to know that his kindness has been thoroughly appreciated by them.

SPAIN.

The Annual General Meeting of Spiritualists at Tarassa has issued a tract for distribution, entitled *Verdades* (Truths). It has also established a fund in aid of old and infirm Spiritualists.

The Spiritualist circles of Marressa have collectively published a pamphlet, and distributed it freely in the district, replying in moderate language to the misrepresentations of Spiritism and Spiritualism by one of the dignitaries of the Cathedral of Marressa.

El Faro Spiritista is the title of a new publication at Barcelona. In its first number it says: "We shall be guided by ideas based upon rational Spiritism, and the morality of the Gospel. Let none expect from us exalted scientific discussion nor high literature: we are of the people and propose to write for the people." It informs its readers that *El Lazo de Union* is the title of a Spiritist Society now established in the Antilles, thus completing the circle of Spiritual Societies round the world.—*Le Spiritisme*.

"LIGHT" SUSTENTATION FUND.

	£	s.	d.
Amount already announced	275	5	0
The Misses Ponder (second donation)	5	0	0
Miss Cowley	2	10	0
W. T. Tolmie (Victoria)	1	1	0
Dr. T. Hayle	0	10	2
F. Tennyson	0	10	0
Mrs. G.	0	9	2
A Friend at Birmingham	1	0	0
A Friend	0	5	0

Remittances may be sent either to Mr. E. Dawson Rogers, Rose Villa, Church End, Finchley, N.; or to Mr. Morell Theobald, 62, Granville Park, Lewisham, S.E.

A BARRISTER'S PLAN FOR THE DISSEMINATION OF SPIRITUAL LITERATURE.

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R. Stuart ...	5	0	0
Mrs. Proctor ...	3	3	0
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W. P. Morgan ...	2	0	0
J. H. Gledstanes ...	1	11	6
A. K. and E. M. ...	1	0	0
A. M. ...	0	10	6

Total amount required £250. Promises may be sent to Editor of "LIGHT," 4, Ave Maria-lane, E.C.

THE CHROMO PLATES.—In answer to inquiries, we wish to state that we did not announce the publication of these plates for any special date in January. We simply advertised their issue during the current month. The artist has found more time requisite than he at first thought would be necessary, but we hope not to be compelled to request any extension of time. They will appear as a supplement to "LIGHT," gratis (for subscribers only), very shortly. Those friends who have their copies of "LIGHT" sent direct from this office will receive them in the usual course; but subscribers who obtain this journal through any other channel will have to apply for the plates in the terms of our previous announcement. No application will be considered after the 31st inst. After that date the pictures will only be obtainable on payment.

We understand that Mr. W. Eglinton has made arrangements to leave London about the middle of February on a short visit to a distinguished person in Vienna, from which city he will afterwards proceed to Hamburg on the invitation of a scientific committee appointed to investigate the phenomena occurring in his presence. He will also stay a few days in Paris, and will probably remain for a short period at The Hague on his return journey. Mr. Eglinton, however, has made these movements conditional upon his not being wanted in London in connection with the recent controversy, as it is his intention not to give his assailants the slightest ground for attack on the pretence that he has by his absence from London shirked any issue which may be raised. The change will give him a much-needed rest after the strain he has undergone during the past month or two.

THE PALL MALL GAZETTE CORRESPONDENCE ON SPIRITUALISM.

We quote the two following letters addressed to the *Pall Mall Gazette*, as they form a fitting and complete answer to the vulgar communication of Professor Ray Lankester already published. Mr. Eglinton's letter was, however, most unjustly refused insertion!

To the EDITOR of the PALL MALL GAZETTE.

SIR,—It is difficult to believe Professor Ray Lankester so ignorant as he must be if his letter to you is honest. But he may impose, in either case, on others innocently unacquainted with the facts. He certainly is notorious for having "prosecuted" Slade; but he never "caught him in the act" of cheating. The magistrate, Flowers, said the evidence for the defence in that case was "overwhelming," but he excluded it from consideration, and based his decision, very strangely, on "inferences to be drawn from the known course of nature." Persecuted by ignorant hostility, Slade was convicted by a tribunal incapable of adapting itself to unfamiliar problems. Serious inquirers with open minds knew all the while, by scores, that the writing on Slade's slates was produced by some abnormal agency, and not by cheating on his part. When he escaped, through a legal flaw in the decision, from the penalty so shamefully awarded to him, Slade, through a friend, wrote from The Hague to Lankester, generously crediting him with good motives for what he had done, and showing no indignation, but offering to return to London, to visit the persecutor at his own house, to sit with him at his own table with his own slates, and convince him that the writing which would come upon them was not produced by trickery. Professor Lankester never answered this letter, thereby earning the deep and lasting contempt of every earnest inquirer into certain mysteries of nature of which the slate-writing under notice, trivial as its character often is, and wrong as Spiritualists may be in interpreting it, is certainly a casual manifestation. Intellectual ruffians who persecute spiritual mediums from bigoted hatred of the inquiries in which these persons are instrumental do mischief in two ways. With the help of clumsy laws, ill qualified to cope with questions concerning mediumship, they first of all bring about much horrible injustice. Secondly, they impede the growth of knowledge; for, though the more emotional Spiritualists cling to their persecuted faith more tenaciously than ever, the world at large is misled into supposing the bullies of Materialism to have proved (when they have merely won) their cases. I have used strong language in this letter, not because I like to do so as a rule, but because Professor Lankester's conduct in this matter has always seemed to me peculiarly despicable. In pluming himself upon it now, after he ought to have grown ashamed of it, by the light of later experience gathered by wiser men, his audacity claims a straightforward reply.—I am, sir, your obedient servant,

A. P. SINNETT.

Ladbroke-gardens, Kensington Park, W.

To the EDITOR of the PALL MALL GAZETTE.

SIR,—As there seems to be no prospect of Signor Damiani and Mr. Labouchere coming to terms, I trust you will do me the justice of allowing me to remind your readers that I have not shrunk in any way from a fair investigation of the abnormal phenomena which occur in my presence. Since you did me the honour of inserting my letter in reply to Mr. Cumberland, the discussion of the question has entered upon another phase, and there is some danger of the fact being overlooked that I accepted Mr. Cumberland's challenge, stipulating only that the money element should be eliminated, and proposing that a committee of six gentlemen should be chosen, three by myself and three by the other side; that the committee should have six meetings for experiment; and that if their experiments were successful they should report the fact to Mr. Cumberland, should call upon him, in accordance with his promise, to "explain away such demonstrations by natural means," and should require him to reproduce the same phenomena under the same conditions. To this offer on my part Mr. Cumberland has never replied.

And yet it has been coolly assumed by some of your correspondents that I am simply an impostor; that the phenomena are jugglers' tricks; and that I am afraid to allow them to be put to the test by competent observers. Mr. Ray Lankester, indeed, goes so far as to indulge in such epithets as "Sludge," "pickpocket," "unsavoury specimen of natural history,"

"vermin," "skunk," &c. I am not going to imitate Mr. Ray Lankester. I refer to his language only to point out that this is the sort of gentleman that I am taunted with being unwilling to meet; and of whom I am asked to believe that he would enter upon an inquiry with perfectly unbiassed minds and quite open to conviction! I have no intention, sir, to waste my time with such men, or indeed with any who have publicly committed themselves to a hostile attitude without having ever attempted an honest and patient investigation of the phenomena and of the conditions under which they are produced. And I have no occasion for doing so, because my perfect rectitude in the matter, and my absolute freedom from any active part in the production of the slate-writing manifestations, have been abundantly testified by men the eminence of whose position in the scientific world even Mr. Ray Lankester himself would not venture to question for a single moment.

If it be urged that professional conjurers would be better observers than even men of science, then I reply that some of the most accomplished conjurers of the age have assured themselves of the genuineness of the phenomena.

Professor Jacobs, writing to the editor of *Licht, mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said, "As a prestidigitateur of repute, and a sincere Spiritualist, I affirm that the medianic facts demonstrated by the two brothers, were absolutely true and belonged to the spiritualistic order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena."

Samuel Bellachini, Court Conjurer at Berlin, made a sworn declaration on the 6th December, 1877, in which he said, after describing his investigations with Dr. Slade, "I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus, and any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible."

Harry Kellar, a distinguished professor of legerdemain, happened to be giving his entertainments in Calcutta while I was there in the early part of 1882, and he addressed a letter to the *Indian Daily News*, in which he said that he should like to investigate the slate-writing phenomena in my presence. As I was assured that he was in every respect a gentleman, and would bring an honest and impartial mind to the inquiry, I consented to meet him. On the 25th January he wrote to the *Indian Daily News* as follows: "In your issue of the 13th January, I stated that I should be glad of an opportunity of participating in a *séance* with a view of giving an unbiassed opinion as to whether, in my capacity of a professional prestidigitateur, I could give a natural explanation of effects said to be produced by spiritual aid. I am indebted to the courtesy of Mr. Eglinton, now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved. It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed. . . . I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed any one who described such manifestations under similar circumstances. . . . I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

Now that you have kindly allowed me to place these facts before your readers, they will readily understand how it is that I am not greatly moved either by the violent language of Mr. Ray Lankester, or by the absurdly grotesque revelations of *Truth* as to "How it is done!" I can bide my time. The facts will be acknowledged some day, when prejudice has grown tired of its vain attempts to strangle them.

Yours respectfully,

11, Langham-street, W. W. EGLINTON.
January 20th, 1885.

"M. A. (Oxon)."—We learn that "M. A. (Oxon)" is still confined to his bed, and in great pain. He is quite unable to reply to letters or attend to business of any kind. The virulence of the disease seems, however, to be abating, and the paroxysms, though not less frequent, are less violent. The course pursued by the disease is quite free from complication. The patient is very weak and much pulled down.

THE PUBLIC DISCUSSION OF SPIRITUALISM.

By FRANK PODMORE, M.A.

As Mr. Theobald has, in the last number of "LIGHT," referred, in somewhat misleading terms, to recent remarks of mine, I will ask you to insert the correction which he has challenged. Mr. Theobald represents me as having said that "the ghosts are subjective, and not objective." In the speech to which he refers, I expressly refrained from making use of the words "subjective" and "objective," because I think that, used in this connection, they only serve to darken counsel. Nor did I venture—as Mr. Theobald implies—to affirm anything categorically on the matter. I merely put forward a tentative explanation—and I was at some pains to make it clear that the explanation was merely a tentative and provisional one—of certain apparitions, the occurrence of which I regard as fully proved, viz., apparitions seen coincidently with exceptional crises in the life of the person whom they resemble. That explanation is, that the mental disturbance accompanying (e.g.) the approach of death may be communicated to the mind of some friend, and—in accordance with the experimental analogy of thought-transference—may give rise to a thought of the dying person; and that this thought, abnormal in its origin, may also be abnormal in its manifestation, and may appear for a moment to be part of the external world—in short, an "apparition;" but while the *cause* of the "apparition" is external, the precise *form* which it assumes is determined by the mind of the percipient, being, in fact, nothing more than an abnormal intensification of the mental imagery which, in ordinary minds, accompanies the thought of any concrete object. But not only did I disclaim any belief on my own part in this hypothesis as a final and sufficient explanation of the facts, but I even stated that it was inadequate to explain many facts within my own knowledge. For a full explanation of these further facts I added that I was content to wait.

As regards the phenomena of Spiritualism, I said that I could not at present regard most of the alleged facts, as sufficiently proved; and it was this remark of mine which has, apparently, furnished Mr. Theobald with a text for his homily. But, in saying this, I was not ignorant of the surprising occurrences which Mr. Theobald has so often and so circumstantially described in these columns. Indeed, I may claim that in some respects my knowledge in this matter is greater than that of most readers of "LIGHT," and is equalled only by Mr. Theobald's own: for I am in possession of certain facts—not hitherto published, though known, as I understand, to Mr. Theobald—which appear to me to throw some light on the genesis of these marvellous phenomena. This is not the time for detailing these additional facts at length; but perhaps I may be permitted to make a few comments on the Greek quotation which Mr. Theobald has given in "LIGHT" of the 17th inst. Mr. Theobald sent me the original spirit-writing a few weeks ago, and I thought it so interesting that I made a copy of that part of it which contained the Greek quotation. I have that copy before me now, and I should like to make a few remarks on it supplementary to Mr. Theobald's account of the matter.

I. In the first place, Mr. Theobald has omitted to mention that the spirit ascribed the quotation—which is *prose*, and could not be mistaken by the veriest tyro in Greek for anything else—to the first book of the *Odyssey*. Now the *Odyssey* is a *poem*; and the first book of the *Odyssey* contains no allusion to Ulysses' encounter with the Cyclops. That fact appears to me to possess some interest, and should, I think, have been stated.

II. In the second place, the word *μεν* (*men*), as I wrote

to Mr. Theobald at the time, is in an impossible position; it is a word that cannot stand first in a sentence. Mr. Theobald, upon this, observes: "I apprehend the spirit can put it where it likes." Well, I guess it can. We may, no doubt, concede to a spirit a similar license to that which the "Duchess" claims for herself in "Through the Looking-Glass," when she expresses her determination to make words mean what she pleases. A spirit sees "with larger, other eyes than ours," and can perhaps look down upon the rules of grammar as "merely conventional signs."

III. In the third place, I observe that the Greek quotation is written very clearly, each letter having evidently been formed slowly and with considerable care. The writing is, moreover, fairly correct. It is, indeed, marvellously correct in view of the unquestionable fact that it is the production of a person who was entirely ignorant of Greek. My reasons for forming this conclusion are numerous. I have mentioned two of them; I will briefly indicate others.

IV. The word which stands second in the sentence, *πρωτον* (*prōton*), is correctly printed in "LIGHT" (apparently from the transcript of the writing which I made for Mr. Theobald); but, as I wrote to Mr. Theobald, it is mis-spelt in the original. "Mis-spelt" is hardly the correct term, for the first two letters of the word are not Greek at all, and do not form part of the alphabet of any language with which I am acquainted. Perhaps they are Persian.

V. The third word, *οὐτω* (*Outo*), is also mis-spelt. It should be *οὕτω* (*Outin*). The mistake is a natural one for an ignorant copyist, but an impossible one for a Greek scholar.

VI. The word *ὁδυσσευ* (*Odussue*) is wrongly spelt. The correct form is *Ὀδυσσεα* (*Odussae*); but I entirely dissent from Mr. Theobald's statement that the word, as written by the spirit, "may end *ea* (*ea*). The word is not quite clearly written: the final letter may be intended for either *υ* (*u*) or *ν* (*n*), but it cannot conceivably be intended for *a*: and the last letter but one is indubitably *υ* (*u*).

VII. The extreme care with which the letters have been formed enables one to distinguish certain characteristics in their shape which are foreign to Greek writing.

(a) The *alpha* is written like an English script, *α*. There is a peculiarity in the formation of the Greek *α* which is not always obvious in the printed type, but which is quite apparent in correct Greek writing, and which is wanting in this writing. This point, however, is not conclusive, as a careless or ill-taught Greek scholar will frequently form his *alphas* incorrectly.

(b) The *theta* is found, not as in ordinary Greek writing, *θ*, but like a slovenly *8*.

(c) The *deltas* are formed in much the same way as the *theta*, except that the upper circle is left incomplete; but this opening in the upper curved line occurs on the left side, whereas in correct Greek writing it occurs on the right, thus, *δ*. In one instance—the *δ* in the word *Ὀδυσσευ*—the union of the upper circle is complete, and the letter is a counterpart of the *theta*.

(d) Throughout the sentence (with one or two exceptions) the letters *υ* (*u*) and *ν* (*n*) are written precisely alike, in a neutral form, which might stand for either letter, but is on the whole more like *υ* (*u*). In one case this symbol takes the place of an *iota*, *ι* (*i*).

(e) The *beta* is formed, like an English *B*, by two separate strokes of the pen. In the Greek *β*, on the other hand, the straight side passes gradually into the curved lines which form the back of the letter, and the whole letter is formed by one stroke.

VIII. Lastly, the accents and the "breathings," or marks of aspiration, are, with one exception, omitted. In that one exception the mark is correctly inserted. I regret that I am unable to indicate the source from which the Greek quotation is derived; possibly from some old commentary on the *Odyssey*. But, on the whole, I venture to think that this spirit did not know Greek.

London, 17th January, 1885

THE SPIRITUAL OUTLOOK.

XIII.

THE weekly paper called *Society*, in giving an uncommonly fair description of the slate-writing séances with Mr. Eglinton, mentions the fact that visitors, entire strangers to the medium, get communications in the handwriting of friends, under circumstances which utterly exclude the theory of fraud. As the materialised spirits of persons whom the medium never saw appear to their friends as natural as life, so as to be instantly and perfectly recognised, so the handwriting of spirits, compared with manuscripts written during life, would be identified by any judge of handwriting.

Science—a magazine published in Cambridge, Massachusetts, and apparently written by undergraduates of its University, advocates Psychical Research in America as an antidote to Spiritualism. It says:—

"Spiritualism is an evil in the world,—in America it is a subtle and stupendous evil; a secret and unacknowledged poison in many minds, a confessed disease in others,—a disease which is sometimes more repulsive to the untainted than leprosy. Spiritualism has two supports,—the first, trickery and deceit; the second, the obscurity and inexplicableness of certain psychological processes and states."

If ever a sillier paragraph was printed in a profoundly scientific paper than the above, I should like to see it. What has science to do with the possible evils or dangers connected with any fact? It might as well denounce gravitation because a badly built house may tumble down, or a tipsy man tumble into a gutter. It might as well find moral evil in some fact in chemistry or geology. There are bad men and women, and if they continue to exist after the change we call death, they may not suddenly change their qualities. Spiritualism simply proves their existence and power to produce sensible manifestations. Science registers facts and does not denounce them.

THE American Society for Psychical Research, *Science* informs us: "Will try to steer safely between the Scylla of scoffing and the Charybdis of charlatan Spiritualism." But why meddle with "charlatan Spiritualism" at all? What can a Society for Research have to do with charlatanism, except to expose it, and whoever can find any "charlatan Spiritualism" and expose it will surely merit the thanks of all Spiritualists. The efforts of scientific men to examine Spiritualism in order to expose it have had, according to the late Mr. Varley, the uniform result of convincing them of its reality, so that there does not now exist one truly scientific man in the world who has seriously examined Spiritualism who is not a Spiritualist. If there be such a man, produce him. The scientific men who denounce Spiritualism as a falsehood, a delusion, or an imposture, do so upon *a priori* ground, and have never given the matter a scientific examination.

ANTI-SPIRITUALISTS, here and there, display a detestable temper. Professor Ray Lankester, for example, in his recent letter has given utterance to one of the most unscientific outbursts of vulgar abuse I have seen since the poem of Browning in which he pilloried himself, while venting his jealous spite on "Sludge the mejum," and shamefully outraging a most lovely woman, held in many hearts as a greater as well as a better poet than himself—who was also a Spiritualist and a friend of D. D. Home.

THE torrent of abuse from Professor Lankester, so happily answered and rebuked by Mr. Sinnett, has, however, brought back to public memory one conclusive fact—the offer of Slade to return from Holland to England, and sit with Professor Lankester, in his own house with his own friends, and satisfy him of the reality of the manifestations. A man refusing such an offer puts himself out of court. He declares a fact impossible, and shuts his eyes when invited to look at it—which is the most absurd attitude of every anti-Spiritualist.

PERHAPS Mr. Labouchere, for one who makes no pretence to science, is a better example of the merely ignorant and prejudiced opponent of Spiritualism. He denounces every fact outside his own experience as imposture—even thought-reading and the commonest facts of mesmerism, because he considers them miraculous, and he holds with an un-

dying faith to the creed of Mr. Matthew Arnold that "miracles don't happen."

"SECULARISM," as held by its more prominent leaders, plants itself on this faith in "the laws of nature," in accordance with which the good Mr. Flowers sentenced Slade to be imprisoned three months as "a rogue and vagabond," when, as he admitted, the testimony in his favour was overwhelming. Sir Henry Hawkins did the same in a higher court, declaring that the testimony of a thousand Spiritualists, however respectable, would have no weight with him.

WHAT is to be done with men whose fanaticism of unbelief makes them refuse testimony, and who have no trust in their own powers of observation?—the men who resolutely shut their eyes and reject all testimony which is in conflict with preconceived opinions or vulgar prejudices?

OF course there is only one thing to do. It is to bring the facts to the knowledge of men of open minds, who have retained some faith in their own powers of observation. Spiritualism as a faith has pervaded the world from the remotest ages—how far the belief may have been based on observation we cannot tell. Spiritualism as a science based on carefully observed and recorded facts, is of our own time—a new element in human progress.

Now and then the expositors get exposed. They even expose each other. Irving Bishop denounces Stuart Cumberland, and Maskelyne has got a verdict of £10,000 damages against Irving Bishop for libelling him—as much as an actress gets for being robbed of an earl. If they vilify mediums they have the fairness to libel each other.

THE *Literary World*, noticing an article in the *British Quarterly* by Miss Gordon Cumming on the Chinese "Offerings of the Dead," gives the interesting fact that the universal belief in Spiritualism in China has an important influence in the administration of justice. Before sentencing a criminal the judge makes careful inquiry as to the relations and friends he may have in the spirit-world, who may wish to avenge any injustice done him, and governs himself accordingly—a man having influential friends in the spirit-world having similar advantages in China to those enjoyed in England, by one whose friends are still on this side of the veil that grows thinner and more transparent day by day.

"Our other griefs and miseries over the loss of our loved ones who go away from us through the sad portal of death, keen as they may be, are in time solaced by a wistful hope of reunion. What is that but a temporary separation, if they are awaiting us yonder with light on their faces?"—*Shandon Bells*.

This is a little bit of Spiritualism from a fashionable novel. Mr. Black may not have seen as much as the author of "Rienzi" did—but poets and romancers are not much if they are without this element, and the more they know the more effectively they can use the power of the invisible world to influence and mould the visible.

DR. NICHOLS, announced to give two discourses in Liverpool on Sunday, January 25th, has taken for his subjects—"Spiritualism: What it is," and "Spiritualism: What it does." One will be devoted to the facts and evidences; the other to its objects and uses. The intention is, of course, to cover, as well as can be done in two discourses, the whole ground of controversy, to meet those who say Spiritualism is not true, and if it were true what is the good of it?

So far as science is concerned, it is enough to demonstrate the reality of any fact. The usefulness of every truth may be accepted as a principle. But settling the great fact of immortality has a very wide range of uses. To know as a demonstrated fact that our conscious life will extend beyond the death of the body cannot fail to affect human character in proportion to the value we put on life. When one knows that he will live on and on, for ever and for ever, he is under intellectual compulsion to make his calculations accordingly.

WHAT the social influence of Spiritualism may be we have not yet had time to see. People cannot all at once get out of the ruts of custom and habit. The commonplaces of language will long fetter us. Our ghastly funerals and mourning for the

happy "dead" will continue as a fashion long after the great majority of the people have lost all dread of death, and all unpleasant feelings in regard to it.

THE natural, spontaneous customs of Scotland, which may have had something to do with second-sight phenomena, were sensible enough—except some possible excess in the drinking habits. A funeral feast of Spiritualists with music, flowers, and congratulations to the spirit of the departed, closing with the cremation of the useless casket of the free and happy spirit, would be infinitely more satisfactory than our black pageantries of woe.

SPIRITUALISM, to all who accept it, changes sorrow to joy. The house of mourning does not exist. Our friends come to us whenever they have the needed conditions, and assure us of their life, and love, and happiness. They adjure us not to mourn for them because there is no real separation—because we are so soon to join them. This one fact changes the whole aspect of human life. Death has no sting, the grave no victory. We know that our dead friends are not only alive, more than ever alive, but that they are within speaking distance.

"Take a million of people who are in the habit of dreaming, say once a week. Some are sure to dream about their relations, and some of their relations will die about the same time. Of course, there will happen coincidences—and these are the facts gathered by societies for Psychical Research." This is the way *Science* accounts for one class of facts: Why not apply the same rule to all others? History is full of errors; chemists make mistakes; astronomy has varying observations; geologists are at loggerheads; there are coincidences in natural history; but with so many observers they are easily accounted for. The senses are deceptive. Yes; but how does this argument apply to classes of facts observed and recorded for twenty or thirty years by thousands of observers—the facts of psychography, for example, where the written words remain for examination, giving documentary evidence of facts which admit of only one explanation? Science that ignores, or tries to explain away any fact, makes itself ridiculous.

TESTIMONY OF THE CELEBRATED ILLUSIONIST, ROBERT HOUDIN,

To the Fact of Somnambule Lucidity (Clairvoyance).

The following is a translation of two letters addressed by Robert Houdin, after thorough investigation with the somnambulist Alexis, to the Marquis Endes de Mirville, published by the latter, during the lifetime of Houdin, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde." Paris, Vrayet de Surey, 1853. (Des esprits et de leurs manifestations fluidiques, the 1st Vol. of the author's "Pneumatologie.")

It should be premised that Robert Houdin had made the simulation of "second sight" a specialité, in addition to his acknowledged pre-eminence in other species of illusion, and his exhaustive knowledge of all the resources of his fraternity.

M. de Mirville prefaces his statement as follows:—

"You all know Robert Houdin, and will concede to that king of prestidigitators as well the sceptre of skill, as consequently the most absolute competence to detect it in others."

"One day, then, this competence occurred to us *à propos* of the question in hand. Long perfectly convinced by our own experiences, we were weary of hearing our *esprits forts* of the drawing-room, and our *esprits faibles* of the Institute, rejecting evidence and cutting short all our assertions by these apparently specious words:—

"Robert Houdin does as much; he plays the same games of écarté; he divines what you have in your pocket; he does

"Robert Houdin is not, it is true, a member of the Institute, but he is well-known and respected there, and has friends in it; and in the section of mechanics it is always regretted that he did not follow up that first vocation to which he owed so many ingenious inventions. As to the personality and character of this true artist, we may remember the homage which, in a recent judicial case, an eminent magistrate, himself a member of the Academy of Sciences, was pleased publicly to render him.

more. Twenty times in an entertainment, or a hundred times if it is wished, you shall hand him so many visiting cards, and immediately, with the rapidity of lightning, without any hesitation (which is not the case with your somnambulists), his son, at the other end of the stage, will repeat your name, however queer it may be; your address, however distant it may be. He has even surpassed all that; for more than once he has been seen to read a name under a thick and concealed envelope; to penetrate by a glance to the bottom of a well-closed box; to designate a distant person by a lock of hair, &c., &c. What more do you want, and are you going to show us?

"How reply to such arguments, the weakness of which one feels sooner than one can demonstrate it? Nothing is more true; Robert Houdin does all that, and does it, certainly, with a dexterity, an habitual skill which leaves far behind him the most lucid of our somnambulists. And though it is true that this constancy of success on the one side, and this uncertainty on the other, ought alone to suggest the different character of the phenomena, in Paris people jump to a conclusion (*on veut aller plus vite*) and ask: Why two causes, when one is enough?

"It appeared that to make an end of this eternal and vicious argument, there was nothing for it but to go and find Houdin himself.

"No sooner thought than done, and here we are in his room, face to face with him."

Then follows a circumstantial account of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession."

"ROBERT HOUDIN.

"4th May, 1847."

A fortnight later, M. de Mirville received the following letter:—

"Monsieur,—As I had the honour to tell you, I wished for a second séance, and that at which I was present yesterday at Marciillet's* has been still more wonderful than the first, and leaves me no more in any doubt about the lucidity of Alexis. I went to this séance with the intention of watching well the game of écarté, which had so astonished me. I took much greater precautions this time than even on the first occasion; for, distrusting myself, I got one of my friends, qualified to assist my judgment, to accompany me.

"Here is what happened, and it will be seen that no subtleties were ever able to produce effects like that I am about to cite. I uncover a pack I had brought with me, and the cover of which I had marked, that it might not be changed. I shuffle; it is my deal. I deal with all the precautions of a man practised in the finesse of his art. Useless precautions! Alexis stops me, and indicating one of the cards which I had just placed before him on the table, 'I have the king,' he said.

"But you can know nothing yet since the turn-up card has not come out."

"You will see," he replied, 'Go on.'

"And in fact I turned up the eight of diamonds, and his own was the king of diamonds. The game continued in a manner sufficiently strange (*bizarre*), for he told me the cards I ought to play, although my cards were hidden under the table and clasped in my hands. To each of these cards played, he pushed one of his own without turning it up, and it was always found to be quite the right one for that which I had myself played.

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).—I am, Monsieur, &c.

"(Signed), ROBERT HOUDIN."

"May 16th, 1847."

* Marciillet was the "magnetiser" of Alexis.

SPIRITUALISM IN LONDON & THE PROVINCES.

COMPLIMENTARY CONCERT TO MR. J. J. MORSE.—A complimentary concert to Mr. J. J. Morse was held at the Cavendish Rooms, Mortimer-street, on Wednesday evening, the 14th inst., under the conductorship of Dr. J. W. Bernhard. The rooms were quite filled. As an expression of respect, and sympathy with Mr. Morse, the meeting was a success, and the utmost credit is due to Mrs. Maltby, the originator of the event. In the course of the evening Mr. R. Donaldson, on behalf of the late congregation of the Cavendish Rooms, and other friends, made a presentation of a purse of money (£27), and expressed the feelings of the meeting for Mr. Morse, his remarks being greeted with much emphasis by the audience. Mr. Morse made a feeling and earnest response, in effect acknowledging his indebtedness to all who had contributed to the gratifying success of the evening, and especially thanking Mrs. Maltby for her devoted and disinterested labours. Referring to his recent severe illness, he paid a manly tribute to the faithful devotion of his wife, to whose inspirations he was, in many ways, indebted for strength and help. He was more than satisfied with the support given to his late work, and was as delighted as he was astonished to find it had raised him such a troop of sympathetic and appreciative friends. But for that he thanked the spirits, whose servant he was. He also made special reference to the great and unvarying kindness he had received from the Spiritual Press, alike over the public work he was engaged in, and especially over the meeting then assembled. He trusted that, though he would soon be absent from them for some years, as, with his family, he intended visiting America, Australia, New Zealand, and the Cape, they would be as glad to see him on his return as they were sorry to part with him now, and with an earnest expression of the hope that not only as a medium, but as a man, he might ever hold a place in their esteem and a part in the great cause to which he had been for sixteen years devoted, Mr. Morse resumed his seat amidst sustained applause.

GLASGOW.—The Spiritualists of Glasgow have won martyrdom at an astonishingly cheap cost. Their increasing energy and liveliness have apparently become a cause for some concern to those mutual friends, Mrs. Grundy and the Rev. Dr. "Uncle" Guid, who must have made up their minds to do something "to put a stop to this sort of thing." And they have been calling upon the editor or manager of the *Glasgow Herald*, an organ which is ever heedful of the monitions of respectability in the shape and character of the two personages referred to, with the result that the weekly advertisement which notified Spiritualists and inquirers of the speaker at the Spiritualists' Hall and subject each Sunday evening, is henceforward debarred from taking its place amongst the usual "religious announcements." Of course the advertisement may be inserted under the heading of "Public Notices," but in that case the charge is nearly double; for the *Herald* is desirous of assisting Sunday piety by arranging to give publicity to "Church Notices" in the Saturday issue at a cheap rate. Laxity, however, has characterised the management of this column hitherto; for all sorts and conditions of sects, not even excepting Mormons and Secularists, have been permitted a place therein. But now the line must needs be drawn somewhere, and it is drawn at—Spiritualism! At the forenoon meeting last Sunday, —a conversational meeting—part was taken therein by the guides of Mr. E. W. Wallis and of Mr. D. Anderson, a local medium of some promise; also by several members of the Society then present. The subject was "Truth v. Expediency." In the evening the platform was taken by Mr. Wallis, whose guides spoke on the question of "How are the dead raised up?" The hall was overcrowded. The address was admirably delivered. All that the Spiritual philosophy teaches, all that the quickened eye of clairvoyance has discerned, in regard to this deeply interesting question—the gist thereof—was disclosed by the guides on this occasion. Strangers must have been astonished at the doctrine—edified, too, let us hope.—ST. MUXGO.

PLYMOUTH.—On Sunday, January 4th, a special meeting of members was held at the hall, after the usual service, to elect officers for the ensuing year. The following were unanimously elected: President, Mr. J. B. Sloman; Vice-Presidents, Messrs. O. Stentford and H. Pearce; Treasurer, Mr. Jutson; Librarian, Mr. Larcombe; Harmoniumist, Mr. Frank; Secretary, Mr. J. Paynter. Committee: Messrs. Thomas, Chapman, Jess, Best, Husson, Dellow, Frank, Williams, and Clarke. Six new members were added to the Society. On Sunday the usual circle was held in the afternoon with good results. In the evening there was a large attendance, when the guides of Mr. Carswell gave an excellent address on "Religions." Mrs. Trueman gave clairvoyant descriptions at the close. Mrs. Chapman was also controlled to speak. On Sunday next Mr. Morse will lecture for the Society at 3 p.m. and 6.30 p.m.—J. L. B. PAYNTER, Hon. Sec., 7 Buckland-street, Plymouth.

ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex; the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held *over*, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Barton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epe Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstübbe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

IS IT CONJURING?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See *Psychische Studien* for January, 1878, p. 43.

PROFESSOR JACOBI, writing to the editor of *Licht, Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianistic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.'"

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butleroff, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT."—Paul.

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PRICE TWOPENCE.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

"KNOWLEDGE," "TRUTH," AND THE PHENOMENA OF SLATE-WRITING.

BY HON. RODEN NOEL.

Mr. Procter has long been known and honoured among us as a very successful populariser of modern scientific results. But he would appear lately to have added a new laurel to his wreath, one still more distinguished: so, at least, I conclude from the recent paragraph in *Knowledge* anent the little book edited by Mr. Cholmondeley Pennell, in which some of us added our testimony to that of other innumerable witnesses concerning the slate-writing, which occurs in the presence of Mr. Eglinton. From this paragraph I gather that Mr. Procter must henceforth be regarded not merely with the respect due to a successful populariser and lecturer, but also with the reverence due to the discoverer of a new method in philosophy. He would appear to have become dissatisfied with that common-sense Baconian method usually termed inductive (the method now for some years affected by scientific investigators), and to be ambitious of introducing, or restoring, that *a priori* method, which since Bacon has fallen into much disfavour. I am constrained to draw this inference because he sets aside the published testimony of recent witnesses to certain phenomena with the remark that it is beneath his notice, and that the book is only an advertisement of Mr. Eglinton, the medium. I am not sure if I understand the latter observation. Does he mean that Mr. Eglinton bribed us? That would seem to be his meaning, unless the words are mere nonsense. If so, I can only assure him he is mistaken. But it is very indifferent to us whether he believes us or not. Now if the witnesses are known by Mr. Procter to be incapable—habitual drunkards, idiots, or persons without the normal furniture of senses—or if the conditions under which their observations were made were evidently insufficient and irrelevant for the purpose of establishing the genuine, or fraudulent, character of the phenomena in question,—then I can quite understand the attitude of Mr. Procter as a scientific man. But he does not urge these objections, and I think that any impartial reader of the book will probably decide that they do not apply to the evidence offered in it. Such is the nature of the phenomena attested that a very subtle and trained scientific investigator is not required here; though, of course, for certain other kinds of phenomena specialists might be needed, and the mere testimony of witnesses not proved to be abnormally stupid, credulous, or dishonest would count

for little. But under the various and varied conditions of our respective observations, as detailed in the book, the simple question whether a slate was written on by Mr. Eglinton in broad daylight or not (written on, that is, in any way at present known to science, and fraudulently), or whether it was written on previously in a normal way, is one quite capable of being decided by men without any special scientific training. Yet, in fact, the testimony of other scientific men, almost as eminent even as Mr. Procter (together with that of the most celebrated professional conjurers), is passed over in contemptuous silence, or derided with insolent contempt, by members of the so-called scientific confraternity, who have not happened to observe the same things, or have even refused to observe them when they had the opportunity of doing so. Our testimony is but a link in a long chain, and has value as an element in a cumulative argument. While the names of Wallace, Crookes, Zöllner, Fechner, Butleroff, Wagner, Barrett, Varley, Dale Owen, Edmunds, De Morgan weigh probably (to say the least of it) as much in the scales of evidence as those of Ray Lankester and Procter, however illustrious these may be; though possibly if the former luminaries of the scientific and judicial world had but be thought them of calling at the editorial sancta of these oracles, before they so rashly published their testimony, they might have been put up to a trick or two, and prevented (poor "credulous dolts" that they are!) from making so lamentable an exhibition of their credulity! They would have learned in a couple of minutes "how the thing is done," for is not my old friend, the editor of *Truth*, good enough in a recent number of his paper, to give us the whole mystery of Spiritism in a nutshell?

Testimony, therefore, evidently counts for nothing with Mr. Procter. Accordingly, one has to credit him with the discovery, or rediscovery, of a scientific method. Yet, since the *a priori* method, as it has been heretofore known, became generally discredited after age-long trial because of the utter unprofitableness of its practical result, one must suppose that the learned editor has hit upon some new application of it all his own; and if so, one awaits his disclosure of the same with keen interest, seeing how much long and arduous labour will be saved by a formula, or process, that dispenses entirely with the necessity for patient observation, and cautious inference from experience. For certainly if the homely significance of facts is not to be scouted as altogether beneath the regard of a philosopher, it can scarcely be pretended that he may exercise the privilege (hitherto reserved even by strict Calvinists for Deity), of arbitrary election or reprobation amongst them. If a certain experience does not happen to suit the Materialism or Agnosticism of any Mr. John P. Robinson, why *tant pis pour les faits!* This really would appear to be the extraordinary, and scarcely conceivable, posture of mind which some of our popular scientists think it neither unbecoming, nor indecent to adopt. This would indeed appear to be their crude and barbarous notion of the scientific spirit! For in these days of immeasurable detail, and enforced division of labour, even the originality of a Procter can scarcely be found equal to original research in every department; hence it would seem likely that even he must accept some portion of his scientific creed at second hand; in other words, on testimony. Or does he know these articles of it

à priori, by intuition, while other men of science have to spend years of toil in arriving at the same conclusions? Else why does he accept testimony, say, concerning the recent researches of M. Pasteur, and refuse it concerning the alleged phenomena of Spiritism, as attested, say, by Wallace, Crookes, and Zollner? For to criticise testimony is one thing, and to refuse to pay any attention to it is another. On what plea does he justify his arbitrary excommunication of so considerable an assemblage of phenomena? They want to speak to him, but he will have nothing to say to them, and puts them into a corner as if they were in disgrace. What *à priori* canon in his mind, and that of Mr. Lankester, induces these gentlemen to treat so considerable an array of human experience in so very cavalier a fashion? Are there aristocratic phenomena the scientist may nod to, and plebeian facts he may hold himself free to cut?

But are these alleged occurrences "miraculous"? The only relevant question is: *Do they occur?* If they do, then their explanation is yet to seek. But "facts are stubborn things." The truth is, these good people have made up their minds, and don't want the trouble of unmaking them; don't care to eat their own words and confess that they have been a little rash and over hasty in framing their compact little systems of materialistic dogma. But with all their assumption of superior knowledge, this new hierarchy is fully as bigoted, insincere, and arrogant as the old, steeped in prejudice, impervious to unpalatable new truth as the crassest, least cultivated boor, the most superstition-ridden inquisitor, the most arrogant ecclesiastic. But alas! it is no novel experience. The State-paid astronomer refusing to look through the telescope of Galileo lest his own theories should suffer disturbance, the Church flinging the same Galileo into prison for maintaining the correct theory of planetary motion; all that is an old story. Only when we men-monkeys play these pranks, while styling ourselves apostles of "freethought," the sorry spectacle becomes, if possible, still more lamentably ridiculous. Whenever men win the highest places as accepted leaders or teachers, they invariably assume those very proud looks, and airs of infallibility, which they had indignantly reprobated in their predecessors, till the great advancing tide sweeps them too and their fine theories away. Truth will not be stereotyped. So long as she lives, she grows. When a system refuses to do that, it means death. Consider well the position these individuals assume. Virtually it is that they themselves, having by exhaustive survey completed their little official ordnance-map of this infinite universe in which we live, any alleged feature of the country not to be found noted there can only be regarded as a palpable fraud, to be clamoured down by cat-calls, while the reporters of it are provided with jeers, imprisonment, or a horse-whip. There may be more things in Heaven and earth than were dreamed of in the philosophy of Horatio, but assuredly not more than are set down with the imprimatur of authority in the text books, or popular lectures of some new Thomas Aquinas, who, in the character of his own Pope, furnishes also his own credentials. "I am Sir Oracle, and when I speak let no dog bark." And yet the revelation of science is itself constantly shifting and changing its message!

Alas! shall Truth indeed perish with the editor of it? As for Knowledge, we know that "it shall vanish away."

There is, however, some justifiable presumption (as well as no little unjustifiable presumption) in the minds of certain scientists against the class of events in question, because these may appear to them miraculous, and the orthodox definition of a miracle is rightly held to be discredited by the course of scientific discovery. We can no longer believe in a "violation of natural law." But no believer in the genuineness of such occurrences—unless he be a very foolish person—holds them to be "miraculous"

in this sense, or thinks of them as violating law. Yet every new discovery in science, until it has been classified, and reduced to law, appears to violate known law. Careful investigation proves that it is only another instance of law—of law crossing and modifying law. Much indeed must be within the compass of such mighty minds as those of Ray Lankester and Procter; dumb awe is doubtless the attitude most befitting us of the laity in contemplating them; yet can they really compass the knowledge of all laws? That is a large order! Are they then Himalayan Mahatmas? If the truth of the matter herein ought to be decided, however, as these gentlemen seem to opine, by Billingsgate, it cannot be difficult for us to find verbal missiles as good as "vermin," "skunk," or "credulous dolt," though this may be a "very pretty derangement of epithets." Wiseacre-numskull is one I pick up at a venture, and shy back "in the direction of" such pseudo-scientific roughs. We will find more if they want them. Donnybrook Fair may not prove much, but it isn't bad fun. It seems a pity, however, that Mr. Ray Lankester prints glaring misstatements about the Slade case, and, convicted of error, refuses to own himself in the wrong. That is worse than flinging dirt about. Such—and the torture of dumb animals—are some choice fruits of the vaunted scientific spirit!

But if what these gentlemen are really afraid of is that, our facts once admitted, the probability of a life after death (because the possibility of intelligence without brain) might become too palpable, one must admit that it is rather hard on them, when they had made up their minds to lie comfortably "in cold obstruction, and to rot," to have to face the old question once again, which they had supposed dead and buried long since, whether after all they may not find themselves alive yonder, "brought to book" for their behaviour here, and expected, moreover, to do some really useful work for their fellow-creatures—say, for the poor dumb animals they have so persecuted.

"The quaint old cruel coxcomb in his gullet,
Should have a hook, and a small trout to pull it,"

(as Byron says of Izaak Walton). No interminable holiday of idleness after all! But, perhaps, by wishing very much to be annihilated, they might get a special dispensation, authorising them to shirk their share of whatever business may have to be done by somebody over there. There have been thinkers who thought such a thing not impossible. Only they say one ought to begin with self-effacement here; and some people don't seem in a hurry to do that! Spiritists, I suppose, would not be sorry not to meet their old enemies again! They might want to prosecute "for palmistry or otherwise" the mediums on the other side. And they will infallibly go about like the professorial ghost in Heine's story, demonstrating from chapter and verse in Kant's "Critique of Pure Reason," the self-contradiction inherent in the very notion of a ghost. In short, they will be as insufferable as Goethe told Eckermann the literary bore Tiedge would surely make himself in the after life, for he would buttonhole his sceptical acquaintances, with that tedious book of his on immortality in hand, asking, "Didn't I tell you so? Wasn't I right? Are we not immortal?" And poor Goethe half wished he might not have to live again, lest he should be condemned to meet this (spiritistic) friend in Heaven.

On the whole, indeed, it is more likely the Spiritists who will be so cock-a-whoop and tedious there, and lead the poor Positivists a life! I heartily hope they will. One must pay some penalty for such "cussedness," and why not this? Won't they have to listen then to plenty of "echoes of our gossip behind the veil"?

MATTER THROUGH MATTER.—Mr. Read, of Boston, has a solid ring of iron which has often been put upon my arm when his hand has been firmly clasped in mine. The experiment has succeeded as well with rings brought by investigators on my own arm and on theirs.—*A Correspondent in "Facts."*

PROFESSOR ELLIOTT COUES' DEFENCE OF SPIRITUAL INVESTIGATION.

The name and reputation of Professor Elliott Coues is well-known in the world of science, but our readers will remember him better in connection with his recent visit to England, and the interest shown in his book, "Biogenesis," an English edition of which, in conjunction with "M.A. (Oxon.)," he hoped to see through the press before leaving our shores. The accident, however, which has caused our contributor to cease active work, has, unfortunately, also indefinitely shelved the carrying out of this project.

Professor Coues, since his return to America, has strongly urged the necessity of research in psychical science; and he has, in addition, taken up the glove in its defence. The letters which we reproduce here from the *Religio-Philosophical Journal* were, as will be seen, originally contributed to *Science* and the *New York Post*. They speak for themselves, but we may remind our readers that *Science* is the same magazine which has lately earned what will, some day, prove an unenviable notoriety for a hastily-expressed *à priori* judgment on Spiritualism.

The *New York Evening Post*.

I beg to send you, with request for publication, a letter recently addressed to the editor of *Science*, which has been declined on the ground that "it is made up entirely of assertions to which no evidence is attached, and which are at the same time contrary, as far as is generally known, to the accepted laws of matter."

The operations of the London Society for Psychical Research have already placed certain obscure phenomena in a novel light, and have excited widespread interest. The fact of telepathy has been established, in my judgment, and now engages public attention through the medium of the Press. You have published several articles upon the subject; and *Science* is printing a correspondence between Mr. Gurney, Honorary Secretary of the London society, and Professor Newcomb, the distinguished astronomer. The latter asks, "Can ghosts be investigated?" I reply, "Yes," stating how these objects can be and are being investigated, and offering my own investigations in evidence. *Science* declines my letter on the above-mentioned grounds. My inference is, that *Science* thus prejudices the whole question, virtually proceeding upon the very premise that I guarded against, viz.: a preconceived theory of what is naturally possible and what is naturally impossible. If *Science* only publishes that which is "generally known and accepted," what service can it render to the progress of science? To decline my letter is to set itself dead against even a statement of what is to be investigated by the Society for Psychical Research, whose object is to examine things not "generally known and accepted." I must, therefore, characterise the attitude of *Science* as one eminently unscientific, and I will add anachronistic. Under these circumstances will the *Evening Post* do the subject justice?

ELLIOTT COUES.

To the Editor of *Science*.

SIR,—The simplest, safest, and most complete reply to this question, asked by Professor Newcomb in *Science*, No. 97, is, that thousands of the things called "ghosts" have been and are being investigated annually, monthly, weekly, daily, and perhaps hourly by thousands of persons of every grade of intelligence, from those who are most vulgar, ignorant, and credulous up to the most learned, intellectual, and sceptical of scientists. What these things are, is another question I do not here touch upon.

"Ghosts" can be, have been, and are being investigated by the several kinds of people indicated above, by the following methods:—

(a) By the natural exercise of the physical sense of smell. "Ghosts" frequently (not usually) emit a perceptible odour, sometimes very strong, sometimes fragrant, sometimes the reverse, nearly always peculiar to themselves.

(b) By the natural exercise of physical sense of sight, in the same way that the objectivity, reality, solidarity, size, shape, motion, &c., of other objects are perceived by the eye.

(c) By the natural exercise of the physical sense of hearing. Sounds proceeding from "ghosts," whether those that cannot be distinguished from the sound of the human voice, or those that result from contact with other objects, can be heard; (b) seeing "ghosts," and (c) hearing them talk, being the usual methods of "investigation" especially suitable for beginners in this line of experimental research.

(d) By the natural exercise of the physical sense of touch. "Ghosts" can frequently (not always, nor even usually) be felt and handled in any way that would be reasonably decorous in the case of a living person.

To recapitulate: "Ghosts" can be "investigated" by smelling, hearing, seeing, and touching them. There are also other methods, as follows:—

(e) By weighing these objects on any suitable platform scales, in the same way that any other object, as the investigator himself, might be weighed.

(f) By the physical, chemical, or microscopical examination of detached portions of them, as hair, nails, or pieces of any substance which may envelope them more or less completely.

All of which methods I myself, personally, have repeatedly and successfully employed in my own investigations, excepting (e), and I am ready to give the results of my experiments to any scientist, or to any other creditable person or body of persons who may wish to have them.

Among some of the "conditions" most essential to successful experiment in this difficult line of scientific research, I will mention—

1. Freedom of the mind of the investigator from any preconceived theory of the "natural possible" and the "natural impossible."

2. The constant co-operation of the object to be investigated.

Since Professor Newcomb has justly insisted upon the importance of mutual understanding in the use of words, let us see if we can agree upon a definition of that thing which each of us calls a "ghost" in our respective articles.

If, for example, Professor Newcomb and I should together see rise up out of the floor, immediately in front of us, a luminous vapour; if we should watch it intently and see it gradually condense and take the definite form of a human being, occupying say three minutes in the process; if then it should move about the room like a human being, and talk and act in all respects like one; and if we together touched and handled it; and if, during conversation with it and while our hands were upon it, the object should disintegrate itself, dissolve, and vanish; and if, upon comparing notes subsequently, we found that our observations tallied exactly—would Professor Newcomb agree with me to call that thing a "ghost"? That is what I mean by "ghost" in this letter; and I have investigated that kind of a thing, by the methods above stated, on many occasions, more or less satisfactorily and conclusively, sometimes with results in perfectly substantial accord with the hypothetical case I cite in illustration.

The term "ghost" is objectionable enough in this connection, for obvious reasons, one of which is that "ghost" ordinarily means an alleged apparition of a dead person; in short, a "spirit" in the concrete. To call the object I have described a "ghost" or "spirit" is to prejudge and pronounce upon what kind of an entity it is: this is unscientific. A better name is "veridical phantom," or "phantasm." Respecting such objects of investigation I will here say further:

(a) A veridical phantom is a substantial or material thing; an objective reality, possessing size, shape, solidity, gravity, and capacity for spontaneous motion and locomotion—qualities readily observed by the physical senses.

(b) The process of its gradual integration and disintegration may be watched, and the phantom may be handled during the process.

(c) The process of the gradual excretion or excretion of a veridical phantom from the body of a living person, and its subsequent reabsorption into the body of the same person, is one which may be watched, and the phantom may be handled during the process.

(d) Some persons, to my own most positive and unequivocal knowledge, have the power of causing a veridical phantom to issue from their own bodies, of their own conscious volition, and to measurably direct the movements and other actions of this phantom, producing visible and tangible effects at a distance

from the place where their living physical bodies are at the time, and constituting a phenomenon known as "projection of the double"—one of the two principal kinds of what are called "phantasms of the living," the other kind being the issue of a similar phantom without the knowledge or volition of the individual.

The "investigation" of the above-described phenomena is as open to any one, of course, as it has been to me, during the several years that I have conducted my experiments with various persons both in Europe and in this country; the verification of my statements, or the proof that they have no foundation in fact, should be comparatively easy, by the methods I have indicated, or by others which a trained scientist like Professor Newcomb can readily devise.

Distinctly, I decline to commit myself now to any explanation of these phenomena. I decline at present to say even what I think, or believe, or suppose, their real nature to be. I simply assert and declare the objective reality of the things I have described; to answer the question, "Can ghosts be investigated?" Emphatically, and without reserve, I say "yes; veridical phantoms can be investigated."

ELLIOTT COVES.

1726, North-street, Washington, D.C.

SOME EXPERIENCES OF A MEDIUM.

The *Religio-Philosophical Journal* calls attention to an interesting sketch of the experience of Mrs. Burns, a medium resident in Chicago. The following is a summary:—

As with many others, my path as a medium has been not unstrewn with thorns; but I have, under trials and privations, striven to live down the thought in the public mind that a medium is less worthy of respect and esteem than other people.

When I came to Chicago I knew only one family resident in it, and my prospects were, for a time, dismal. I and my two young boys had a full share of nothing except faith. I have had my share, with all mediums, of bad names. An elder of a church here once used most insulting language to me. Only recently some ladies sent for me to give a materialisation séance, and when I came away some men of the party told me that their opinion was that I was a fraud. This was a thorn; but I brought away a rose also, in the recollection of having seen and caressed a sweet child materialised, and heard some delightful singing by a materialised spirit. Once an old man came: he said, "I'd give ten dollars to be told my mother's name; nobody in this country knows it but myself." In a few moments a name appeared on the slate. He looked at it; then he looked at me, saying, "There must be something wrong here; that's her name; but it came a little too quick." A lady came—a perfect stranger—wanting a test. On the slate appeared a message to her, addressing her by name as daughter. Then came communications from various members of her family. She said it was too wonderful; she supposed that I had, by some means, privately ascertained her name and family history; but was "not to be taken in." These are thorns. Others have not been satisfied because communications are not to their mind. Some came under the misapprehension that I can "call up" or "raise" their fathers and mothers. Such have to be borne with in charity.

My development as a medium was not like "getting religion." The independent slate-writing came only after sitting daily for it for three years.

I have never sought for what are called high controls. I have been satisfied with simple, faithful guides, such as the spirit of my brother, who—in earth-life—was most quiet and unpretending; he has always proved true, and has cheered me in hours of distress. On several occasions he has acted quite providentially.

Let us work with a will; let us try to develop into higher and purer mediumship, to show the world the truth of Spiritualism.

132, De Kalb-street, Chicago.

JULIA E. BURNS.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

Money Challenge.

To the Editor of "LIGHT."

SIR,—I suppose that many, like myself, who are interested in the public recognition of occult phenomena, read with inexpressible dismay the letter from Signor Damiani which was published by the *Pall Mall Gazette* on the 20th inst. I forbear comment upon it, for the objections to it are only too patent, and must have been felt by nearly every one for whom "LIGHT" is a representative organ. But you call on your readers for their opinions, with an object that can be easily understood. You wish that the disavowal of Signor Damiani's latest "challenge" should be generally and emphatically expressed and recorded in the interests of Spiritualism, or, as I should put it, of the scientific recognition of the phenomena, be they what they may.

It is difficult to understand upon what principle the *Pall Mall Gazette* has regulated its admission or rejection of letters on this whole subject. There is an attack in its columns on mediums generally, and on Mr. Eglinton in particular. The first letter in reply from this gentleman—a letter creditable alike to his intelligence, honour, and temper—is very properly published. It is not directly answered; but the torrent of abuse flows on. According to all journalistic usage Mr. Eglinton, as the person principally concerned, and as his character was assailed, was entitled to a rejoinder before the correspondence was closed. Yet his thoroughly pertinent and temperate letter of the 20th, which you published last week, is not allowed to go before the public in the columns of the *Pall Mall Gazette*.

Then with regard to Slade. We must be grateful to the *Pall Mall* for publishing Mr. Sinnett's forcible and telling retort upon Professor Lankester; and personally, I am obliged to the editor for even the partial publication of a letter from myself correcting certain misstatements by Mr. Labouchere. But why strike out just such facts—quite briefly stated—as are most important to be known for Slade's justification? Why forbid even the most summary reference to the experiments of Zöllner and his scientific colleagues, and to the evidence of the distinguished conjurer, Bellachini? When Slade's character as a medium is virulently assailed in a paper professing to let both sides be heard, surely those who, in a sense, represent Slade in this country are entitled to a somewhat fuller hearing. And then there is Signor Damiani, with his terribly compromising "challenge," adopted apparently by the editor as a representative of us all, none of us being allowed to protest in the same columns against that character. (I tried, for one.)

Upon the general question of money challenges in regard to the verification of these phenomena, I have not much to say. They seem to me peculiarly futile and imprudent. Futile, because in the end nobody knows exactly which side has backed out, by attempting to impose or by objecting to conditions. Imprudent, because every experienced investigator knows that the phenomena, even such as psychography, are not to be commanded on any given occasion or set of occasions; and because none of us know at all fully or accurately what are the conditions of success. As to "materialisations," we have usually to take them on the credit of the witnesses forming some specially select and confidential circle. In nine experiments out of ten at which I have been present in more miscellaneous assemblies, the physical identity of the form with the medium has been scarcely doubtful, though in many or most instances I believe the latter to have been unconscious of the deception. But that is too large a question to enter upon now.

C. C. M.

P.S.—I think it should be publicly stated that Mr. Eglinton was not a party to Signor Damiani's offer to exhibit our deceased friends in their "beautiful garments."

To the Editor of "LIGHT."

SIR,—I was very glad to observe your firm criticism of the proposal made by Signor Damiani to Mr. Labouchere to demonstrate to him the reality of materialisation phenomena for a wager of £1,000.

Both proposals are injudicious, viz., the demonstration and the

wager. These phenomena are not matters to be gambled about; they are facts for serious, scientific examination.

Signor Damiani, as a long continued practical investigator, knows perfectly well that spiritual phenomena of any kind cannot be commanded at will; he also knows that the more delicate the phenomena, the more sensitive and occult are the conditions. He also knows that many materialisations that are perfectly genuine are not conclusive to inexperienced investigators, and that not more than 10 per cent. of those ordinarily observed are under such conditions as to be absolutely conclusive.

All materialisations from cabinets have an element of doubt about them; and the only perfectly conclusive development of psychic materialisation is when the medium is visibly among the sitters, when the psychic forms grow up in the middle of the room from apparent nothingness, walk, speak, write, and shake hands with the sitters, and gradually become invisible, and when all present clearly see and hear the phenomena as they occur.

Experiments of that kind are not at the direct command of any one; they require much patience to witness them, and a judicial mind to interpret them, and I shrewdly suspect Mr. Labouchere has not either.

I have witnessed many materialisation and slate-writing experiments, and have no more doubts of their reality and genuineness than I have of the folly and prejudice recently displayed by the editor of *Truth*.—I am, &c.,

Newcastle-on-Tyne,

January 23rd, 1885.

T. P. BARKAS.

The Cry of the Hungry.

To the Editor of "LIGHT."

SIR,—I willingly join in your protest against any course of action which would tend to stifle investigation. But, none the less, I agree with the editor of *Truth* in thinking that it is high time that Mr. Eglinton were taken in hand. Only I would not choose Professor Ray Lankester as the investigator. His method lacks delicacy even for the mere qualitative analysis of psychical phenomena.

What puzzles me is this: on the one hand, we have a gentleman professing to be able to exercise almost at will a marvellous power quite out of the range of known physical forces; and on the other hand, we have a Society which exists for the express purpose of investigating, according to scientific methods, the alleged manifestations of such a power; but yet these two, the medium and the Society, have not yet managed to hit it off together.

I should very much like to know the reason of this. Which is shy of the other? Is the force afraid of scientific method, or is the Society unequal to grappling with the force? It is these little hitches that are so perplexing in connection with the occult. We are inundated with Spiritualistic literature which would all be very interesting, if we could just get our little modicum of fact to start with. But, whenever I have hungrily asked for a fact, I have been given—a dark séance; and now, just when it seemed as if Spiritualism were at last emerging into the light, and one could get something solid to work upon, there seems, after all, to be something wrong about it.

Of course, I shall be told that I may go to Mr. Eglinton and convince myself. But I would rather the investigation were conducted scientifically. Seeing, even in broad daylight, is not necessarily believing. So far, the Society for Psychical Research has done its work well. It has been rigorous in its tests, and for this reason its work, unlike that of most former investigators, will stand. And I should prefer their opinion to Mr. Eglinton to my own, especially as I have no reason to expect that I should be allowed to secure certainty by special tests.

In fine, if Mr. Eglinton can really command an occult force, it is a thousand pities that the fact is not, once for all, scientifically demonstrated. When demonstrated, it would be no proof whatever of the interference of spirits, but in itself it would be a priceless addition to human knowledge.—Faithfully yours,

New Athenæum Club, S.W.

A. EUBULE-EVANS.

[Our correspondent is somewhat in error. Mr. Eglinton does not claim to "exercise at will" a marvellous power. He is merely a passive agent. Further, Mr. Eubule-Evans would, like many

others, be allowed perfect liberty to "secure certainty by special tests." Mr. Eglinton refuses no request in moderation preferred in a truth-seeking spirit. The "fact" has been over and over again scientifically demonstrated, and yet the world is credulous: so they would remain, even if the Society for Psychical Research reported in favour of psychography. The truth is, these matters cannot be generally received on authority.—Ed. of "LIGHT."]

The Public Discussion of Spiritualism.

To the Editor of "LIGHT."

SIR,—Mr. Podmore's criticism of my remarks on this subject, and of the Greek sentence written by a spirit in my study, upon marked paper and under fairly good test conditions, has had my attention. I presume both of us wish to be accurate in our statement of facts, irrespective of preconceived opinions. In my paper, to which Mr. Podmore calls the further attention of your readers, I recorded certain facts—all I knew—relating to this Greek writing, but Mr. Podmore says:—

"Mr. Theobald has omitted to mention that the spirit ascribed the quotation—which is *prose*, and could not be mistaken by the veriest tyro in Greek for anything else—to the first book of the *Odyssey*. Now the *Odyssey* is a *poem*; and the first book of the *Odyssey* contains no allusion to Ulysses' encounter with the Cyclops."

It would have been very surprising, considering my anxiety in all such narrations to be accurate and to give your readers all that can throw light upon these phenomena, if I had made any such statement, for the simple reason that the idea exists nowhere but in Mr. Podmore's imagination! I can explain how this misapprehension arose. When I wrote to Mr. Podmore thereon, I asked him to look into the first book of the *Odyssey* (it should have been the 9th), somewhere about lines 366-410; but he was entirely wrong when he drew the conclusion that the spirit referred me there. It was from a Greek scholar I had that reference. He was clearly mistaken. All the spirit has said is to be found recorded in the P.S. of my paper. What the "other facts," elsewhere referred to by Mr. Podmore, are, I know not.

As I have said before, I am not a Greek scholar. Had I been one, any inaccuracy in my transcription would not have occurred; but as I wished Mr. Podmore's criticism of the Greek also to be passed under review, I took it to a friend whom Mr. Podmore knows and would consider equally able to form an opinion of the writing as he is. This friend is not only a Greek scholar but a Spiritualist, and the result of an hour's crucial examination of the original, of which I am glad Mr. Podmore has a copy, is to convince me that a *Spiritualist* who knows Greek will look upon the writing

"With larger, other eyes than ours,
To make allowance for us all,"

and for the conditions under which these writings are done. My friend reads the word I have deciphered *Outo as Outin*, and with the aid of his "other eyes" I can take this reading and thus make it correct: it can clearly be so read, and therefore we can give the benefit of the doubt on the side of accuracy. He also reads *proton*, as I have printed it, correctly. He agrees with my note on the word *Odusca*. He considers some of the letters of antique form and Mr. Podmore's criticism thereof unimportant, and in one case wholly wrong.

But whether the Greek is correct or not appears to me of small import by the side of the phenomenon itself—a Greek sentence written between eleven o'clock at night and eight in the morning, on marked paper, in a house where no one could have written it, excepting, perhaps, myself (who could have copied it, as I wrote Greek when at school). But as, according to Mr. Podmore, *men* stands first, in an impossible position, he probably may have other facts to explain how it was done. He must, however, be more careful in his statement of facts than he has been in this instance.—Yours faithfully,

January 25th, 1885.

MORELL THEOBALD.

Spiritism has lost one of its best disciples in Colonel Devolut, a commander in the Legion of Honour. In anticipation of his departure, he had prepared the customary notes of invitation to his funeral, but without the usual broad, black border, ending with the words: "The departed asks for your affectionate remembrance." This departure from antiquated custom is quite in accordance with our sentiments, and we hope to see the example followed in the families of all our co-disciples.—*La Lumière*.

All Communications to be addressed to

THE EDITOR OF "LIGHT,"

4, AVE MARIA LANE,
LONDON, E.C.

TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their seances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

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Light:

SATURDAY, JANUARY 31st, 1885.

INVESTIGATION AND INVESTIGATION.

There are a few persons in this world who profess, in some degree, to have investigated the phenomena of Modern Spiritualism, among whom, without intended offence, may be classed Huxley, Tyndall, Carpenter, and Lankester.

Their investigation has consisted in attending less than half-a-dozen experiments, and their conclusions, some of which have been published, consist of crude and manifestly prejudiced inferences, deduced from a very limited number of seances, at which the phenomena appear to have been of a very elementary kind, and in which the skill of the quartette of scientists has been displayed in attempts to thwart the manifestations rather than to give psychics and phenomena a fair field, and after careful observation to arrive at any decision, favourable or unfavourable, legitimately proven by what they observed.

Dr. Carpenter, in his Eozoölogical researches, places his own phenomena and facts before his critics. He gathers his own specimens, employs his own lapidary, prepares his own sections, uses his own microscope and modes of illumination, solicits his critics to examine his preparations in his own way, and despite their affirmation that his specimens give no satisfactory evidence of organic structure, continues to affirm his protozoöan theories.

Professor Huxley, in his scientific controversy with Professor Owen and others, on, say, the structure of the brain of the chimpanzee and that of man, procures his own chimpanzee, takes the bony case from the brain, places the brain in normal *situ*, and in that way demonstrates to his brother professors that the cerebrum in the chimpanzee covers the cerebellum as does the cerebrum in man.

Professor Tyndall, in his celebrated experiments on biogenetic phenomena, does not trust his experiments to the manipulation of any conceited stranger with a foregone conclusion in his inexperienced brain, but provides his own

animal or vegetable fluid infusions, sterilizes them himself by high heat, places them in absolutely pure air, carefully hermetically seals them under his own inspection, and, after years of patient experiment and observation, arrives at the conclusion that living forms, at present, only spring from living matter, and that under test conditions non-living matter will never produce living organisms.

Dr. Lankester, in his more youthful, and, probably, more impulsive researches, tests the phenomena of nature, and having found certain conditions necessary for their production declines to accept the non-validity of his conclusions, except by processes which he himself has conducted, and in which he has observed contrary results.

In every case the four above-named scientists are indisputably correct, but when their attention is directed to a series of occult phenomena which they have not carefully examined, and respecting which they are practically ignorant, they demand their own conditions, refuse to accept the reasonable experimental conditions of psychics and their friends, and in their crass folly refuse impartially to examine phenomena with which they are unacquainted, and of the laws regulating which they know nothing; unless such phenomena are produced under their own conditions, and at their personal dictation.

What would Professor Tyndall say to the conceited dogmatist who declined to witness his electrical experiments unless he produced them freely in a damp room? He, if not in a mild and placable mood, would order him out of his presence, or have him conveyed to an insane asylum. Why should electrical experiments and psychographic experiments be treated differently? Both are produced by occult, invisible, incomprehensible forces; both require certain conditions; those who have investigated the conditions best understand them, and the duty of an honest, unprejudiced and judicial investigator is to observe the phenomena under the conditions in which they have been produced, and ascertain if they remove all reasonable chances of error or deception.

If psychical phenomena be thus reasonably approached, the result is not difficult to predict. Phenomena are the laws of Nature; they are the modes in which she speaks, and the language of psychographic phenomena waits for rational interpretation.

TRANSITION OF MRS. MARY E. RICH.

Just as we go to press, we learn from our American exchanges that on the last evening of the old year, surrounded by loving friends, the beloved young wife of Mr. Isaac B. Rich, of the publishing house of Colby and Rich, passed to spirit life from the Revere House, Boston. A devoted husband, a sweet little daughter of six years of age, a father and five brothers and sisters, together with a wide circle of friends, mourn her departure. In the name of our readers, and all English Spiritualists, we tender our profoundest sympathy to the bereaved family circle.

NEW BOOKS.—A short list of recent publications will be found in another column.

LONDON SPIRITUALIST ALLIANCE.—It is proposed to hold the next conversazione of this Society on Thursday, February 26th. In the course of the evening an address will be delivered by Miss Rosamond Dale Owen. Full particulars will appear in due course.

"M. A. (Oxon's)" ILLNESS.—There is a steady improvement, with some relapses and paroxysms of pain. On the whole, the progress is well marked, and the strength is sustained, the appetite having returned. The patient still keeps his bed, and must do so, from mere weakness, for some time to come. But the violence of the disease is spent.

THE truest love is the truest benevolence; it acquires an infinite patience out of the very excess of its suffering, and is content to merge its egotism in the idea of the beloved object. He that does not know this, does not know what love is, whatever he may know of passion.

MATTER THROUGH MATTER.

When Galileo discovered by means of his telescope that there were satellites circulating round Jupiter, the scientific men of the day refused to look through his telescope, but sitting down in their cells wrote elaborate treatises to show how Galileo must be a deluded being, if not an impostor, as mathematically such satellites were impossible.

Now, I feel a little as if Mr. Gurney were placing himself in a like position with these critics, for while some members of the Society for Psychical Research have called on me to question me fairly on my ring experiment and to inspect my ring, Mr. Gurney, on the other hand, has hitherto in this matter, not seen either myself or my ring, but has preferred freely to exercise his critical faculty. Now, had he examined me and my ring personally I think he would not have written either of his late criticisms.

Mr. Gurney still calls in question my ability to judge as to the identity of my own ring, and says, "I do not see the difficulty of imitating [successfully] 1,000 minute marks [on my ring], for a person who has a pin and a few hours at his disposal."

It is quite unnecessary that I should characterise this sentence verbally, but I will now offer Mr. Gurney £20 if in "a few hours," with a pin, he successfully imitates any one minute mark I shall indicate, such, for instance, as the indentation caused by the blow of a hammer, out of the 1,000 existing marks on my ring, provided he will give me, should he fail, one shilling!

Mr. Gurney objects to my describing my experiment as a demonstration. But I maintain that to myself it was a demonstration both to my senses and to my reason, and to others a logical demonstration. As thus—

1. I have a ring made of hammered iron, and of a special size and form, so as to render its passage over Mr. Husk's hand, so far as one could judge by measurement and by experiment, impossible.

2. I grasp the medium's hand, and am absolutely certain I never for an instant relax my grasp during the experiment, which lasted altogether only about, apparently, one minute.

3. I then examine the medium's wrist and forearm, and satisfy myself that there is no ring thereon.

4. Immediately afterwards I find a ring on the medium's wrist.

5. I call for a light, and on minute examination, find all my (all but invisible) private marks on the ring, and am absolutely certain the ring is my own ring, and is intact.

I think, therefore, I am entitled to describe my experiment as a demonstration, complete and without flaw.

I will now add the supplementary evidence I obtained on the evening of the 22nd inst., and again at the house of Mr. Stuart-Menteath; Captain James, the Rev. Mr. Newbould, myself, and other friends being present.

At the end of our seance, "Irresistible" said, "If Mr. Newbould will now hold the medium's hand, I will try and give Dr. Wyld more evidence."

Accordingly, having obtained permission to light a candle, all present saw Mr. Newbould, with his right hand, take a firm hold of the medium's left hand. After he had done so, I, having during the whole of the seance kept my ring in my breast pocket, now produced it and put it into Mr. Newbould's left hand, and, he being now urged not for a moment to relax his grasp, we extinguished the light. "Irresistible" now went to work, and having asked Mr. Newbould to rise from his chair, placed on Husk's wrist not only a ring, but the frame of the chair Mr. Newbould had just risen from.

Light being now produced, I examined the ring on the medium's wrist and was absolutely certain it was my own ring, and is intact.

Having now both hands free, I pulled up the sleeves of Mr. Husk's shirt and coat and found that it was impossible to urge my ring beyond the *beginning* of the thick part of his arm. This was an important observation, because it proved that my ring, during the first experiment, could not possibly have been higher up the arm than the part I examined.

This brief experiment is so far more satisfactory than the first experiment inasmuch as we were permitted light to satisfy *all present* as to the *status quo* immediately before the act.

We asked Mr. Newbould if he was certain he never relinquished his grasp of the medium's hand, and he replied: "I am not more certain of my existence than I am that I did not relinquish my grasp for an instant."

I admit, however, that "the passage of matter through matter" is a fact which can scarcely be received by thoughtful minds on testimony however strong, except there be preliminary experiences of a cognate character. And I confess that although I have had a great many of these experiences, I am only now able to say, "I know that 'the passage of matter through matter,' is a fact."

But if we grant the fact, what is the possible interpretation?

The scientific view is, that matter is composed of ultimate atoms of infinite smallness, held in close proximity by the cohesive force, which force probably is the attraction of magnetic polarity. But although these atoms are more or less in proximity, the theory is that they do not touch but are free to move with unknown velocity in all directions.

If so, then all that may be required still further to separate these atoms from each other is to reverse the polarity, or perhaps only to relax the electric tension.

Spiritual beings assert that they have the power of controlling magnetic forces, and can thus disintegrate and reconstruct matter. True, the beings who thus speak, do not generally impress us with the idea of their superior wisdom or knowledge; but as they all are unanimous in asserting that the will of spiritual beings can control the forces of magnetism, and as this assertion is accompanied by a demonstration that they can pass "matter through matter," as if said matter became liquid or gaseous, their assertion, with the facts, demands the sincerest examination of scientific minds.

Theosophy teaches that the external universe is only an objective reflection of the Divine Will. It teaches further that man in his innermost essence is identical in substance with the All-Spirit. If so, then logically, he should, as a spiritual being, be able, by concentrating his will on a limited portion of matter, to control the attractive force, and thus to increase or diminish the interspaces between the atoms of an iron ring.

GEORGE WYLD, M.D.

In saying of the ring experiment "it seems to me that either the arm or the substance of the ring must have been temporarily disintegrated, merely because we have no other means of explaining the mystery," Mr. Keulemans overlooks the fourth dimensional hypothesis of Zollner. According to that there would have been no passage of ring through arm, or *vice versa*, because for four-dimensional space the arm would not be a solid body. The operation could then only be seen by a four-dimensional vision, to which it would appear as simple as possible. What we could conceivably see of it would be just this: The ring or part of it would become suddenly invisible, such part immediately reappearing on the inside of the arm. It is, to my mind, not only possible, but probable, that there exist beings which have not evolved the sense, or rather the judgment, of the third dimension. As Zollner shows, we should simply have to raise an object and pass it across a line to perform what,

for such beings, would be the "stupendous miracle" of matter through matter. Nor in our case are we obliged to credit the "Irresistibles" with a knowledge of the fourth-dimensional process. "It is by no means necessary," says Zöllner—"nay, not even probable—that such beings should have a contemplative consciousness of these actions of their wills." He illustrates that by our own experience. We ourselves execute movements in the third dimension, instinctively, but we only attain to a conception of the third dimension by reflection according to the law or function of causality. Anterior to this most primitive reflection, mere sense can give us no intimation of more than one plane. The child sees its hand; it stretches it out. The feeling of the hand remains the same; there is therefore for it an identical object. But the visual appearance of this object is now different. That is a problem for the child's thought, and it is solved through the subjective necessity of the causal law giving the conception of a second plane to account for the phenomenon. The judgment becoming instantaneous by habit is confounded with sense perception. The same process is made evident to mature experience by the example of the stereoscope. "The representation of the corporeality—i.e., of the third dimension—springs up in our mind when the task is presented to our intellect to refer at once two different plane pictures, without contradiction, to one single object." We are not actually conscious of this process, just because it is a necessary intellectual act, an *à priori* function brought into play by sense.

We should first explain "Irresistible" before we call on "Irresistible" to explain his or its performances. If the fourth dimension is for ourselves only an affair of evolution, that means for the personal consciousness; the larger, deeper, Subject underlying that, which in the case of mediums projects effects, but not explanations of them, above the threshold of consciousness, can act from another space than ours. But obediently to the law of causality, the personal consciousness will have its hypothesis; an hypothesis not wrought by self-conscious reflection, but which is the concept of cause conereted by the mental ideality of the medium, clothing itself by an unobserved spontaneity in a ready-made category of personality, and springing at once, like any other dream image, into apparent life and reality. We owe to Du Prel the observation, that dream, though of transcendental origin, from below the threshold, must for consciousness above the threshold take on the imagery to be found there. The illusion is thus in the form of the phenomenon, not in the phenomenon itself. The transcendental Subject passes its knowledge into the personal consciousness in the only way it can, by the assumption of an illusory personality. And I do not see why the same should not occur in relation to transcendental acts; or rather, given such acts by our own Subject, the causal necessity of our understanding demanding an actor, the latter must be such for it as it can represent, a distinct individual, or "spirit."

But descending from these speculative heights, I owe it in candour to Mr. Gurney to admit that, to my mind at least, he has hit a blot in the evidence—at least, a defect—unless Dr. Wyld can further reassure us. Was the ring which fell down after the séance, and which is now available for examination, the same ring that was on the wrist? That is a question which does legitimately arise on the evidence as it stands. For I must doubt, with Mr. Gurney, whether the solidity of the rim of the ring could be conclusively tested while it was on the wrist. In my own mind it is not at all a question of doubting the phenomenon; I would lay 100 to 1 that it was genuine. But we must not confound subjective judgments with objective ones. I have seen the ring in Dr. Wyld's possession, and if the general appearance of the one found on the wrist was the same, though Dr. Wyld had no photographic chart

to go by, I can easily suppose that his familiarity with all those old dints and rust-marks makes the suggestion of a *fac-simile* to his mind very absurd. It is rather absurd to my own, but we have no right to call it impossible.

C. C. M.

I should like to suggest a simple experiment which, if it could be brought to a successful issue, would conclusively demonstrate the possibility of the "passage of matter through matter"—that is, matter as cognised by our present senses.

Take a piece of chamois leather and cut out of it two rings, one within another; if they are rather irregular and jagged so much the better. It can always be shown that these rings must originally have formed one piece of leather, for no art could imitate the continuous texture of the natural skin when the rings are placed so that their edges coincide. If some powerful physical medium, in the habit of producing ring phenomena, succeeded in linking these leather rings together, it would be evidence that Professor Ray Lankester, Mr. Labouchere, the members of the Royal Society, and the entire fraternity of conjurers could not upset. No darkened cabinet, or mystery as to the *modus operandi*, would make the slightest difference with regard to the fact of the solid rings having been passed through each other. What the explanation might be would still remain an open question—whether the disintegration and reintegration of matter, a fourth dimension of space, or some other hypothesis not yet propounded.

Another conclusive experiment would be to tie a knot in an endless cord of soft leather, such as Slade tied in a cord the ends of which were fastened with sealing wax.

LOUISA S. COOK.

ON CREDENCE TO SPIRITS.

(Extracted from the *Religio-Philosophical Journal*.)

Spiritualists should be careful to discriminate between sensitiveness and mediumship. Mediums are, of course, always sensitives; but it does not follow that sensitives are mediums. Neither are those who are really mediums always in such a condition as to enable spirits to manifest themselves through them; if they, then, urged by importunity, and perhaps by their needs, hold séances, they serve only as mirrors to reflect what comes to them from their immediate mundane environment.

Mediumship, if not conjoined with disciplined will, cannot but lead to error and disaster. Sensitive mediums who do not discipline the will, maintain self-respect, and lead an orderly life, are in constant danger of passing over the boundary line of sanity.

If any of our friends would consult a spirit upon any religious, literary, or business question, let them not be guided except under test conditions. Let what comes through one medium be compared with what comes through another, or others. If it is found that the assumed communicating spirit maintains his identity, that he gives expression to the same ideas, that he repeats through one medium what he has said through another, or others, it may then be reasonably believed that a spirit has really communicated, and his communication is worthy of just that deference which would have been given to his words when in the earth-life, and no more.

THE *Beacon Light* is the title of a new publication, at a dollar a-year, edited by a medium, Mrs. M. E. Williams, of Boston. The editor of *Facts* calls it a jewel, and says it ought to succeed well.

On the question of supporting mediums, M. Helleberg, of Cincinnati, U.S.A., writes: "We have a medium here, a young man named Swannberg, who was a blacksmith, but who, under spirit-guidance, has relinquished his business to be a professional medium, receiving small fees in payment for the time he devotes to séances. It is said that he has converted hundreds who belonged to his Church—the Roman Catholic."—*La Lumière*.

ON THE URGENCY FOR INVESTIGATION.

(Extracted from the *Philadelphia Press*.)

A large sum was bequeathed by the late Mr. Henry Sybert to the University of Pennsylvania, on the condition that it should cause a full scientific investigation to be made of Spiritualism. The University has now appointed for that purpose a committee of prominent literary and scientific men of Philadelphia. And not too soon. It is high time that Spiritualism should receive a full irradiation from the cold, searching light of science. For nearly forty years it has been an increasingly active element in our social and religious world. The journals promulgating it are numbered by the hundreds, and its adherents by the hundreds of thousands. If it is all error, it is not to be dissipated by sneers; if there is a truth in it, it is neither becoming nor judicious to treat it with heedless disregard.

The possibility of the return of the dead—the key-note of Spiritualism—appeals to the tenderest feelings of men and women; people come to the consideration of it blinded by grief and hope. These feelings have, no doubt, been traded upon by tricksters who have called themselves mediums; but this is not, as the world goes, very surprising. But are there phenomena which such tricksters only imitate? Is the mediumship which they pretend to be endowed with a real natural endowment in some individuals?

The belief is extending that under the haze of Spiritualism, Animal Magnetism, Clairvoyance, Telepathy, &c., there is something beyond trickery, but which—whether it be some hitherto uncomprehended physical force, or psychical force—calls for conscientious research similar to that which is given to the other natural phenomena.

The present is an age when all things are proved and reduced to scientific classification. A century ago men shuddered, or jeered, at the notion of ghosts; educated men now neither shudder nor jeer at anything. They will not be startled nor astonished at any disclosure of an invisible world about them; but they will insist that it must be conformable with law and rational system.

Whatever of definable truth there is in Spiritualism will be elicited when scientific men take its investigation in hand. In England a beginning has been made; a Society for Psychical Research has been formed, and has already accumulated a mass of facts for scientific investigation and classification.

That there are invisible beings in the universe reaching up beyond us, just as the ranks of created beings stretch downwards from us to the microbe; and that the mysteries which now and then touch us, "striking the electric chain with which we are darkly bound," should be making efforts to communicate with us, does not appear absurd to the majority of men and women. It should be for scientists to demonstrate its absurdity—if such it be—and brush such mental cobwebs out of the way. It is they only who can do it. And there ought to be no difficulty in the matter. Unseen powers would, doubtless, be glad to meet science half-way in the inquiry; and honest mediums would be glad to meet every test. If Spiritualism is falsity and delusion, let us have it proved; if there is truth in it, let us have it, be the result what it may.

THE *Echo d'Ostende* reports that last Sunday the De Rots Society of Spiritists opened a new hall in the Chaussée de Thouront, due to the liberality of one of its members. Among the eighty persons present were some of our best-known citizens. After the business opening, the prayer used at opening séances was read. Then communications were written through mediums, and read to the audience. Some addresses were delivered, and the ceremony was closed by the reading of the prayer used for the closing of the séance. In an adjoining room was a collection of spirit-drawings, which was visited by many, and was to remain open for a week.—*Le Messager*.

THE REVUE SPIRITE'S RETROSPECT OF 1884

The *Revue Spirite* says, in its retrospect of the past year, that the signs of extension of the spiritual movement are manifest all over Europe. Even in obscurantist Rome a spiritual journal has been established. The movement now includes Athens, in Greece, and Alexandria, in Egypt.

In France its expansion is augmented by the organisation of a movement for the delivery of lectures. The year has been prolific in works published in many parts of Europe, bearing indirectly, when not directly, upon the spiritual philosophy; pages might be filled with the enumeration of them and their contents. Forty new ones are on sale at the offices of the *Revue*. It comments on the fact of some prominent men of science at Nancy having reported to their society the results of a conscientious investigation of "The action of the mind of one individual upon another; and upon cures by magnetisation and the use of magnetised water."

The *Revue* again calls attention to the tendency to federation indicated by the formation of "Spiritualist Alliances" in England and America, with both of which the French Spiritists are in friendly relation. It gives a full report of Major-General Drayson's address to the London Spiritualist Alliance, translated by Professor Cassal.

HEALING MEDIUMSHIP.

The following extracts are from *Le Spiritisme* of January:—

"Last May the widow Somerfeld, at Villette, had been suffering from acute sciatica for two months, against which medical treatment had been totally ineffective. By spiritual magnetisation, through me as medium, in four sittings she was entirely cured.

"The widow Lang had suffered for nine years from abdominal tumour, and latterly also from vomitings, which prostrated her for days together. Of the latter she was, by the same means, at once relieved, and in six weeks of the tumour also.

"I state these facts in the hope that the knowledge of them may help to spread the spiritual doctrine.—M. A. DIEX."

Madame Agullena writes: "I had been suffering seriously for six years, and the Bordeaux doctors could do nothing more in my case. Through the kind treatment of Madame Colignon and M. Brisse I was quite restored, and continue well after a year. My husband wanted to make remuneration, but M. Brisse said that the only remuneration that he asked for was that I would help him in the cure of others; for while treating me he had ascertained that I was a clairvoyante, with the gift of healing. This I willingly agreed to. Our latest cure is of a man who had been a sufferer for fourteen years from sciatica, and could not walk without help. His cure was complete."

At the civil funeral of M. Guichard, Dean of the French Chamber of Deputies, M. Spuller, one of its eminent members, in his oration said that the departed had desired that his remains should be laid in the tomb with civil rites only, not as an anti-religious manifestation, but because he believed that when a man was conscious of having lived a well-ordered life here, he should, at its close, declare the principles which had inspired him. He then read the deceased's last testament, which was drawn up on the anniversary of his wife's death a year before. It concluded thus: "I believe in God, supreme intelligence, sovereign rule of life; in the continuance of life after death; and in the providential recompense of those who live in the love of their fellow creatures, and of their duty. I desire, in accordance with the law-guaranteeing freedom of religious opinion, that no minister of any denomination whatever may officiate at my funeral; and that these lines may be there read, in order that it may be known in what faith my beloved wife and I lived and died."—*Revue Spirite*.—The *Revue* adds that M. Guichard was ever at work in the spirit of his profession of faith, and that there are many other deputies and senators, silent friends of modern Spiritualism, who might make a similar declaration.

THE MANCHESTER EVENING NEWS ON SPIRITUALISM.

The "London Correspondent" of this provincial daily wrote as follows on January 16th:—

It is to be regretted that Mr. Labouchere, and equally with him his friend Professor Lankester, cannot discuss the question of Spiritualism without making use of expressions which are not usual in well-conducted society. To call an opponent a "scoundrel," a "swindler," and a "rogue," may be hard hitting, but it is not good manners. The failure of negotiations between Mr. Labouchere and Professor Damiani for a test of Mr. Eglinton's spiritualistic powers leads many people to think that the former gentleman is not quite so confident in his anti-spiritualist views as he would have us believe. Anent this matter I heard a story from the best authority which, perhaps, is worth repeating. A short time ago Mr. Eglinton held a séance, at which some eight or ten gentlemen, including Professor Damiani, were present. One gentleman took his own slates with him, two hinged, forming a double slate, and two unhinged, which were stamped with his own name, and he made what he considers to be a conclusive test. With his own hand he wrote upon one of the hinged slates an inquiry to his deceased father—no one else in the room knew what the question was. A piece of slate pencil, far too small for human fingers to write with, was placed between the double slates. The slates were then put upon the table, the gentleman kept his hand upon them and never allowed them to leave his presence. After a while they were opened and a short reply was found written upon the opposite slate to that containing the question. This reply was not so specific as the gentleman desired, and, accordingly, the question was again written on one of the common slates, a piece of pencil put upon it and then the other slate bound over it with tape. Mr. Eglinton never manipulated the slates at all, and they never left the sight of the operator and his witnesses. Presently the pencil was heard moving, and when the slates were untied there was a specific answer to the question, which question was not known to anyone in the room save the person who wrote it. Mr. Eglinton, when it was over, said he had scarcely ever done anything which had exhausted him more, and his appearance, after the second question had been answered, was that of a man thoroughly prostrated by fatigue.

The gentleman who submitted Mr. Eglinton to this test, considers it to have been conclusive, inasmuch as it was impossible for there to have been any tampering with the slates, which never left his sight or possession. I may say that he is a pharmaceutical chemist, highly educated, and a man who has travelled about the world a very great deal. Certainly he is not one upon whom it would be easy to impose.

The only circumstance connected with this experiment which, to my mind, is open to objection, is the nature of the question asked. It was to the effect that, inasmuch as the questioner, being an elderly man, could not, in the course of nature, hope to live much longer, was it probable that he, on his entrance into the spirit world, would be met by his father and mother, who had preceded him thither? The answer to this was a general affirmative, but he was not satisfied with it, and desired a more specific reply. The second reply gave a definite promise that both his father and mother would meet him directly on his entrance, after death, into the spirit world. The objection to questions of this kind is that there exist no means of testing the truth of the answer. It would have been better if the question had been one relating to some mundane matter known only in the questioner's private family, the truth of which could have been easily ascertained.

THE *Reformador*, Rio Janeiro, September 15th, says: "In ours of July 1st we spoke of the Jesuit Father Curci, once a high dignitary of the Church, having, at eighty years of age, published his 'Il Vaticano Regio,' in which he renounces the errors of Romanism. We looked for the Vatican theologians pulverising his book with their logic; but no! Instead of this being attempted, Rome has risen in its antiquated pomp, and commanded its subjects, under pain of excommunication, to burn Curci's book, and not read it! Well, this method of dealing with a book is convenient, but it is not effective in these days. This excommunication—once a really formidable business—now makes men smile and shrug their shoulders." It is pleasant to see a Portuguese-speaking people, once so docile in the hands of Popes, so radically changing, as the article in the *Reformador* implies.—*Le Messenger*.

THE SPIRITUAL OUTLOOK. XIV.

"One Thousand Pounds Reward" is an attractive heading to an advertisement, but whether it should be used to call attention to the facts of Spiritualism may be a matter of taste. Every bet is the offer of a reward depending upon some contingency. Financial and commercial speculations have much of the same character. Men back their opinions—but the question arises whether it is ever justifiable to make a wager upon a fact which you know, and your opponent denies without knowledge. Is it right to mulct a man for his ignorance? If you know which horse will win the Derby, would not every bet you make be a theft?

Something is to be said on the other side, no doubt. If a man, who ought to know better, persists in denying well established facts, carefully examined by, and well known to, many creditable persons, he deserves to be punished a little for his unwisdom. A man who shuts his eyes in the street will not be pitied if he run against a lamp-post. A man who stupidly denies a fact of scientific interest deserves to suffer whatever such folly may inflict.

After all, these matters settle themselves better, perhaps, than we could arrange them by any calculation or effort. A life to come has its interest for millions. "Modern Spiritualism" is not forty years old; and it is as well known in Australia as in America. No really intelligent person doubts the reality of its phenomena. If some people, full of prejudice and conceit, choose to deny its facts without taking the trouble to examine them, why not let them enjoy their folly and their wilful ignorance? Why propose wagers or offer rewards?

I do not go the length of some who throw up the subject in disgust because ten or a hundred seek pleasure in this life for one who will take any trouble to learn the truth about another existence. The excuse for this neglect that every one will know all about Spiritualism when they pass to the life to come, and therefore they need not bother about the ignorant and wilful who deny it, does not commend itself to me.

That kind of logic may do for the Laboucheres and the Lankesters, the Huxleys and Tyndalls. Their ignorance is wilful, and they deserve all their "hardness of heart and blindness of mind." People who shut their eyes and fasten them in darkness with a pitch plaister of prejudice deserve just what they get by it; but there may be some further punishment—some bitterness of remorse for using their influence to keep others in darkness. When "the blind lead the blind and both fall into the ditch," the one who might have seen if he had opened his eyes may have some compunction.

Mr. Labouchere says that the best judges of the genuineness of spirit manifestations are the conjurers. The natural reply is that several prestidigitateurs of repute have frankly borne testimony to the reality of the phenomena. But there are conjurers and conjurers, even as there are investigators and investigators; and there is no disinclination on Mr. Eglinton's part, or for the matter of that, on the part of most mediums, to meet any honest inquirer, whether he is conjurer or not. All I say is that the conjurers to be excluded from a jury to try the manifestations are those who have made a business of exposing Spiritualism. Of course the Andersons, the Maskelynes and Cookes, the Bishops and Cumberlands, could not sit on it. But any honest conjurer would be a good judge because he knows the limits of his own art.

So of ventriloquism. Its possible illusions are comprised in a narrow limit well known to those who practise it. Conversations with materialised spirits have no relation to them. When a materialised spirit comes to you in your own home, takes you by the hand and talks with you, no conjuring or ventriloquism can account for the manifestation—for what you see, and hear, and feel. How is a conjurer and ventriloquist to personate your departed friend or relative whom he never saw, and of whom he could have no knowledge? The husband talks with his departed wife, the father with the son or daughter, whom the medium never knew, and of whose personality no one present except the husband or father had any knowledge.

All we Spiritualists have to do is to give the knowledge we

have gained of the other world to those who are ready to receive it. The testimony to the reality of spiritual phenomena is completely overwhelming. I do not see how any one can read the statements of such men as Crookes, Zollner, Wallace, Dunraven, Balcarres, and a score of similarly scientific and distinguished witnesses, without at least coming to the conviction that there are facts in Spiritualism worthy of their attention.

Further, we may say, without giving reasonable offence, that any one who is not convinced by the testimony within his reach,—the phenomena he may observe with little trouble—is not worth convincing. The beliefs of numbers of persons are of no more importance than their understandings. The man who cannot see that two and two make four may as well give up the exact sciences.

There is now the possibility of getting some news from Thibet—as the first official communication for one hundred years has lately been made to the British Government, with an application for a dictionary phrase-book. The infant in whom the Tashu Lama is born will soon be identified, and our Government will naturally send an embassy with congratulations in the interests of trade; in which case we may possibly hear more of Koot Hoomi, and other personages known to Theosophists.

The *Messenger* (January 15th) records a proposed *exposé* of Spiritualism at Brussels on the 7th and 8th inst. M. Charles Bellini, it appears, announced two séances in which he would appear as an anti-Spiritualist, to unmask the tricks of the mediums. He was to guess numbers which the audience had thought of, find hidden pins, disentangle himself from the most secure cabinet bonds after the manner of the Davenport Brothers, and emerge unassisted from a sealed sack. All these tricks he would fully explain and demonstrate on the last of the evenings. The *Belgian Chronicle* of the 8th reports that the first part of the programme succeeded admirably. "M. Bellini uses no aid but the hand of the spectator who has hidden or moved the objects, and holding it on his forehead, or manipulating it in a sort of fever, he went blindfold among the audience, finding various objects which, during his absence, had been hidden among their garments. Whatever may be the secret of M. Bellini's proceedings, the result which he obtains is surprising in the extreme." As to the second part of the entertainment, it was done cleverly enough, but—he never explained his tricks. "This is the wrong which he has done the public which he attracted to the hall by the promise of the explanation and solution of various experiences attributed to the intervention of spirits. Now M. Bellini gave neither solution nor explanation. Numbers of persons retired in great displeasure, considering themselves duped, *et ma foi, ils n'avaient pas tort*."

SPIRITUALISM IN THE PROVINCES.

BIRMINGHAM (Oozells-street).—On Sunday, January the 18th, Miss R. Dale Owen gave an address morning and evening to the Birmingham Spiritualists. The subject in the morning was "Spirits as Mentors," and in the evening, "Where Spiritualism has led me." Mr. E. Tyndall took the chair at the morning meeting, and Mr. Turner in the evening. Miss Owen in speaking of spirits as mentors showed how she had been guided by them physically, mentally, and spiritually, and how her spirit guides have directed her in every detail of her life. The evening address was a continuation and sequel of the morning's, and gave a minute account of some of the truths her spirit guides had taught her. The whole discourse teemed with novel and important matter, and was a living comment on Christ's Sermon on the Mount. Miss Owen scarcely glanced at her scanty notes, and her style is simple, fluent, and clear, though the thoughts are often subtle. Her manner and language have a wonderful charm. Questions were asked and wisely answered by Miss Owen, and keen interest was excited. A drawing-room meeting was held in the Frederick-road, Edgbaston, at which Colonel Phelps presided, on the following Friday, when Miss Owen's address was again followed by an animated discussion. These meetings for the educated and wealthy are most important, for it is almost the only way in which they can be reached out of London. They will not attend the Sunday services or read the literature of Spiritualism; indeed, they have small chance of doing so as the libraries will not circulate its works.

GLASGOW.—The Glasgow Association of Spiritualists held a soiree and concert on the evening of Friday last, 23rd inst. ("Burns Night"), partly to commemorate the 126th anniversary of the poet's birth, and partly to aid the funds of the Society. It was the suggestion of an "anonymous friend," who generously offered to contribute the edible requisites and defray all incidental expenses, in order that the proceeds from the sale of tickets might go entirely to the benefit of the Society. The Hall, 2, Carlton-place, was unfortunately packed to discomfort, many late comers having to be catered for in an adjoining room. The entertainment, nevertheless, was hearty and joyous, the hall having been tastefully decorated with appropriate mottoes and snatches of song from the immortal repertoire of Burns. The programme was ample and varied, and the vocal efforts of the ladies and gentlemen who volunteered their services were, on the whole, successful. A dance followed, which was kept up with vigour by the younger members till an advanced hour in the morning. Mr. Wallis last week paid a visit to Dundee and held meetings there; and Mrs. Wallis was ministering a few days before to the spiritual necessities of inquirers in Aloo, a picturesque spot at the foot of the Ochills, in Clackmannanshire. Last Sunday the subject selected by the guides of Mr. Wallis was, "Man: His Nature and Needs." The treatment was able and exhaustive and evoked a considerable amount of applause. Miss Owen addresses the Society on Sunday and Monday, the 8th and 9th February. Mr. Morse has been engaged for 29th March.—*ST. MUNG*.

STONEHOUSE.—SAILORS' WELCOME.—On the evening of January 25th, at 7 p.m., the controls of Mr. W. Burt discoursed on "The Second Death" in their usual powerful and convincing manner, showing that the passages of Scripture—"Death and hell were cast into the lake of fire, which is the second death, and the smoke of their torment ascendeth up for ever and ever"—were to be understood only in their symbolical signification. Death: a life contrary to the will and laws of the Great Creator; Hell: the consequent reward, so to speak, of such a conduct of unholiness, bringing remorse of conscience and the sting of guilt. The lake of fire was the dark spheres, where a full expiation has to be made, and the last farthing has to be paid. The necessity of a life of holiness was urged upon all present, so as to attain to the first resurrection in which the second death shall have no power.—*W.B.*

EARLY DEATH.

"It is not the custom of the Germans to put on mourning for the young who die under twelve years of age."

'Tis well to mourn for infants lost,
And wear the sable signs of woe;
Yet still I prize the feeling most
Which deems that Death is not a foe
To those who early quit the world,
In sweetest innocence divine;
While yet the morning hours shine,
Nor gathering clouds obscure the sky,
'Tis happy then, 'tis good to die.

For then the young Immortal wakes,
So blithely on the shores of Life;
Of Life so real and so fair,
Where softly angels greeting bear
Their spotless charges to their bowers,
And tend with love their opening powers.

Oh, 'tis a bright prerogative,
No brighter lot the Heavens can give!
'Tis childhood's own ideal,
There poets' dreams are real;
There seek for youth's enchanted spring,
With mirth and play those sweet spheres ring.

Hence do the Germans, sage and deep,
Grief's trappings and the suits of woe
Not care to don, when infants sleep,
Not die, for swift to Heaven they go,
Where music strange, and scrapps' eyes,
Give joyous welcome to the skies.

G. D. HAUGHTON.

ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held *over*, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly. Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S.; President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Pichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstätt, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Pavre-Chavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

IS IT CONJURING?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?

ROBERT HODGKIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See *Psychische Studien* for January, 1878, p. 43.

PROFESSOR JACOBI, writing to the editor of *Licht*, *Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect. Messrs. Robin and Robert Hodgkin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.'"

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butleroff, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 214.—Vol. V.

SATURDAY, FEBRUARY 7, 1885.

PRICE TWOPENCE.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

"MATTER THROUGH MATTER."

In your last impression, "C. C. M." writes: "Mr. Gurney to my mind has hit a blot in the evidence, at least a defect, unless Dr. Wyld can further assure us. Was the ring which fell down after the séance, and which is available for examination, the same ring as was on the wrist?" To which question I reply, most certainly it was the same ring, for I picked it up, and on minute examination knew it to be my ring, and by the same marks as I knew the ring when on Husk's wrist to be my own ring. The ring on Mr. Husk's wrist was identical with the ring which fell to the ground.

These doubts as to my ability to know my own ring when I examine it, are to me, as "C. C. M." admits, "very absurd." All which is necessary to guarantee identity is secretly to fix on certain artificially produced marks, and also on certain marks in the manufacture of the ring, it may be as small as pin points and so situated towards other marks as to render recognition certain and imitation impossible, except to a microscopic engraver, who had expended, say, months of labour in an endeavour to produce a *fac-simile*.

Then as to a ring being intact anyone can determine that by ringing it, and as I have a broken ring in my possession, I can illustrate this test to anyone.

With reference to the absurd idea that Husk could in a few days produce a *fac-simile* of my ring, it should be mentioned that he is, and has been for years, so blind as to require a guide when he walks abroad or enters a house, and that he could not see any one of my private marks even if I pointed it out to him.

If then my ring is reproduced in *fac-simile*, Mr. Husk must employ not only a most skilful engraver, but also a most scientific forger in iron, who can calculate to the tenth of an inch the size of rings, and make due allowance for the expanding and contracting powers of heat and cold.

Here also it is important to remark, Mr. Husk has been for ten years exhibiting these ring tests, and he assures me that on an average he has probably produced three tests a week, that is 1,500 tests during the last ten years, and yet no one has ever published any account of any fraudulent production of rings.

I therefore assert most positively, that I know my own ring when I examine it, and that the production of a *fac-simile* by Mr. Husk or his friends in a few days is, to my mind, absurd and impossible.

I will now add additional evidence which I witnessed on

the evening of the 29th inst., at the house of Mr. Stuart-Menteath.

Finding that my ring, although too small to pass over Mr. Husk's hand, could yet be passed, with some difficulty, over the hands of most young ladies on whom I experimented, I had an oval ring, No. 2, made, with diameters about $\frac{3}{8}$ in. less than ring No. 1, and this ring no young lady I presented it to could pass over her hand.

I sent this ring to Husk on, I think, the 26th inst., and on the 28th, at his own house, the ring was, according to evidence, placed intact on his wrist, while my friend, Mr. Bampfylde, held his hand.

I sat with Mr. Husk on the 29th, when he showed me my ring, No. 2, on his wrist. By the most minute examination, requiring the assistance of a magnifying glass, I was absolutely certain it was my own ring. Mr. Bampfylde, being present, said he had sat with Husk the night before, who said: "I have two of Dr. Wyld's rings in my coat pocket; perhaps 'Irresistible' will place one of them on my wrist." Mr. Bampfylde did not examine the medium's wrist for more than about one inch above the hand; and he did not see the rings said to be in Mr. Husk's pocket, and so far, his evidence is most imperfect; but, immediately after his superficial examination, he found the ring on the medium's arm,—he having held the medium's hand during the experiment.

The value of this test lies in the *smallness* of the ring, and I think I can safely assert that any man or woman of common sense would, after examination, affirm that such a ring could not possibly be forced over Mr. Husk's hand. I suspended the ring *in situ* by a bit of twine, and demonstrated to those present by its sound, when struck, that it was intact.

The only objection the sceptic can make to this experiment is that the ring might have been cut, then opened, and then again welded while on the wrist.

For myself, I have never seen or heard of any worker in iron who could weld an iron ring while on the wrist, said ring being separable from the wrist only about a quarter-of-an-inch. But if welding were possibly performed, then the appearance and form of the ring must have been altered, and if there were overlapping in the welding—and without overlapping no welding can take place—then the ring must have been reduced in circumference; but, on as minute a measurement as was possible under the circumstances, I found this was not the case. Moreover, any welding process must have obliterated certain marks in this ring.

I regret to add that "Irresistible," who, throughout the séance on the 29th seemed to be in rather feeble spirits, in harmony with the medium, who had a depressing cold, declared himself unable to remove my ring from the medium's wrist, and so I regret I have not got my ring at present to exhibit, but I shall doubtless have it in my possession in a few days.

I may now add that I have sent Mr. Husk two rings cut out of two kinds of solid hard wood, and two rings of equal size cut out of leather, in order to test "Irresistible's" ability to interlock them. So far as I know this has never been effected, although somewhat similar tests may be found recorded in Zöllner's "Transcendental Physics." It would almost seem to be necessary to these operations that the human magnetism of the operator should be continuous

with the magnetism of the object, and in the case of two isolated rings this is not so.

It is most remarkable that, although Husk has been producing these ring tests for ten years, they have never evoked a systematic series of scientific experiments. No spiritualistic phenomenon is probably so far-reaching in its application, for if it can be proved that spiritual beings can dissolve and reconstruct material forms, such as iron rings, then as the greater difficulty contains the lesser difficulties all psycho-physical phenomena, such as the appearance of ghosts, and of solid materialised human forms, and of writing within closed slates, would admit of easy acceptance as manifestations of the dominance of spirit over matter.

31st January, 1885. GEORGE WYLD, M.D.

DISORDERLY MANIFESTATIONS.

(FROM THE *Revue Spirite*, JANUARY 15TH.)

An esteemed correspondent vouches, after personal investigation, for the substantial accuracy of the facts contained in the following newspaper statement, which we quote from the *Republicain de Seine-et-Marne* :—

"Have you ever heard souls from purgatory? No! No more have we. But if you will go to Marles you may have that satisfaction, and without drawing upon your purse; for there, some half dozen—the precise number is not known—scapegraces from the other world come every evening and play pranks in the domicile of the curé, and then, having well exercised his patience, file off to the house of the good Sisters of Mercy, and there keep up their gambols.

"How fortunate for our commune in being, of all the communes of France, the one selected by a supra-terrestrial troupe for its first appearance! But our curé and the good Sisters do not so regard it.

"At the curé's the programme seems to be drumming and thumping on the kitchen saucepans, rattling with the tongs among the pots and crocks, knocking among household things in general, noisily opening and flapping umbrellas, &c.

"At the good Sisters' the troupe plays the most brilliant pieces of its *répertoire* by the aid of the house-bells, pipes of keys, and drumming on pots and pans, causing din enough to make a *brave sapeur's* skin creep.

"But after their concert comes their farce; they play at hoaxing like mad students. At the curé's they hide his boots, turn his garments inside out, put pepper in his snuff box. With the good Sisters, to their great alarm and distress, they play corresponding pranks.

"Now let us listen to what the worthy curé says about all this: 'What do these invisible, yet noisy spirits come to our presbytery for, and trouble the house of our good Sisters? What but to move our compassion for their unhappy and sorrowful lot, and to get masses said for their souls? Not having the power to speak, they call our attention by pleasantries such as these—pleasantries which they practise for their diversion in the ante-chambers of Satan, while awaiting a better time in the heavenly kingdom.'

We have to remark, says the *Revue*, that facts like these ought not to be left solely to the grotesque treatment of newspaper wits, nor to the clerical explanations of curés to their uninstructed flocks, but they should receive attention from our men of science. These might well take example from some of those of England, where a society has been formed for collating all facts showing occult agency, in the expectation that by their analysis a solution may be found for many problems now more and more occupying the attention of men of thought.

"M. A. (Oxon.)"—We regret to learn that "M. A. (Oxon.)" has had a relapse, which, however, has yielded, though slowly, to treatment. Necessarily, it has thrown him back, but the medical advisers think that time and care are now only needed to ensure a complete restoration to health.

THE "FOOLS, DOLTS, AND KNAVES."

It may interest non-Spiritualists to know the names of some to whom these terms have been applied by Mr. Labouchere in his paper. In writing as he did, he individually slandered and insulted every one who has borne testimony to psychical phenomena. We give a detailed list as recorded in these pages, of those who have publicly testified, during the past year only, to the genuineness of the phenomena occurring in Mr. Eglinton's presence alone. Many writers have abstained from giving their full names, and such have—with the exception of two persons—been eliminated from the list, as also have the names of every lady who has testified in like manner—not because they are not capable witnesses, but in order that Mr. Labouchere may not have the power to insult them personally, if so inclined.

NAMES.	PROFESSION.
The Hon. Percy Wyndham	Member of Parliament
H. J. Hood	Barrister-at-Law
A. H. Louis	Do.
C. C. Massey	Do.
W. Pritchard Morgan	Solicitor
His Honour Judge Paul	Judge of the Supreme Court, Brisbane
Deputy Surgeon-General Wolseley	Army
Colonel Lean	Do.
Colonel Wynne	Do.
Major Irwin	Do.
The Hon. Roden Noel	Littérateur
H. Cholmondeley-Pennell	Do.
A. Lillie, F.A.S.	Do.
Brinsley Nixon	Do.
George Wyld	Doctor of Medicine
T. L. Nichols	Do.
Rev. F. M.	Church of England
Rev. W. Stainton Moses, M.A.	Do.
Rev. J. R. P.	Congregational Minister
F. W. Thurstan, M.A.	Prof. of English Literature
A. A. Watts	Civil Service
J. S. Shedlock	Musical Critic
Morell Theobald	Chartered Accountant
J. H. Gledstanes	Merchant
W. Fowler	Do.
J. H. Mitchiner, F.R.A.S.	Do.
R. Stuart	Do.
R. Donaldson	Do.
W. W. Woods	Do.
J. G. Meugens	Do.
Frank Marryat	Theatrical Profession
Charles Blackburn	No Profession
R. H. Russell-Davies	Do.
W. P. Adshead	Do.
C. W. Dymond	Do.
F. Hockley	Do.

LONDON SPIRITUALIST ALLIANCE.—The attention of members and friends is requested to an announcement of the next *Conversazione* which appears in our advertisement columns.

TRANSITION OF MISS K. E. WOOD.—We regret to learn from a private letter that Miss Wood succumbed to an attack of typhoid fever at Adelaide early last month. We have no details, but probably the next mail will bring full particulars.

"TWO TWO WORLDS."—We are requested to announce that Mr. Eglinton's book can only be published by subscription. If those intending to order copies will do so at once, they will materially expedite the production of the work. All communications on the subject should be addressed to C. Manning, Esq., 11, Langham-street, W.

THE CHROMO PLATES.—We have received the following note from Mr. J. G. Keulemans :—"Will you kindly request your subscribers, on my behalf, to have patience until the last week of the month. The stones are done, but until I get my proofs it will be impossible to tell whether they are correct or not. Probably I shall have to use an additional tint-stone." Our readers may rest assured no unnecessary delay will occur. The gift will be a costly one—involving a cash expenditure on the part of Mr. Keulemans's co-donor of upwards of £30; while the former gentleman's labour and time would, in the open market, represent a similar amount.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

"The Cry of the Hungry."

To the Editor of "LIGHT."

SIR,—What does Mr. Eubule-Evans want? As a member of the Psychical Research Society, I concur in his appreciation of its methods; but as there were brave men before Agamemnon, so there have been competent scientific investigators, some of them of great fame, who have verified some or other of these phenomena before the Society undertook the subject. On what ground will Mr. Eubule-Evans concede to one of its committees the credit which he withholds from witnesses quite as distinguished as any it is likely to supply him with? I can understand the man who says, "No testimony but that of my own particular senses will convince me," though I think his attitude irrational; but people who ask for testimony, and more testimony, and still let it all flow through their minds like water through a sieve, seem hopeless. "The Cry of the Hungry" is pathetic; but when food in any quantity and quality fails to nourish, it is a case for the hospital. There is at present an accumulation of good evidence for these phenomena generally, far exceeding that which existed for clairvoyance when Schopenhauer said, "Those who question it now are not to be called sceptical, but ignorant."

It has always seemed to me that the really needful work of the Society is less the verification of bare facts (though for the general public, which will not study existing evidence, that also is very useful), than the interpretation and co-ordination of them. We must hope, indeed, that facts of original research in the physical phenomena will be forthcoming to exercise the same high capabilities of observation, thought, and exposition, which have illustrated the subject of telepathy. But if Mr. Eubule-Evans has not already got his "little modicum of fact to start with," it is not because there is not on record plenty of the "scientific investigation" he desiderates. It would be impertinent to suggest of a gentleman of his intelligence that he is one of those by whom evidence is only respected until it is adduced—a very common case. But what else are we to say?

C. C. M.

Scientific Verification.

To the Editor of "LIGHT."

SIR,—I see in this week's "LIGHT" that one of your correspondents suggests a committee from the Psychical Society as a jury suitable to decide on the genuineness of Mr. Eglinton's manifestations. I much fear that even were such a jury chosen from the Royal Society, if their verdict at all favoured Spiritualism, it would be set aside on the ground that they were incompetent. I well remember when Mr. Crookes, F.R.S., some years ago, commenced investigating the phenomena. The London Press was loud in the expression of satisfaction that a scientific man of Mr. Crookes' eminence had taken the matter in hand. But when his investigations resulted in a verdict of blessing and not of cursing, the Press suddenly changed their opinion of his scientific eminence, and pronounced him incompetent to form an opinion on the subject. The reason is obvious. It pays at present to denounce Spiritualism, and the Press is wise in its generation, not having forgotten the result of the *Cornhill* opening its pages to the subject. I think I can perceive in the extremely low and abusive language used by our opponents, a slight sign that they feel the ground not quite so secure as they have fondly imagined, and that they are doing all they can to ensnare Mr. Eglinton into an action at law, which course I sincerely trust he will not gratify them by adopting.—Yours obediently,

January 31st, 1885.

"Money Challenges."

To the Editor of "LIGHT."

"Coelus alone against the whole of Tuscany."

SIR,—The reiterated censure passed upon me by yourself and some of my Spiritualist friends on account of the Labouchere challenge, passes my understanding. To hear my accusers, one would think that Spiritualists must not pretend to be and act like men of the world, but meekly to submit in dignified silence to any amount of pelting from the literary, journalistic,

and scientific mob in the market-place. In fact, our pattern should be the Salvation Army. Against this I emphatically protest. Looking at Spiritualism as a science, though certainly the most sublime of them all put together, I think it behoves its adherents to defend it with the best weapons this world can supply; and if by the men of our time betting is considered the most effective, betting should be wielded to the confusion and defeat of its opponents. I can see no dishonour in this. It is really to be regretted that Mr. C. C. Massey, before condemning betting as unbecoming, did not see how engrained is that propensity in the Anglo-Saxon race. Indeed, no better example can be given of this than Mr. Massey himself. For whilst, at p. 52 of your last issue, he sharply rebukes me for having resorted to that indecorous practice, at p. 56, line 68, of the same issue, he, Mr. Massey himself, in a moment, no doubt, of unconscious cerebration, and in the very language of the betting ring, offers to lay 100 to 1 against Mr. Gurney. How truly said :—

"The faults of our neighbours with freedom we blame,
We tax not ourselves, though we practise the same."

Nay! behold Dr. Wyld, who, in the same number of "LIGHT," p. 55, unmindful of the sad fate of his friend Damiani, boldly offers to the said Mr. Gurney £20 to 1s. to prove the inimitability of his ring. May the gods avert a shower of thunderbolts from his head.

In the impatience of censure, my traducers have forgotten one or two things, and made one or two mistakes, which, with your permission, I will remind them of. To begin with, the bet did not originate with me but with Mr. Labouchere. Did my censurers ever reflect on the jeers, scoffs, and persiflage the Spiritualists would have had to endure in case Mr. Labouchere's heavy gauntlet had not been picked up? And would not our opponents and the watchful public cast for ever in our teeth this refusal of proof, to the great injury of our cause?

As it is, the defeat rests upon the head of the know-nothings, and true dignity with us. And does it not occur to the mind of your readers that, if at the time of the Slade affair, any Spiritualist had so demeaned himself as to challenge Lankester and Donkin as I have done Labouchere, it would have stopped the prosecution at once, and saved a blow to the cause and pain to an innocent man?

Again, Mr. Massey makes the mistake of believing me so deprived of tact as to state without knowledge that I pledged Mr. Eglinton's ministry without consulting him first. I did consult Mr. Eglinton, told him of my intention of accepting Mr. Labouchere's challenge, and obtained his promise to sit for the experiment of *slate-writing*. Nor does Mr. Massey seem to entertain a proper opinion of my experience in spiritual phenomena, when he hazards the opinion that I proposed to prove the reality of form manifestations by means of actual experiments with Mr. Eglinton, a thing which never entered my mind. And when he satirically alludes to the *beautiful garments*, his keen intelligence failed to perceive that I was addressing an ignorant public, and that I wished them to understand that the spirit forms presented themselves to us *bedecked*!

With respect to Mr. Barkas' assertion, "That the spiritual phenomena are not matters to be gambled about; but are facts for serious scientific examination," I would say that when the proceeds of a bet, wager, or lottery are destined for charity, it cannot be called gambling. And as to the scientific investigation, Mr. Barkas ought to know by this time that the men of science so-called would sooner be thrashed than investigate, and that nothing is left to us but to expose the obliqueness of their mind, by making them refuse to come to the test by a heavy challenge.

If the fault-finders only knew how many letters I have received in consequence of this despised challenge from persons high-placed in society, who have sought for interviews with me in order to know whether Spiritualism is true, so that they may change their materialistic views, they would make less noise.

Sir, my challenge has made the round of the world. It has met with the approval of the great majority of the Spiritualists. It has cowed our opponents, and has caused great desire for investigation. I am, therefore, proud of it; and, pitting my experience of mankind and of Spiritualism against any other Spiritualist living, I shall do the same again when I consider the occasion requires it.—I am, sir, your obedient servant,
29, Colville-road, Notting Hill, W. G. DAMIANI.

January 31st, 1885.

[We have also received a letter from "Trident," supporting Signor Damiani's course of action, but pressure on our Correspondence Columns compels us to omit it.—ED. OF "LIGHT."]

Money Challenges.

To the Editor of "LIGHT."

DEAR SIR,—I am one of those who, perhaps unfortunately, believe in the individuality of the spirit "operator at the other end of the line," and am frequently pained to see how persistently and consistently these spirit people are ignored, and their readiness to operate under any and all conditions taken for granted. I am inclined to think had Signor Damiani consulted "Ernest" before making his challenge, that it would not have been made, and surely, we who are Spiritualists should treat our spirit friends with common respect and courtesy at the least!

I have been delighted to read of the remarkable success attending Mr. Eglinton's mediumship, but not even his vigorous powers, I think, could stand the onslaught of opposing conditions and the positive thought-sphere of men like Messrs. Labouchere, Lankester, and Maskelyne and Cook. Experience in the past has, in many instances, demonstrated conclusively that where both spirits and mediums are willing and desirous that manifestations should occur, conditions, as presented by sceptical and critical sitters, have made success impossible. What chance would there be of winning the wager under the still more adverse conditions proposed, apart altogether from the immorality of the proposition?

It is not possible to force people to believe; there must be a growth within them, a desire for, and receptivity to, spiritual light; and as custodians of this important truth, we need rather more caution lest we "throw our pearls" where they will not be appreciated. A little pride is valuable here. If we cheapen the subject and fail to be conscious of its dignity and importance, we cannot complain if we are met with contempt, ridicule, and scorn.—Yours for truth,

FIDELEX.

Miracles.

To the Editor of "LIGHT."

SIR,—In the Hon. Roden Noel's extremely interesting and valuable contribution to your columns of the 31st ult., this poet and philosopher indulges in some comments on miracles which I fancy are open to controversy. Your able contributor is of opinion that miracles in a vulgar sense do not happen, and that they are phenomena obedient to certain laws. Before we can arrive at positive conclusions on this knotty point, we must first define what we mean by miracle and law. I understand a miracle to be, not an unexplained wonder, but an actual superseding or violation of a known law of nature by the intervention of some superhuman intelligent being. A law I consider to be a certain result from a certain cause under certain conditions. Thus if this letter were conveyed to you a distance of some miles in a few minutes, the incident might be wonderful, but would not necessarily be miraculous. Investigation might prove that the letter was carried by a pigeon or sent through a pneumatic tube. In this case the fact would be governed by natural law. But if it were clearly shown that the letter was conveyed to you by my guardian angel or some other disembodied spirit, the incident would be, to all intents and purposes, a miracle, and nothing else. In one case the fact could always be repeated with unerring accuracy; in the other case it would depend upon the volition and intention of a superior being. That which depends upon the exercise of arbitrary power or caprice can scarcely be termed with propriety a matter of law. I must contend that the word miracle conveys to me an idea quite distinct from anything governed by law; and even if it should be argued that one thing obedient to law should be superseded by some transcendent potentiality also subservient to some higher law, then I should hold that this act of supersession was itself a miracle. A man who walked upon water by the assistance of angels, who held him up, would manifest or enact a miracle; and I do not think we could properly apply any other term to the incident.—Yours, &c.

London,

February 1st, 1885.

TRIDENT.

A Correction.

To the Editor of "LIGHT."

SIR,—As I was the only person who, in the *Spiritualist*, from November 23rd, 1877, under the nom de plume of "Scrutator," to March 28th, 1879, seriously took up the controversy against Madame Blavatsky, Colonel Olcott, and "C. C. M.," and only refrained on Madame Blavatsky calling me her "Nemesis," to which I alluded in the article of March

28th, 1879, saying, "It pains me to be regarded as a Nemesis; I would rather be looked upon as one who, like others, upholds principles in which he believes," I am rather sorry that my initials are given as W. R. P. in my article on the same subject, in your issue of January 3rd, since many of the old readers of the *Spiritualist* know who "Scrutator" was, and may not be sorry to know that he is still on this side the water.—Yours truly,

W. R. T.

Contradictions in Spiritualism.

To the Editor of "LIGHT."

SIR,—"Ebor's" difficulties, in my opinion, all arise from his want of a clear apprehension of the truth that man's faculties and perceptions while he is in this world are in an embryonic or rudimentary condition, requiring much development before he can be certain of anything, beyond the need of this development, which is his highest and deepest necessity. The acquirement of knowledge here is valuable, not for the exact information vainly expected of it, but rather for the development of the intellectual faculties which are its effect.

Let "Ebor" try and put himself in the position of a spirit teacher and he will soon find how difficult it is to convey the information as to facts for which "Ebor" craves. The difficulty arises from there being no point of mental perception in which they are agreed, owing to the undeveloped condition of the one and the developed condition of the other.

The pupil looks at all matter and phenomena around him, in this world, as wholly real; the spirit teacher from his higher standpoint perceives that although, interior to all things and motions of things, there is a vital reality, only a dim and imperfect shadow of this interior reality is perceived by us. Consequently the teacher is to his pupil in the position of a man who sees trying to describe a beautiful painting, full of noble colouring, to a man who was born blind.

"Ebor" says spirits do not vary in their morality. Well! how could they? Suppose a spirit came and said to him, "Go and murder that man, it is quite right to do so, because he is a bad man." "Ebor" would know at once this was an evil spirit. And if one came and gave him advice as to doing a good action, he would say that was a good spirit. And why? Because moral principle is a basic fact in the spirit of every human being incarnated or disincarnated, and is the basis of all his opinions as to his own character, or the character of others, here or in the spirit world. But, when we come to the so-called facts of existence here or there, it is very different, because the perceptive faculties we view them with are changing with each advance we make from sphere to sphere; and it would not be quite right for a spirit who had been even 1,000 years in the spirit world to say, "Such and such is the typography of the place in which I reside: because he is only himself in process of development to see things as they really are, and not as they seem. He might say, "So they appear to me now;" but he is well aware that he is liable to be contradicted by any spirit who is on a higher or lower plane of existence, whose perceptions necessarily differ from his.

I think, nevertheless, that "Ebor" is quite wrong in saying that we cannot use our reason in dealing with the conditions of spirit life. Notwithstanding the difficulties as to facts, caused by the growth of man's perceptions, we can still observe with more or less clearness the line of development which is in progress, and that is a gradual lessening of dependence on exterior impressions, with a substitution thereof of interior ones. We gradually perceive that the inner structure and foundation of all matter is thought, and therefore right thoughts and true morality are the only realities exterior to the inward spirit. Clad in thought robes, the spirit comes to our séances and by its power over the inner nature of things it gives to the reality that shadowy semblance called matter which is the only thing we can now see. What we call materialisation is not making a thing more visible and tangible, but doing the very reverse to the eye of a more developed, disincarnated spirit.

Regarding Spiritualism from this point of view, it is obvious that it teaches us that the paramount duty of man is the development of all his faculties, so that he may progress into a clearer apprehension of his duties to himself and his fellows. There can really be no evil in existence but want of development and progress. What are called the facts and phenomena of Modern Spiritualism are only of use to show to conscious and unconscious materialists, that the spirit here and hereafter is the real man, and that what they call matter is a phantasmal appearance suited to the condition of our present infantile perceptions. The conscious and professing materialists are easily known, but the

unconscious ones are just the ordinary people in all walks of life, who would scout the idea of being so regarded. They form the majority of the people we meet at séances and who call themselves Spiritualists, but who from training and acquired habits have become quite unable to understand their own spiritual nature and its wants, which are infinitely more important to them than any knowledge that can possibly be acquired about the world of spirits, or the phenomena spirits can show us. It grieves all true Spiritualists deeply to see Spiritualism degraded by the perpetual parading of the feats of spirits in materialisation—passing matter through matter and such like—which are very minor phenomena in comparison with the magnificent revelations of truth which are to be heard from the lips of our trance speakers. One of these inspired speakers has just left London, who, in the opinion of many competent judges, is the finest trance speaker in the world. He was very badly supported when here by Spiritualists, mainly because his guides told the whole truth, concealing nothing. Had he lived 1,800 years ago, his words would have been idolised, and all who did not agree with them would have been denounced as heretics by the religious people of our day, who cannot understand that God, Human Nature and Inspiration are the same to-day as they were then. The educated Spiritualists in England are trying, for social reasons, to prevent any division between religion and Spiritualism; forgetting that if Spiritualism means Progress, and the religion of to-day means (as the secularist in a recent issue of "LIGHT" showed) Stagnation in beliefs or superstitions of a bygone age, the time must come when either there will be a stern conflict between the two, or the beliefs, doctrines, and teachings of the popular theology will have to be so radically reformed that little will remain of what is now esteemed most important.

The great work of protesting against the erroneous teachings of the popular theology is now left to secularists, but it is really our work. If our leaders do not like this work, others will no doubt be found to do it. Can Spiritualism ever be organised as long as there are people directing its very imperfect societies, who are not ashamed to own that they are converts (through observation of spiritual phenomena) to the popular theology, which is far more opposed in spirit to Spiritualism than Materialism or Secularism?

I am glad to say, however, that Spiritualism is to many thousands in this country, and to nearly all in America, the liberating force that has freed them from the mental and moral stagnation caused by adhesion to old beliefs; well enough suited for the age in which they were promulgated, but not so to the present age.

Let us uphold Spiritualism as the inner truth of all science; of all religion; and of all theology. It comes from the world of causation, and can be nothing less.

Spiritualism is now laying the foundation of a new and fuller dispensation of God's Truth than has ever been given to man before. If there are any among us who wish to bind it to old and imperfect beliefs, let us as true Spiritualists separate from them, and form ourselves into a solid phalanx of believers in the progress and development of truth and humanity. A Roman Catholic writes in a recent number of "LIGHT" that there is a quality he calls *Grace* required before progressive development can be begun. He forgot, however, to say (and I supply the omission) that God's grace is freely bestowed on all His children, whatever their beliefs may be; and no priest, pope, or clergyman, or other sacerdotal person or institution is necessary for its bestowal.

Ingleneuk, Gladstone-road, Croydon. R. DONALDSON.

[Mr. Donaldson's letter has been in type some weeks, but being rather long we have been unable to find room for it before. The discussion on "Ebor's" Difficulties" must now cease for the present.—ED. OF "LIGHT."]

Masonry and the Occult Sciences.

To the Editor of "LIGHT."

SIR,—I append a slip with extract from a curious letter which recently appeared in the *Isle of Man Times*. My object is to ask those of your readers who are Masons as well as Spiritualists to inform me, as far as they are able, what connection, if any, there is between Masonry and Psychical Science, either now or in the earlier days; also any information they may be able to afford me on the subject, either (with your permission) through these columns, or by a private letter addressed to your care.—Yours, &c.,

LUX.

"J. E. W.," if a Freemason, should know something of Theosophy. Christian Theosophy differs from Buddhist Theosophy

as the day and night differ. If my brother has been initiated into the Mystic Temple of Freemasonry, he has trodden, in symbolic ritual, the path that a Christian Adept actually travels *spiritually*. I wish I dare speak publicly on the Freemason's Craft. Let me be understood. I respect the silence of Masonry, though by recent innovation a pack of rubbish has become grafted on the Masonic tree. Freemasonry was once a science, and its initiates were living evidences of the power of Christian Theosophy. Let my Masonic friends examine their ancient ritual spiritually, and they will find the key to most glorious knowledges—knowledges of the mystery of human life, of the cosmic laws; knowledges of the pathway of the Master Mason, the Arch Adept. It is claimed that Moses was a Freemason. Well, so he was, in the degree of his knowledge in the Theosophic laws flowing in the three-fold and seven-fold degrees, from the secret place where the *living stone* and *fiery pillars* are, and where the Arch Adept manifests His presence. In that knowledge He overcame the powers of the Egyptian Theosophic Adepts, who did not draw their power through the mystic rock and pillars. I dare not write more on this point. Let it suffice. There is a Christian Theosophy, and the Bible is its text-book. There is a Buddhist Theosophy, and its power is from the source of the Ungood. Carried beyond a certain point it is the Black Art. What wonderful power was displayed in opposition to the signs shown through Moses! Masons, have you lost the spirit of your craft? Has your hidden science become a pack of sentimental twaddle? Where are your adepts of the third degree, those who have passed the mystic veil, and are called *Master Masons*? Have you lost the secret of the *Master Mason*? Has the secret word become powerless? Do you, indeed, live in a world which has been visited by the Arch Adept, the *Master* of the Temple? Has the power of the Black Science penetrated into your holy place, and extinguished the Fire of the Sanctuary lamps? Shame, shame! It is even so. How pitiful to contemplate! Where is the purifying fire, breath of God, that used to flow from the sacred place? O, brother Masons, cleanse the lodge—sweep away every member who will not live in the spirit of the craft. Hark! there is a voice in the secret place, there is a sound of wings, all things indicate the Master's return, and the rock and the pillar will soon disclose their secret, trumpet-tongued on the air. Masons, every man to his place, the earth karma must be driven back. What if the Master comes and finds the Temple in disorder, littered over with the impurities of the enemy, where holiness should be written on every vessel and implement?

"Here is a subject for discussion. Let 'J. E. W.' tell what he knows of the Science of the Temple of Masonry, and in what way the Adepts of the Bible performed (in the Masonic science) their wonderful works.—Yours, &c.,

"A BIBLE STUDENT."

"P.S.—Take Moses, Joshua, Samuel, Daniel, Elijah, Elisha, and Jesus as examples. They were Master Masons, or Adepts, in the true Masonic or Theosophic Science, and performed their works in it."—*Isle of Man Times*.

DIFFUSE THE LIGHT.—"Neglect not the assembling of yourselves together": let us have our meetings in private and public, our home circles, our societies for research, our books by good writers, our well-sustained journals. The world is getting ready for us; it is a narrow, chilling selfishness alone which suggests the ceasing or releasing of our efforts to spread Spiritual truth. That is a wise old saying, "The gods help them who help themselves." The spirit-world does help us when we put forth our efforts in cultivating the higher. That it does help us, and is indeed in a great degree the inspiring source of what is best here, is well expressed in Lowell's golden words:—

"We see but half the causes of our deeds,
Seeking them only in the outer life,
And heedless of the encircling spirit-world;
Which, though unseen, is felt, as sows in us
All germs of pure and world-wide purposes."

—*Religio-Philosophical Journal*.

MISS LULU HURST has been at Chicago. She was introduced at a special meeting of representatives of the Press, who formed as critical a company as could have been selected. Some of them said beforehand that they would be able to do anything in the way of strength that she did. But they found that they had made a miscalculation of their power. Some of our scientists, who do not condescend to investigate, say that her exhibition must be illusive, or that she must be aided by the unconscious muscular action of those who think they are resisting a supposed "force"! But when we see strong men flushed and panting with their futile efforts to prevent a strong chair from rising, on which Lulu Hurst only passively lays her hand; when we see a trained athlete struggle in vain to hold down an open umbrella upon her merely putting her hand in contact with it, it must be said that there is some "force" in nature of which our scientists have not yet given an account.—*Religio-Philosophical Journal*.

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4, AVE MARIA LANE,
LONDON, E.C.

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Light :

SATURDAY, FEBRUARY 7TH, 1885.

"SPIRITS AND TRICKS."—A POPULAR ERROR EXPOSED.

The *Whitehall Review* has been discoursing on "Spirits and Tricks." It makes many a blunder, and perpetuates a grave popular *suppressio veri*, involving also, almost as a matter of course, a *suggestio falsi*. The whole article, however, is couched in terms at once courteous, and, from its own especial point of view, perfectly fair and just. We, therefore, gladly take up the gauntlet thrown down, fully believing that, as a matter of mere justice, our contemporary will correct the error into which he has been, no doubt, unwittingly led.

We say "unwittingly" because, reading between the lines, we observe evident traces of a desire to treat the question on its merits, though at the same time marks of "the trail of the serpent," in the shape of the lingering influence of a popular prejudice, are no less conspicuous. This article is, therefore, somewhat anomalous.

The pith of the remarks will be found in the following words:—

"We confess to siding entirely with Mr. Labouchere in his contest with the Spiritualists. He says they are conjurers; they say they are not. But they refuse to be tried by their peers. . . . The conjurer knows what great things can be done by trickery: if the spirits can beat these, then he must admit that they have other and stronger weapons than he has. . . . It may be a vulgar idea to associate the spirit marvels—if such there be—with ordinary conjuring; but why do not the Spiritualists get rid of this vulgar idea by challenging the conjurer? Let science follow. If a jury of professional conjurers fail to discover trickery, then let the scientific men investigate the matter. If conjurers fail to detect human agency at work, then there must be more in this Spiritualism than our philosophy dreams of. Let the matter be tackled in turns—first by the common conjurer, then by the learned men of science. If Spiritualism is the genuine thing which it professes to be, it can easily stand both tests. For this we know, on a high authority, that if these things be of God they will prosper, but if of man they will come to naught."

The issue is clear enough, and we accept the situation. The simple answer is that the conditions laid down have been fulfilled over and over again. Mediums do not refuse to be tested by conjurers. They have been so tested on many occasions. What they object to, and what any man with the slightest shred of self-respect would object to, is the intolerable insolence of the Laboucheres, Maskelynes and Cookes, and Ray Lankesters. Met fairly, as man to man, they shrink from no reasonable precaution desired by

the investigator. But to be first called "knave," "cheat," "skunk," &c., and then expected to meet the originator of these offensive epithets, is rather more than ordinary human nature will tolerate.

No doubt the conjurer knows perfectly well, and better than the majority of people, the limits of the prestidigitator's art. We are agreed on that point. We, moreover, avow that if the testimony of conjurers is relevant to the case in point, then the *Whitehall Review* has not a leg to stand on. The conjurers have tested: the men of science have both followed and preceded the conjurer. The "vulgar idea," like all untruths, dies hard, but when the *Whitehall Review* is put in possession of the following facts it can hardly again plead ignorance if it perpetuates the "lie's long-lingering life."

Mediums, who are the instruments of an external agency, have, as we have stated, more than once been confronted with conjurers who deceive by sleight of hand; and in the same manner as no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium. Houdin's testimony to the reality of psychical phenomena we published in *extenso* in our issue for January 24th; we now give the original testimony of the others named.

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiassed opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid."

"I am indebted to the courtesy of Mr. Eglinton, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved."

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht, mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the

French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny. . . ."

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877."

The Testimony of Hermann.

The *Chicago Times* (December, 1882) gives a long account of séances held by Hermann, the conjurer, with Mrs. Simpson, the psychographic medium of Chicago. We quote from a summary which appeared in this journal, omitting nothing, however, that is of importance:—

The sitting was held on December 2nd, at 10 a.m., at the rooms of Mrs. Simpson, the well known medium of Chicago. Mr. Hermann, and one of his assistants, Mr. J. H. McVicker, at whose theatre Hermann was then performing, and Professor Denslow were the observers. The *Chicago Times*, which has more than once shown its fairness in treating an unpopular subject, gives a long account of the proceedings, some parts of which are so important that we quote them in full.

The room in which the experiment was made was an ordinary one, containing a plain table 15in. by 22in., covered by a cloth, and placed near the window, through which the sun was shining. Hermann carefully examined the table, and testified that it was perfectly simple and plain.

Mrs. Simpson sat beside the table and handed Hermann her slate for examination. He pronounced it clean. Mrs. Simpson then asked Hermann's assistant to place his hand underneath

hers, which supported the slate in a position directly against the under-surface of the table. He did so. The cloth was raised sufficiently for all the observers to see the slate resting firmly against the table, sustained by Mrs. Simpson's hand lying open and flat under it, and Hermann's assistant's hand again covering hers.

Mrs. Simpson requested Hermann to make some remark to which the psychographic message might form a reply, as this would be an additional precaution. He turned to McVicker, and said, "As I was saying—" The remainder of the remark was not audible. Instantly all heard the writing; Hermann acknowledged that it was clearly audible. Upon raising the cloth the hands and the slate were found undisturbed, and on the slate being examined it was found to contain the following words:—

"Yes, but I was not present when you made that remark." Hermann examined the writing carefully and said it was wonderful. "I am satisfied," said he, "let's go home." "Are you satisfied," inquired Professor Denslow, "that no living human person could have been in any contact with the pencil when it did the writing?" "Certainly I am," said Hermann; "how could any person get between the slate and the table? But I can do it inside of four days, and teach my assistant how to do it."

Mrs. Simpson here rose and tendered her chair smilingly to Hermann, begging him to take her place and perform the same trick then and there.

"No!" remarked Hermann waving away the proffered chair, "I can do it, but not now. I will do it at my own room in my hotel after breakfast. I have not had my breakfast, and have not the necessary force to do it here."

"If you do it," inquired Professor Denslow, "will you do it by the exercise of your art of legerdemain and deceit, or will you do it by the aid of forces not human?"

"She is not the only medium in the world. Other persons have the same powers as well as she. I tell you in a very few days I will do it all, and show my assistant how to do it," said Hermann.

"Is it a trick, as done here in the presence of Mrs. Simpson, in the sense that there is any deceit or imposition?" inquired Professor Denslow.

"No, none whatever. I agree with you fully on that point," replied Hermann.

"Will you certify that it is not done by the exercise of your art as a prestidigitator?" he was asked.

"No; not to-day. I will write a letter to Mr. McVicker about it from Pittsburgh, and if you publish that you get all you want," said Hermann.

"But you came here under an agreement to certify now what you have seen."

"Well, I will leave the paper at my hotel before leaving town this afternoon."

The writing above alluded to was obtained on Mrs. Simpson's own slate. To complete the test it is necessary to add that Hermann was requested to clean the slate which he had himself purchased and brought with him. This he did, and under circumstances precisely similar to those already detailed, an intelligent answer to a question proposed by McVicker, "Hermann, will you stay any longer than a week at Pittsburgh?" was at once received, "No! no longer than one week at Pittsburgh." The phenomena were thus reproduced with immediate success under conditions prescribed by Hermann, which he had confidently boasted would be fatal to results.

It will not fail to be noticed that Hermann admitted the genuineness of the phenomena, and, though he boasted of his power to reproduce it, he distinctly denied that such reproduction would be attributable to his skill as a conjurer. Maskelyne, in his controversy with "Iota," when he was offered £1,000 if he could perform and explain certain of the phenomena that occur in the presence of a medium, did the same. He admitted the genuineness of certain phenomena called spiritual. Hermann claims mediumship in so many words, and at a subsequent part of the sitting the intelligence present who wrote on the slate affirmed that he was a medium, but did not want to own it. Without attaching too much value to that claim, it is not a little singular that when confronted with these facts conjurers are powerless to produce them, save by claiming the mediumship which they set out by denying.

This is our case at present, as far as conjurers are concerned. We now, in conclusion, call upon the *Whitehall Review* as a bare act of justice to correct the mistaken impression it has, not knowing the facts, allowed to gain further currency through its columns.

JACQUES INAUDI.

It is agreeable to find, through your columns, that Jacques Inaudi, or Inode, the calculating boy from Coni, in Piedmont, is still to the fore. It was in the *Revue Spirite* of April and May, 1880, that he was first heard of by Spiritualists, and he was then ten years of age. Then, as now, it was suggested by the *Revue* that he may be a re-incarnation of some great mathematician. Though I admit this to be quite possible, I by no means take it for granted, for it has been asserted that he is a clairaudient medium.

In either case, however, one thing is necessary. The normal calculator and the calculating medium must both be phrenologically endowed with organs of the brain favourable for calculation, for the arithmetician in the flesh must have a well-formed brain for the mind to work on; and a good calculating control must find a good and appropriate medium, with a well constituted brain, for his tool. The American calculating boy, Zerah Colburn, had the organ of calculation very large, as Mr. L. N. Fowler, the phrenologist, informs us, and demonstrates by a portrait, while the *Revue* says of Jacques Inaudi: "He is said to have an enormous skull," and the *Revue* of April, 1880, gives a portrait of him from a photograph. There is, however, as I have hinted, an interesting fact concerning this boy, which is this: when he first became notorious for his calculating power he himself attributed it to mediumship, to the whisperings of his departed mother. So if he had been rich, and Dr. Winslow had got hold of him, he would have been shut up in a mad-house. But was it his mother? The child evidently thought so, and yet it need not have been so, for it might have been, and still may be, some control endowed strongly with this arithmetical faculty, who assumes that tender tie, the more to please the medium and to elicit his attention. At the same time, many Spiritualists will bear me out in the affirmation that they have themselves received the most touching, affectionate, and apparently reliable communications from invisible beings, purporting to be their mothers (Mr. Home being an eminent example)—communications which are about the last we could wish to cast aside as wanting in evidence of identity. Still, we must own that if in Jacques Inaudi's case his mother be indeed his control, it is but rarely we find mental arithmetic the especial forte of the female sex. And had she it during life?

A writer in the *Revue* of May, 1880, M. Bouillac, of Mère (Hérault) gives the following interesting anecdote of the child, who, at that time, used to go about to cafés and public places, where he demonstrated his powers. M. Bouillac had asked the boy to join himself and wife at breakfast, and while there, the boy remarked to a young woman who came in, "Would you like me to tell you how many minutes have passed since you were born?" The girl told him the year and the day of her birth. Jacques answered, "That makes twenty-two years, three months, and seventeen days." He then held down his head, and in twenty seconds he gave the numbers of minutes. I took a note and made the calculation; it was exact. I remarked that the child did not think, or seek it. He was simply very attentive—he listened. I said to him, "My little friend, it is not you who make these calculations." He looked me full in the face without answering. I repeated, "I know it is not you." And leaning towards him, and lowering my voice, I added, "I talk with the dead." He looked at me, and answered with a satisfied air, "Do you talk with the dead? You! Very well; yes, sir; it is not I, it is my mother, who is dead, who does all this for me, that I may get my bread." I asked him if he had told this to other people. He answered, "No," and said that no one had asked him; and, turning round, he cried, "Tenez! There is my mother; there she is!" "Ask her," I said, "if it pleases her to see you with us." But the spirit was gone. This poor child told me about his family, and much about his mother, whom his father beat, &c., &c.

W. R. T.

THE SPIRITUAL OUTLOOK.

XV.

At Liverpool, some years ago, a violent mob smashed the cabinet of the Brothers Davenport into small bits. Now the Spiritualists of Liverpool fill a large hall every Sunday, and are about to build a larger one of their own, to be opened in due time with appropriate ceremonies.

Dr. Nichols' discourse on "Spiritualism—what it is," drew a good, though not a very large audience on Sunday morning, but every seat was filled in the evening to hear "What it does." The speaker held that proof of existence after death gives reasonable hope of immortality, and that when men know that they will live forever, they will live better. A life that may be ended any day by some trifling accident is one thing—a life that has eternal progress and endless happiness in its future is quite another. Spiritualism, uniting all men by the knowledge of a common destiny, must lead them to work together for the good of all. It is, in fact, the needed basis of a true society.

Why should a man trouble himself about the conditions of an existence which, as Materialism teaches, may end at any moment? Why not be friendly with those with whom we must live to all eternity? Only, if nine-tenths of the human race are to be eternally damned, why concern ourselves with improving the conditions of this momentary prelude to the horrors of the hereafter? Why should a Calvinist sit on the Royal Commission which takes evidence and talks about "Outcast London"?

Spiritualism gives the true basis to a brotherhood of humanity. The whole human race can unite when its common and glorious destiny is a demonstrated fact. The inequalities of human conditions, and even of development in this brief earth-life, disappear. Whatever good we do goes on forever.

Spiritualism gives to every one who opens his eyes to its facts a destiny, a career, and a dignity so far beyond our little political and social distinctions as to force upon us the sense of equality and the sentiment of fraternity. The aboriginal Australian did not mind being hanged because he felt sure that he should "jump up white man with plenty of sixpence."

With a little more experience—with that realisation of our mental and moral condition which time must bring to us—we Spiritualists shall be in a condition to infinitely improve the conditions of humanity. We need more science, perhaps; but our greatest need is the basis of all true action—the knowledge of our destiny.

"Know Thyself" is the motto for all reformers. To really know ourselves, our minds, our capabilities, we must know our destinies. All hope for human progress in this world rests upon the knowledge that our life is endless. Only with that knowledge can we truly know ourselves.

It is droll to see how Mr. Labouchere gets out of his challenge by first demanding a jury of scientists utterly committed to Materialism, and then a jury of conjurers, most of them being equally committed as "exposers." When a man is to be tried for murder they summon a dozen of the neighbouring shopkeepers, who, having no interest in the case, are supposed to be able to give a true verdict. But when, some years ago, women were hanged for shop-lifting, a jury of shopkeepers from Ludgate Hill was perilous.

Matter through matter. The facts are too numerous, and the observers too intelligent, to leave any doubt. Professor Zollner photographed the knots upon his endless cord, and the wooden ring he had turned, which, in the presence of the medium Slade, was placed upon the table pillar, contrary to "the well-known laws of nature." One of the most common of miracles in Mr. Eglinton's sésances has been the placing of a common chair upon the arm of a person who was firmly holding the medium's hand. If you doubt the soundness of the chair, examine it. If you doubt the continuous contact of the two hands, tie the wrists together with silk or cotton thread and hard knots. No one who fairly tries this experiment can fail to become convinced that "matter passes through matter."

There is no doubt that solid iron rings are placed upon, and taken from, Mr. Husk's arm, when his hand is held by others.

I, who write these words, have had a chair "threaded" upon my arm while holding Mr. Eglinton's hand—I have tied the wrists together with fine cotton thread. I have seen solid matter—visibly and palpably solid—form and dissolve. I have writing in ink, done between two slates firmly pressed together. I have writing in ink, done between the leaves of a large book as it lay upon a table in full light, with a heavy weight upon the cover.

And physical facts like these "are not worthy of the attention" of our men of science—our Huxleys, Tyndalls, Carpenters, Lankestons, Avellings, Proctors, &c. All the more honour to Wallace, Crookes, Zollner, and others, who have, like true philosophers, investigated facts even when utterly contrary to, and subversive of, "the well-known laws of nature."

A philosopher shutting his eyes to a visible, physical fact! "A trivial fact?" Well, Crookes' radiometer demonstrates the trivial fact of the force of light. A bit of paper dashing at a rubbed stick of sealing-wax is a trivial fact that shows the action of electricity. The trivial fact of a series of raps upon a table, or a bit of pencil writing between two slates, locked, wrapped, or tied together, may demonstrate spirit life and spirit power.

And this, our zealous Evangelical newspapers tell us, is the work, or amusement, of Satan—the fellow who persuaded Eve to eat the apple, which "brought death into the world and all our woe." Just so. Of course Satan is quite equal to it—but where is the motive? With all his machinery for filling the world with vice, crime, and misery—with the seven deadly sins in active operation, why bother himself with rapping on tables, and writing on slates, and making men believe that they will live after death? Our unbelieving and quite too credulous Evangelicals must try again. Satan has other work to do.

Two reporters of the *Chicago Evening Journal* have had a sésance with Henry Slade, of which they give a full report, an abstract of which I find in the *Banner of Light*. He held two slates, with a bit of pencil between them, in full light, to the ear of one reporter, and both heard the writing, even to the crossing of t's and the dotting of i's. Questions secretly written were answered. An accordion held by the valve end where no visible person could touch the keys, played several tunes, and the conclusion of the report is that: "They left with the unalterable conviction that, whatever interpretation or estimate was to be placed on Spiritualism, the manifestations which they witnessed were real and true, without the slightest admixture of fraud or chicanery."

Good for Chicago—but what is to hinder two reporters from the *Times* or *Daily Telegraph*, *Standard*, *Daily News*, *Pall Mall Gazette*, &c., making a similar visit to Mr. Eglinton? The *Pall Mall Gazette* has done some things truly heroic. It has even found some name for a rival journal besides the contemptible one of "contemporary." Why not distinguish itself by reporting one spiritual phenomenon?

TELEPATHY.—Some years ago a woodman and his wife lived near here, between whom there was such singular sympathy that they seemed to understand each other without speech even when not in presence of each other. In the winter of 1881, while the husband was out from home felling timber, the wife ran to a neighbour's for help, saying that she felt that her husband was dying; she did not know precisely where he was, but she instinctively went to the spot where they found him dead, from a wound by his axe, which had divided an artery. The wife became insane. If any one wishes to know all the details of this remarkable instance, I shall be happy to furnish them.—G. Russell, M.D., Calumet, Mich.—*Religio-Philosophical Journal*.

At a meeting of *L'Union Spirite Française*, M. Delanne, editor of *Le Spiritisme*, quoted many proved instances of *apport*, the bringing of solid objects into closed rooms. In considering the phenomena, he divided them into two kinds. (1) Those where there was fluidic (spiritual) creation; and (2) those where there was only material *apport*, in which the penetrability of matter was manifested. He recalled experiments by Puysségur, and quoted those by modern magnetists, showing that objects have a fluidic double, or that they exist spiritually and materially. It is known that a body may take all forms—solid, liquid, gaseous, and radiant. He argued that a spirit might by will-power bring the matter of an object into the radiant state, and then re-solidify it upon its still existing fluidic double.—*Le Spiritisme*.

ON THE HIGHER ASPECTS OF THEOSOPHICAL STUDIES.—(Review.)

Perhaps no more competent exponent of the characteristic conceptions of Indian philosophy has appeared in this country than the accomplished young Brahmin gentleman at present the guest of the London Lodge of the Theosophical Society. The paper before us deals with the moral problem of human life, its supreme aim, and the means of attainment. The first is defined to be Happiness; the second, Knowledge. Goodness has only relation to happiness; morality has no absolute worth. We state these propositions baldly, as if they contained nothing more or higher than Western nineteenth century utilitarianism, without the light thrown on them by a metaphysical psychology. To this latter refers the prime condition of attainment—Knowledge. But knowledge of what? The answer is, Of the changes of our conscious states, and of the relatively permanent underlying them. All existence is change; none of its states are everlasting. Now the great mistake we make is in thinking of our limited, personal self as an *entity*, essentially and radically distinct from all other such self, whereas it is in truth only a *state* of consciousness, and the ultimate basis of consciousness is universal. It does not follow from this that *individuality* is coincident with that particular state of external consciousness which is all we know of it at present, and which in this paper is called the personality. On the contrary, the personality is only a state of the individual self. This individuality we may provisionally call the human entity, remembering, however, that it is itself only a larger and deeper state of universal consciousness. We have, therefore, to apply this conception to the problem of happiness, and its ethical significance.

My ideal of happiness must relate to the most enduring state of consciousness which I can identify with myself. If "I" wish to be happy, the first thing, evidently, to ascertain is what "I" am, as far down as I can reach into my nature, that I may not identify myself with any very transient state or even mood. The self-indulgence which defeats its end even in this life arises from an extreme feebleness of imagination in the presence of desire, allowing the mood of the hour to stand for the self. Common experience corrects this mistake, which is more or less successfully opposed by the prudential or moral training received by most of us, without any disposition to extend the teaching. Nor can the teaching be extended without a power of self-identification with a state of consciousness lying deeper and comprising more than that partial state whose exclusive interests oppose it to other states, or personalities, on the same plane of consciousness. But this ideal, the true self we are in search of, and which may prescribe quite other conditions of happiness than those recognised by the personality as such, is not to be found at the end of any temporal series; it is either nothing, or it is, is now, the (relatively) real underlying the apparent. "In order to be truly happy the personality has to realise its own perpetual changefulness, and the result of such realisation will be the surrender of the desire for the permanence of any particular state of its existence, a desire springing simply from ignorance of its own nature. When this ignorance is dispelled, and the personality conforms itself to its nature to change, the character of the Ego is so completely altered as to render the personality, to all intents and purposes, extinct; to mark the difference of state, the entity is then called an individuality. It is not within the scope of this paper to discuss the nature of the existence of the individuality during the time when the personality lasts, or, strictly speaking, engages attention." By this last pregnant phrase, Mr. Mohini indicates the analogy to be pursued. Just as its momentary states of consciousness are to the personality itself, so is the latter to the individual Subject behind. Attention is engaged, as to particular acts, by interest or desire; and this may rise to a degree to make us oblivious for the time being of more important or lasting concerns. Now our whole personal life is, on a larger scale, just such an engagement or fixation of attention attaching an exaggerated value to its objects. So likewise, the power of disengaging the attention is in both cases the same in kind. The reflection which belongs to the personality comes to our aid to suppress the intensity with which a particular object attracts us. And our deeper subjective self evidences its existence by its power to represent in personal consciousness the mutability of all the states of the latter, and the consequent intrinsic worthlessness of its objects. If, as is only

* Read at an open meeting of the London Lodge of the Theosophical Society held on December 10th, 1884, by Mohini M. Chatterji. (Transactions No. 3.)

too likely, former attempts to elucidate the distinction between the personality and the individuality of man have resulted in little more than hazy impressions of a metaphysical puzzle, better success may be hoped from a method by which the one state is represented as merging and losing itself in the other, by the natural operation of consciousness in the course of its ethical self-realisation.

"Change alone is permanent. Forgetful of this, our personalities build up schemes of happiness in which the desire for the permanence of some particular state occupies a prominent position. . . . Examining the true nature of our consciousness, we find that the great cause of pain and suffering is the personality itself, or, in other words, the great interest we feel in ourself under the conviction of their separateness and opposition to other self. . . . As the work of ethical evolution proceeds, the personality which produces the consciousness of opposition of self and self, slackens its bonds and expands until it loses itself. The presence of opposition produces pain, which disappears in proportion as its true cause, the feeling of separateness, disappears; happiness grows with the growth of more permanent interests, and reaches its consummation when the 'dewdrop slips into the shining sea,' and the personality destroying its limitations merges in the all and loses its name. The peaks of perfection that the glorified individuality then begins to scale are far beyond the ken of mortal eyes. It never, indeed, loses 'the glory of going on and still to be.'"

Evolution and self-knowledge are thus essentially the same. We have not to become, but to know that we are. This leads us to the observation of another characteristic feature of Eastern thought in regard to spiritual attainment or evolution. This is the subordination of morality to knowledge. For the knowledge here meant—the knowledge of our own being—is not to be regarded as an intellectual possession which can be grasped by a metaphysical formula. It is an act of realisation by consciousness, involving in itself all the higher ethical results. Morality, on the other hand, belongs to some given stage of consciousness, as, perhaps, the highest, or as tending to become the highest, expression of that stage. Those higher moral ideals which do not require the sanction of a law, but appeal to a new or regenerate condition of the will, are not conceptions of an advanced standard of rectitude so much as presentiments of a larger consciousness, to the nascent development of which these ideals testify. Thus, for a morality controlling the lower nature, we have a higher nature becoming self-conscious. This certainly is not in itself a novel contribution of Eastern to Western thought. It is the Christian doctrine of Regeneration, referred to by St. Paul's distinction between the schoolmaster and Christ; as, again, it is the ideal which modern ethical speculation offers to the race, as a consequence of the hereditary transmission and progressive spontaneity of non-egoistic motives. But in Christianity the doctrine has remained a mystery, or a theological dogma, for all but the few who apprehend it really, if not explicitly, in the Eastern sense. The social ideal, on the other hand, has no metaphysical significance, since it recognises evolution only on one plane, being limited to a sort of moral two-dimensional world. The striking achievement of thought in the East is that its religion and its philosophy are one and the same system. And that is so because it does not regard the temporary limitation of consciousness—called in this paper the personality—as fully representing the subjective being, and as having, therefore, to be supplemented and converted by a power not essentially the self, however centrally that power may be conceived as operating. The supreme condition which every real religion demands, the denial of the personal self, is here to be taken quite literally; not as the "sacrifice" of something which exists, but as the discovery that what seems to be is not. To see limitation as being, as the essential self, is the illusion of personality. The principle of deliverance is, therefore, knowledge. Even speculative knowledge that our personality, i.e., the interest of consciousness in its objective relations, is a transient phase, will carry us a long way, if only we keep it always before us, winning by its means a continual equanimity and indifference to the action of external causes. For every application by will of abstract truth makes it an organic basis of life, realising or substantiating it in us, and is the progressive affirmation or recognition of the larger consciousness, whose true self-knowledge, transcending and dispelling the personality, is thus attained. The highest effectuation of Will is the subjugation of Desire, and Will is guided to this achievement by the knowledge that Desire does

not belong to its true consciousness. It may seem, indeed, that such a negative knowledge cannot supply the content or state of the spiritual consciousness it affirms by contrast. But this is to overlook the positive side which necessarily belongs to the denial of personality. I cannot deny that my interests are other than yours without practically affirming all that we understand by fraternity and love. A consciousness without exclusive interests has total interests. It lives in the whole, and is the life of the whole, though it may be individualised by organic relations to an objective world, and by special functions. As long as the personality remains, individuality is for it metaphysical, while its own experience is physical. But there is only a shifting threshold between the two, for the metaphysical becomes the physical as soon as it is brought within the region of experience. "There dominates throughout the whole range of existence the eternal struggle of converting metaphysics into physics, and ethics is the power that fights. Any scheme of life that neglects one and enthrones the other of these will always defeat its own ends. Physics without metaphysics is empiricism; metaphysics without physics is dogmatism; and ethics by itself is superstition. The harmonious combination of these three elements forms what is called Theosophy, Wisdom-Religion, or Esoteric Science. The study of this great science is a proper development of all the different faculties, the synthetic unity of which is the man. Physics requires the cultivation of the intellect, metaphysics can be comprehended only by the development of the intuitive, or purely rational, faculties, while the emotional nature is expanded by ethics. The feeling of reverential awe for what we call spiritual is produced by the combination of the metaphysical and ethical faculties. Metaphysics recognises the true nature of consciousness, which ethics, acting through the emotions, forces us to realise. This impelling conviction produces the feeling of awe for the subjective side of nature, and makes it sacred." "The practicability of converting metaphysical concepts into physical facts by the help of ethics, must not be lost sight of." And this is "a task already accomplished by some individuals." Why not? If the philosophy of spiritual evolution be true, it is just what we should expect.

This view of the potential reduction of the metaphysical (transcendental) to what the writer here calls "Physics" (facts subject to scientific apprehension), is in agreement with much independent contemporary speculation. For the ontology of "things in themselves," behind the objective aspect of experience, is substituted the conception of an unreclaimed territory of experience. This is the balanced idealism which allows neither priority nor separate existence to either the subjective or the objective aspect. All existence is consciousness ("the universe," says Mr. Mohini, "is a grand consciousness"); and what for us is the transcendental, unknown and unseen, is only a field of experience in which the subjective conditions are different from ours. One of our own most distinguished metaphysicians, Mr. Shadworth Hodgson, in his "Philosophy of Reflection," and Dr. du Prel, in his "Philosophie der Mystik," have arrived at very similar results.

Another characteristic of Eastern thought, to which also the generalisations of Western philosophy are independently tending, is its fidelity to the analogies of nature. That is very observable in the view of death as the termination of an objective phase of human existence, and its retreat into a subjective one. Alternation of opposites is one of the most universal facts of nature. Action and re-action, activity and rest, expiration and inspiration, whether we take our examples from mechanics or from organic phenomena, we find the same law measuring time by opposite states. Nothing but our inability to grasp existence and its changes on a large scale has prevented the otherwise obvious application to the case of man. For by another law, of which philosophy and science may perhaps make greater use hereafter, with everything that which happens on the small scale represents and repeats the larger area or cycle of its existence. It is, indeed, very possible to misinterpret this law, as is, perhaps, especially the case in seeking the true correspondence of waking and sleeping with life and death. According to the apparent analogy, for instance, the subjective state to which it is said death introduces us, and which answers to the diurnal sleep, should have a duration of only one-third of the objective life, instead of being enormously in excess of it. The solution, we suspect, is to be found in the different measures of time. This might happen in either of two ways, supposing what we learn of the hundreds, or even thousands of "years" of the Devachanic consciousness to be, in some sense, true.

SPIRITUALISM IN THE PROVINCES.

The measure of time may be taken from either the subjective or the objective state, and the two measures may not at all coincide. And that would be quite in accordance with dream experience. But our present object is only to point out the presumption from general analogy in favour of the statement that survival after death does not mean a mere continuity of the personal life under new objective conditions, but in the withdrawal into an interior state of consciousness. The consciousness of personal identity would then depend upon how far the interior consciousness had already been associated with the personal life; for without association of ideas there is no recollection. The intermediate state, or "Kama-loca," answers to the period during which the still harassed, or interested, mind is kept awake, or half awake, by dwelling on the occupations, excitements, or hopes of the past day, a period which in the one case as in the other, will be extremely variable. It appears to be now quite conceded that communication with the half-awake personalities in Kama-loca through mediums is possible and a fact. But the analogy enables us easily to appreciate the objection urged against these practices. When we have parted with the organism by which we energised in collateral reciprocity with others on the same plane, continuance on that plane can only be a morbid endeavour of consciousness to maintain its objective phase. The true individuality would return into itself, into its larger life. This disengagement may be seriously retarded by importunity. The would-be sleeper after his toil may be kept feverishly and uselessly awake by care or anxiety, but who would be so barbarous as to molest his repose by insisting on conversation with him? Even his willingness, if he be willing, is not, in his interests, to be encouraged.

But though little good is to be got, and much evil is to be apprehended, from these communications with Kama-loca, we learn that the rest of Devachan is a period of spiritual effluence. It is a proposition strongly insisted upon that all true spiritual communication must be subjective. That means from consciousness on a higher plane *en rapport* with our own similar intuitive consciousness, whereas Kama-loca being only an obscure continuation of the earth-life, communication thence can only be of an external character. Mr. Mohini thinks it is a fact "that men dying at a ripe old age with the satisfaction of having accomplished all life's labours, very rarely manifest through mediums." But "those alone who, during a long course of unselfish life, have shed every atom of material craving, are able to overleap Kama-loca altogether, while, in the case of the generality, its duration varies from some hours to a great many years." But all such statements about duration should, we think, be taken with the understanding that time has no absolute measure, and that therefore estimates taken from our measure give us little real information.

This review must close with a citation concerning Devachan, for we have left no space for a criticism, which would necessarily be of a metaphysical character, of the further statement that entities in that state are not self-conscious.

"While the spiritual life of an individual is unfolding itself in Devachan, sympathetic souls on earth feel the vivifying and spiritualising influence of that unfoldment, and translate it into their physical lives according to their respective spiritual development. Whenever an individual on earth is enabled, by his highly spiritual life, to live upon the plane of soul, he can consciously receive the influx of spiritual energy thus showered upon the earth, and trace it to its source. True spiritual communication must be of a subjective character. The pure spiritual being, even while on earth, vibrates in unison with some glorified predecessors, a good man in life and goodness in death. It will thus be seen that good men, freed from the limitations of the flesh, become inspiring influences in their turn, and so remain for a period immeasurably greater than the span of their lives on earth, before making another descent into objective life."

C. C. M.

Le Spiritisme gives a list of eighteen circles (*groupes*) now being held in Paris, with their addresses and times of meeting.

The *Figaro* of Paris has an article upon the dramatist, Victorien Sardou, which says that through his hand, as a medium, wonderful drawings, filled with fine detail, have been executed; while it is well-known that he cannot, in his ordinary state, make the simplest sketch. Further proof that the public mind is turning more in the direction of Spiritualism is furnished by the fact that *Figaro* is also printing a serial tale, "Histoire à faire peur," based upon spiritual facts and presentiments.—*Le Spiritisme*.

GLASGOW.—Last Sunday, while the usual services were being conducted in the Spiritualists' meeting-place, Miss Rosamond Dale Owen lectured to the Secularists in their Hall, Ingram-street. Miss Owen spoke twice, forenoon and evening, her subjects being respectively, "A Chat about Robert Owen," and "Work." Her morning audience was somewhat scanty and scattered, but the lecture was delivered with an easy grace, and contained many interesting points. The audience in the evening was large, and the address was in many respects much more telling in its deliverance and effect. Miss Owen is not only an ardent, but also a true and consistent, Spiritualist. She fully realises the vital importance of the conviction which possesses her, and courageously seizes every opportunity that presents itself for making obvious to others the realities and significance of Spiritualism. It may, therefore, be inferred that, on the occasion in question, she was not reticent respecting the theme which lies nearest her heart. Dealing with the subject of "work" in relation to the spiritual in man, Miss Owen had probably the advantage of her audience in possessing a clear knowledge of certain spiritual laws and forces which, although constantly operative in the various spheres of human life and its relationship, are yet undreamt of in the philosophy of the average Secularist. In expounding such laws, therefore, by means of simple and obvious illustrations, clearly presented, Miss Owen was able to utter the essence of Spiritualism from the Secular platform. Doubtless many were affected only by the "strange doctrines"; others, let us hope, gathered a few seed-grains of truth that possibly may quicken by-and-by and grow into new forms of thought in their minds. However this may be, the spectacle of a fragile woman addressing an audience of hard-headed thinkers, accustomed mostly to the utterances of religious iconoclasts, addressing them, too, in a way which at times was totally opposed to the bent of their minds, and throughout maintaining a manner serenely composed, a style of utterance simple, fluent, and unconsciously graceful, was of itself something to ponder over. In the Hall, 2, Carlton-place, Mr. Wallis occupied the platform in the evening, and his guides replied to written questions submitted by the audience. The attendance was large, and the questions were numerous and varied. The replies by the guides were remarkable for their eloquence and fulness. Mr. Wallis was evidently in his best form, and gave forth his inspirations with ease, freshness, and freedom. Miss Owen will speak next Sunday, her subject being, "Where Spiritualism has led me"; also on the Monday following, at 8 p.m., on "Experimental Proof of a Hereafter."—*ST. MUNG.*

NEWCASTLE.—On January 20th the members of this Society held their annual meeting, when the usual report of the Society's work was read and adopted, and the election of an executive made for the ensuing year. The new rule, prohibiting an officer from holding the same office more than two years in succession came in force for the first time, and caused a change in the presidency, the vice-presidents, and one of the secretaries, the new president being Mr. Thomas Thomson, and the vice-presidents Messrs. Kersey and Kay; Mr. C. E. Gillespie, of 25, Jefferson-street, retained the office of corresponding secretary; the only other change being two fresh faces amongst the committee. The treasurer's report showed a balance, in favour of the treasurer, of £15 7s. 6d.; this was considered favourable, considering the work done and the extra expenditure which had been necessarily involved. On the 26th and 27th the ladies of the Society held a sale of work to raise funds to help the N.S.E.S. to promote the cause more efficiently. The result was most satisfactory, about £29 being cleared. The hall was nicely decorated, the stalls well filled and patronised, and everything disposed of, excepting a pair of pictures, the time being agreeably diversified with some vocal and instrumental music by the kindness of a few friends.—*LINDISFARNE.*

A "LITTLE ONE" writing in reference to Dr. Ray Lankester's attack on Mr. Eglinton, says: "My son and self had a séance with Mr. Eglinton a fortnight ago, and although I did not succeed in my object, which was to be put into communication, if possible, with one particular spirit, and, moreover, was dissatisfied with the explanation of difficulties given by the 'Guide,' Ernest, yet I am as firmly convinced as I can be of anything, that the long message (written in an incredibly short space of time) which I received was produced by an intelligence other than that of the medium. Mr. Eglinton no more wrote it than that sage Professor Lankester himself. What we want in investigating these strange phenomena is a trifle less cleverness and a disposition to believe that after all there may be one or two members of the human race, not, of course, as wise as ourselves, but as honest."

originally described by Mr. Theobald, in "LIGHT" of April 19th and May 3rd, was due, not to the actual method of production of the writing—for the conditions were not such as to exclude possible fraud—but to the antecedent improbability that any person capable of such fraud should have any knowledge of the works of old and little-known Persian poets, and should be able to give accurate translations from their works, and an accurate account of the life of one of them. The whole interest of the matter lies, and must have been understood by all readers of "LIGHT" to lie, in this admitted improbability. When, therefore, Mr. Theobald discovered—what he did discover in the interval between the original publication of these writings and their republication in "LIGHT" of June 14th—that the whole of the information given was derived from such a readily accessible source as "Chambers' Repository," it was clearly incumbent on him to explain this in the most unmistakable terms to his readers. What he does say in the note referred to I will here quote.

"Since writing the above, I have had my attention called to an old tract, called 'Persian Poetry,' published by Chambers many years ago, in which every particular relating to Wamik is confirmed. . . . Wamik here unfolds the mystic doctrines of Zerdusht, and has several stanzas on the world of fire, in the midst of which come the two which he wrote direct in our midst; but in the tract the last line but two differs, and reads thus: 'Thy living word through Vesta's fire domain,' and in a note we are told that the word in italics is introduced by the translator. The spirit of Wamik, in writing it now, uses Zend Avesta, and otherwise corrects the translator. The slight variations, as a test of spirit identity, are important and interesting. . . . In the same tract are also very interesting references to Saadi, and some of the poems written by the spirit of Saadi, as quoted above, are given with similar variations, which preclude the idea of their being copies, if such were admitted possible."

This parsimonious commentary can hardly be considered a satisfactory account of the matter. The "old tract" referred to is included in Part VI. of that at one time popular and widely-circulated series known as "Chambers' Repository of Instructive and Amusing Tracts." It is, therefore, as stated above, a readily accessible source of information. From this source are derived *all* (not "some," as stated by Mr. Theobald) the translations of Persian poetry quoted in Mr. Theobald's articles; and *all* the biographical details given. The poetry is quoted *verbatim et literatim*, except for a few trifling alterations, which invariably violate the rhythm, and very generally the sense and the grammar. For instance, in the passage beginning "At home the point of junction is the hearth" ("LIGHT" of June 14th, pp. 248, 249), in the tract the last line but two reads "Thy living word through Vesta's fire-domain," but Mr. Theobald's version has it, "Thy Zend Avesta, thy living fire domain." This line which, of course, does not scan, and the sense of which is doubtful—is an incongruous mosaic of the original line and of two footnotes given in the tract. The first note is appended to "thy Living Word," explaining that it alludes to the "Zend Avesta"; the second note—referred to by Mr. Theobald—states that the word "Vesta" was introduced by the translator. The "spirit of Wamik," Mr. Theobald tells us, signs this production, and adds the interesting information, "Wamik was burnt to death at Abyssinia: he lived in this life before 636" ("LIGHT," p. 249). The spirit's zeal for biographical accuracy has here outstripped his discretion. If either the spirit or Mr. Theobald had read the tract in "Chambers' Repository" with sufficient care they would have discovered that "Wamik" never lived at all; he is an allegorical and wholly imaginary personage, the hero, *not* the author, of the poem quoted; and that the date 636, given in the tract, has no connection whatever either with "Wamik" or the unknown poet. In view of these facts Mr. Theobald must, I think, admit that the proof of "spirit identity" cannot as yet be

considered complete. It is hardly necessary to detail other variations in the poems as given by the spirits, and as printed in the "Repository"; they are all of the same clumsy type.

There is one interesting point, however, to be noted about the poem headed *Ghazal* ("LIGHT," p. 247), which appears in the "Repository" as *Ghazal* (apparently a name for a short lyrical poem). The spirit of Saadi, I regret to say, claims this poem as his own; it is in reality a combination of two poems by a later author—one of the Sufis.

Again, Mr. Theobald hardly does justice to his subject when, in the last lines of the note referred to, he says that the tract contains "very interesting references to Saadi." The reader would certainly not suppose from this casual remark that the whole account which the spirit of Saadi gives of his life on earth is borrowed almost word for word from the tract. Readers of "LIGHT" must, I imagine, have grown tolerably familiar in the last few months with the citation of parallel passages from English and Oriental literature, and I will spare them another infliction of the kind. But it should be observed that the sage whose writings formed the basis of a previous comparison had more excuse for his borrowing, and showed more discretion and accuracy in the manner of it. For our poet, in describing facts so familiar to him as the events of his own past life, is content to use the precise words of another, adding to them not at all, and omitting only certain facts somewhat discreditable to himself. I am afraid we must allow that here, too, we require some further proof before we can regard the identity of the communicating spirit as established. Mr. Theobald, however, is not, apparently, of this opinion. In "LIGHT" of April 19th, after giving Saadi's own account of himself, he writes:—

"On receiving this history I thought it possessed incidents sufficient, probably, for testing its accuracy, and sent notes of it on to my friend, 'M. A. (Oxon.)' from whom I received the following extract, which substantially confirms this spirit identity."

The extract referred to is an account of Saadi derived from another source, corresponding in detail with that given Mr. Theobald by that "spirit." It is difficult to understand upon what rules of evidence Mr. Theobald proceeds when he speaks of the correspondence as a substantial confirmation of spirit identity, even when the source of the spirit communication was still unknown. But a few weeks after publishing this, it was pointed out to him that Saadi's account of himself was undoubtedly derived from the tract above-mentioned, and that this correspondence of two independent accounts of his life was, therefore, destitute of what little evidential significance it might have been supposed to possess. What are we to think of his competency as a witness, and of the value of his recorded evidence, when we find that in republishing the account *twice* ("LIGHT," June 14th, and "Spiritualism at Home") he does not mention these circumstances at all, and alludes to the tract in question merely as containing "very interesting references to Saadi"!!!

In a subsequent letter I hope to return to the subject of these writings from another point of view.

London, February 2nd, 1885.

ORGANISATION.—Believers in Spiritualism are more numerous than any sect in Christendom, excepting the Roman Catholics; yet the most insignificant among them can bring a strong influence to bear upon society, because they, one and all, recognise the value of organisation. Misrepresentations of us, of our principles, and of our people are continually admonishing us to organise. Will any apostle of disorganisation enlighten us as to the superiority of leaving everything among us at loose-ends? If Spiritualism is not respected the fault lies at our own doors. It should appeal to all, for it has in it all the elements for engaging our best affections and for exercising our best intellects. Organise Spiritualism on a natural, broad, rational basis, and it will command the respect of the world. —Dr. S. B. Brittan (1878).

"MATTER THROUGH MATTER."

My fourth séance with Husk was again, by the kindness of Mr. Stuart-Menteath, held at his house on the 5th inst.

We had ring No. 1, which we found too small to be forced over Husk's hand, again placed on his wrist; but as this operation was not under test conditions, I cannot assert that it was placed there *after* Captain James had hold of the medium's hand.

My object in now addressing you is to draw attention to the present condition of the case.

Husk has my ring, No. 2, still on his wrist, namely, nine days after it was first placed there; he telling us that "Irresistible" declares he will not remove it for some time, as he wishes his medium to exhibit it as an evidence of matter through matter; and to favour this object I now give Mr. Husk's address: 60, Maxted-road, Peckham Rye.

As to the possibility of this ring, which is manifestly much too small to be forced over Husk's hand, having been cut open and then welded on Husk's wrist, I to-day took the opinion of two friends who are civil engineers, one of whose specialities is connected with details in iron, in reference to the construction of locomotive engines. Their opinion was:—

1. In order to weld such a ring, a white heat, approaching the melting point, would be required, and this would almost exclude the attempt to weld it on a human wrist.

2. This necessary degree of heat could not be retained by so slender a ring for more than about one-third of a minute, a period much too brief in which to re-bend the ring into its circular shape round the wrist and to complete the welding.

3. Such an operation, if possible, could be effected by means of a pair of pincers made for the occasion, of a special curve, calibre, and shape, and would require a great leverage power; but such power could only be used through an instrument too large and clumsy to grasp a fine ring within a quarter inch of the wrist.

4. The operation, if effected, would leave the line of welding visible, and thus reveal the operation, although the ring need not be reduced in circumference by the welding, as I have formerly stated, as the ends could be drawn out.

I think we may, therefore, exclude the idea of Husk having had ring No. 2 welded on his wrist. At the same time, it is easier to believe in such a welding than in the passage of matter through matter.

I trust I do not weary your readers with these repeated tests and details, and they will at least show that I am determined not to accept so astounding a proposition as the passage of matter through matter on trust.

Criticisms on this matter are very important as they lead to renewed and more careful experiments. But those who criticise this subject should have certain mechanical aptitudes, and first of all should most carefully examine the experimenter and the materials operated on, before verbally and publicly criticising the operations themselves.

7th February.

GEORGE WYLD, M.D.

MR. PLUMB, a leading citizen of Sreator, Illinois, writes to us:—"Dr. Slade has been here for a week; about fifty inquirers had séances, and were much impressed by the facts witnessed through his mediumship. His visit has given the cause a great impetus here."—*Religio-Philosophical Journal*.

LET those who believe in a resurrection of the material body consider attentively this passage of St. Paul, "But this I say, brethren, that flesh and blood cannot inherit the Kingdom of Heaven; neither doth corruption inherit incorruption." Is not this contrary to the interpretation that the material body will rise again? What we bury is not a human being; it is only its outer used-up framework, which becomes decomposed into its elements, to go to the building up of other material organisms. The doctrine of Jesus is that the soul is the man, that death is the parting of it from its temporary earthly apparatus. The resurrection is only of spiritual significance.—*Dr. Wilder*.

PROFESSOR ELLIOTT COUES' EXPLANATION OF TELEPATHY.

(From *The Nation*.)

I beg to offer some hypotheses in explanation of telepathy:

(a.) Suppose that the fact of telepathy has been established substantially according to the results reached by the London Society for Psychical Research, viz.: that one person can know what another person is thinking of without any known physical means of communication;

(b.) Suppose that consciousness and memory, will, understanding, &c., do not depend upon matter for their existence, but only for their manifestation; i.e., are spiritually self-existent, but require a physical basis whence to effect any knowable result, i.e., to become efficient causes or "forces";

(c.) Suppose there is an ubiquitous, imponderable, frictionless, tonic (i.e., not atomic) or any other state of matter, ordinarily inappreciable to the physical senses, having modes of motion peculiar to itself and appropriate to the support and primary manifestation of consciousness; and that we agree to call this kind of matter "akasa," or "od," or "biogen," or anything else;

(d.) Suppose akasa susceptible of being set in sundry modes of motion by the consciousness, will, &c., of some person, and that such modes of motion are respectively the expression of such and such thoughts, in the form of thought-waves;

(e.) Suppose biogen capable of continuing for some time a particular mode of motion impressed upon it by the will, and of propagating this motion to some distance from the point of its origination, just as light-waves, &c., are propagated—both the matter and its motion being ordinarily imperceptible to the physical senses;

(f.) Suppose a person at some distance to be affected by the impacts of these waves in a way that causes in him waves identical in all respects with those proceeding from the originator of the motion;

Obviously, then, the consciousness of the two individuals would coincide; i.e., one would have come to think the same thing the other thought; i.e., one would have "read the mind" of the other; and the operation of the one mind upon the other would not have been cognised by the physical senses of anybody; i.e., it would have been the action of one mind upon another at a distance, without any known physical means of communication; i.e., it would constitute telepathy—just what the London Society for Psychic Research would appear to have established.

Assuming the truth of this hypothesis, it accounts for the facts, is not incompatible with any of them, and is, therefore, an available working hypothesis to explain telepathy.

The biogen-theory derives some confirmation from the fact (not generally known or accepted, and contrary to some of what are called "laws of matter"), that some persons, in certain states of mind, can see the biogen-waves proceed in a ray or pencil from the agent and impinge upon the object.

It derives additional confirmation from the fact, that biogen, in some of its states and modes of motions, may be smelt, heard, seen, and handled by any one; i.e., comes under the ordinary observation of the physical senses.

It may relieve the minds of some to be assured that no *Deus ex machina* need be invoked to lay some of the "ghosts" that haunt the séances of the Spiritualists. I have nothing to say here of those alleged ghosts supposed to be apparitions of dead persons. But I will give a new name to what are called "veridical phantoms." I will call them *telepathic automata*. With this hint, and the reminder that the substance which composes the visible and tangible bodies of telepathic automata is that which I have elsewhere described and named biogen,—I remain very truly yours,

ELLIOTT COUES,

1726 N. St. Washington St., Dec. 28th, 1884.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

The Society for Psychical Research and Mr. Eglinton.
To the Editor of "LIGHT."

SIR,—To make a reply which shall be no answer, and to divert attention from the main question by importing a slight flavour of personality into a discussion—these are controversial devices with which the world has long been familiar, and of which the letter of "C.C.M." affords yet another example. Any little amusement which may be derived from them has been, I am sure, abundantly earned by such of the readers of "LIGHT" as have ever made an honest attempt to study the metaphysics so often set before them by the same writer.

"What does Mr. Eubule-Evans want?" asks "C.C.M." Well, incredible as it may appear, Mr. Eubule-Evans actually wants a plain answer to a plain question. But he no longer expects to get it. For what would become of the occult under these circumstances? How could such a tender creeper flourish in the bracing atmosphere of categorical clearness?

My question was and is: "Why does not the Society for Psychical Research investigate the most prominent psychical phenomenon of the day? Has the Society a reason for not offering to do so, or does Mr. Eglinton decline to be investigated by the Society?" These are questions which obviously admit of categorical answers. If they do not receive them, even that congeries of noodles, "the general public," which, according to "C.C.M.," "will not study existing evidence," will yet be able, without over-pressure on its faculties, to draw a right conclusion here.

Of course no one with any knowledge of human nature expects strict logic from an avowed partisan; but it is, perhaps, a little less *ad rem* than usual for "C.C.M." to inform us that, in his opinion, the proper work of the Society for Psychical Research is "less the verification of bare facts than the interpretation and co-ordination of them." The question here is, not "C.C.M.'s" opinion as to what the Society ought to do, but what the Society itself professes as its aim and object, and as yet, it has happily shown no tendency to devote itself to the co-ordination of "facts" which it has taken no pains to verify. No doubt, were it to do so, some magnificent generalisations would be the result. Sitting in Lama-like seclusion in Dean's-yard, and abundantly fed in the darkness with occult phenomena by "C.C.M." and Mr. Morell Theobald (phenomenal Greek preferred), it would astound, if not convince, the world by the grandeur of its co-ordinating faculty. And in the end, like the Lama, it would assuredly receive the reward of a well deserved apothecosis a little hurriedly achieved.

Meanwhile, so long as my question remains unanswered, I am assured of the continued existence of at least one occult phenomenon.—Yours faithfully,
New Athenæum Club, S.W. A. EUBULE-EVANS.

[The "plain answer" required by Mr. Evans can obviously only be given by either of the parties concerned. Speaking unofficially, we believe we are within the mark in saying that neither the Society nor the medium fight shy one of the other. The former have hitherto confined their official investigation to another phase of occult phenomena. We believe, however, that individual members of the various committees have obtained very satisfactory results with Mr. Eglinton. We also believe the time is near at hand when the Society for Psychical Research, as a result of its investigations, will be compelled to make some distinct statement as regards "Spiritualism." We trust that the public will have been sufficiently educated by its researches and influence to receive their report in a different manner to that in which previous reports have been received.—Ed. of "LIGHT."]

Money Challenges.

To the Editor of "LIGHT."

SIR,—In the letter you publish from Signor Damiani on the above subject, he says: "It is really to be regretted that Mr. C. C. Massey, before condemning betting as unbecoming, did not see," &c.

To which I reply, that it is really to be regretted that Signor Damiani, before attributing to me a moral objection which I never dreamed of raising, had not taken the trouble to read my

letter with a little more accuracy. Had I "condemned betting as unbecoming," I should have been self-convicted, not only of inconsistency, because in the same paper I said I would lay 100 to 1 that a certain phenomenon was genuine, but of most contemptible hypocrisy. For not a week passes in which I do not bet upon a rubber of whist—my favourite and now almost only pastime—besides my nearly daily habit of playing the game for the regular money "points." And in past years I have been, to my cost, something of a gambler in other ways. I can imagine the laughter of some of my old and present friends if they heard I was pursing up my mouth and pronouncing betting "unbecoming." No; it was rather as an old sportsman, made wary by experience, certainly not as a moralist, that I took exception to Signor Damiani's challenge. For what did I say? That such challenges were "futile, because in the end nobody knows exactly which side has backed out, by objecting to conditions or attempting to impose them" and "imprudent, because every experienced investigator knows that the phenomena are not to be commanded on any given occasions, and because none of us know at all fully or accurately the conditions of success." I can assure Signor Damiani that could he have won £1,000 from Mr. Labouchere I should have chuckled exceedingly, without the ghost, or even the "shell," of a moral scruple. But his challenge rather resembled a practiced certain games of cards, as to which some players do, I believe, entertain a quasi-moral scruple, not considering it exactly unfair, but as not belonging to the legitimate game. It is known as "bluffing." There being a heavy stake in the pool, and no player before you, you have to declare an option of contending for it or not, under penalty of replacing the whole amount if you play unsuccessfully. You hold a bad hand which no commonly prudent player would play. But without a moment's hesitation, after looking at these bad cards (which no one else sees), you say, "I play," with a confident and decided air. Those who have to declare their option after you, may think you hold great cards, are, perhaps, intimidated and will not risk the contest, and you clear the pool.

Now I think Signor Damiani was "bluffing" on this occasion; for as regards the materialisation challenge he held bad cards, and even as regards psychography very doubtful ones. It is a dangerous game, and I congratulate him on not having had to play it out. He says, indeed, that he did not propose "to prove the reality of form manifestations by actual experiments with Mr. Eglinton." But does he mean to imply that his challenge did not refer to proof by experiments—fresh experiments—at all?

Then he says that I make the mistake of believing him to have pledged Mr. Eglinton's ministry without consulting him first; whereas he did consult Mr. Eglinton and obtained his promise to sit for the experiment of *slate-writing*. So I understood, and never said or suggested the contrary. All I said was that Mr. Eglinton was not a party to the materialisation challenge—which was to my mind by far the most objectionable of the two—and Signor Damiani does not assert that Mr. Eglinton did as a matter of fact consent to that. Really, before talking about people's "mistakes," Signor Damiani should look again to see what it is they say.

C. C. M.

To the Editor of "LIGHT."

SIR,—"Fidelex" (whoever he may be), in your last issue, used the expression "immorality" as applied to the Labouchere challenge. Nothing more absurd. For if attributed to Labouchere's challenge, that gentleman might tell him that as betting in this country goes on continuously from the Stock Exchange to the turf, the whole English nation must be very immoral. If "Fidelex" attached immorality to my challenge to Labouchere, when I proposed the money to go to a charity, the application of that epithet becomes doubly absurd. I hope "Fidelex" will in future recollect that the ugly word by him employed should never be used amongst gentlemen, Spiritualists, and, above all, by an anonymous writer.—Very truly yours,
29, Colville-road, Notting Hill, W. G. DAMIANI.
February 9th, 1885.

Miracles.

To the Editor of "LIGHT."

SIR,—Your correspondent, "Trident," appears to me only to confuse the subject.

His definition of Law as "a certain result from a certain cause under certain conditions," is not enlightening, as it applies equally to a miracle or an accident.

TRANSITION NOTES.

The *Harbinger of Light* for January is just to hand, and contains the following:—

Miss Wood.

Miss Wood, the well-known medium for materialisation, died at Adelaide on the 11th of last month. In a letter of Mr. Reimers, which appeared in the December issue, it was mentioned that she was suffering from neuralgia, indicating a debilitated state of the blood, but no idea was then entertained of anything serious, but in the early part of the month, typhoid fever set in, and the patient had to be removed to the special ward of a hospital, and isolated from her friends. The fever rapidly assumed a malignant form, and in a few days the physical body becoming untenable, was abandoned by the spirit, which we doubt not has found a more appropriate tenement on the "other side." Miss Wood attained considerable fame at Newcastle some ten years since, where, in conjunction with Miss Fairlamb, she gave materialising sances, under strict test conditions, to the satisfaction of Mr. T. P. Barkas and other experienced investigators.

Mr. Defries, of Sydney, whilst on a visit to England some twelve months since, induced Miss Wood to accompany him to Sydney to give a series of sances to a number of investigators there; these sances were very carefully conducted under the supervision of Mr. H. Gale and Mr. Buckland, and gave satisfaction to quite a number of earnest inquirers.

Mr. Reimers, of Adelaide, has been most anxious for Miss Wood to visit that city, and at length succeeded in making an arrangement for her to do so. Only a few sittings had been held, giving promise of good results, when the illness which has removed her from this field of action overtook her. Our personal acquaintance with Miss Wood was of the briefest, but friends in Sydney who knew her intimately speak highly of her sincerity and other good qualities. One of the most striking events in connection with the Sydney sances was the materialisation of the late Mr. C. Cavenagh (of the General Post Office, Sydney), who was distinctly recognised by several of his personal friends.

Mr. Charles Partridge.

(From the "Banner of Light.")

This patriarch in the field of spiritual publication—for the firm of Partridge and Brittan (S.B.) was one of the very earliest in the work of putting before the people the literature of Spiritualism in the opening days of the movement—passed to his reward on Friday, January 23rd, from his country-seat, Belleville, N. J., at the age of sixty-five years.

His transition has awakened a profound sensation among the New York Spiritualists, and we are informed that a memorial service will be held by the First Society of Spiritualists of that city, of which he was a trustee, as soon as the proper arrangements can be made.

A special meeting of the Board of Directors of the American Spiritualist Alliance was to be held on Monday evening, January 26th, to take action for a like service in memory of one who was prominent among its founders, and was its Vice-President.

The New York *Tribune*, in speaking of his transition, remarks:—

"By the death of Charles Partridge . . . the Produce Exchange loses one of its oldest members. He was the senior member of the firm of Partridge and Smith, flour merchants, No. 17, Moore-street, and was a shrewd and successful business man. He took strong ground against dealing in 'futures.' In regard to the evils of speculation he testified before the investigating committee of the Legislature, which some time ago took evidence in this city on the subject. He was a subscriber to the gratuity fund of the Produce Exchange, and his was the ninety-seventh death that has occurred among those for whom it was instituted."

Rev. C. P. McCarthy, writing us from New York on the 25th, says of Mr. Partridge:—

"He was an old-time Spiritualist, a true humanitarian and an unwearied philanthropist. He was a director as well as the chief originator of the N. Y. Orphan Asylum, and to the last devoted to its interests. I have visited that institution with him and witnessed the love and regard of its hundreds of inmates for him, and his insight and keen business penetration and knowledge of its various departments, as well as his hearty reception as he earnestly addressed the children. Bro. Partridge, before he became a Spiritualist, was an active member of Dr. E. H. Chapin's church in this city. As a Spiritualist and an earnest lover of mankind, ever willing to help in every good work for the race, he was a remarkable man, and he will be long remembered and mourned by his numerous friends and a large circle of acquaintances who esteemed and valued his philanthropic character."

According to his view, a miracle happens whenever I take up my pen from its position of rest on the table: its movement into my hand cannot "always be repeated with unfailing accuracy," as it "depends upon the volition and intention of a superior being," and upon the "arbitrary power and caprice" of my will.

Its position is one of rest, in obedience to the law of gravity, which law is superseded by the transcendent potentiality of my human volition or caprice, which is itself subservient to the "higher law" of life and being.

Your correspondent's confusion of thought is also shown in the final paragraph of his letter, in which he states that "man could walk on water if held up by angels, and would then enact a miracle;" but if supported either by men or angels he would not walk on the water at all, but simply be carried through the air, and the water might be dispensed with as an element in the performance.

Given the facts, the explanation is to seek. Mr. Roden Noel's few words on the subject put the matter in the right light. There is no room for miracle in a domain of law, and this domain is co-extensive with the universe.—Your obedient servant,

W. N.

The "Natural" and the "Supernatural."

To the Editor of "LIGHT."

SIR,—Glancing lately over some old copies of the *Times*, I found one in which was an interesting review of the Life of Dr. Johnson. In dealing with his opinions, it finds itself impelled to treat in some way the question of the supernatural in relation to them. Its attitude is singular and noteworthy. What, I should like to ask the *Times* critic, is "the line which divides the natural from the supernatural"? Of what kind are "matters that can be decided exclusively by human reason"? What test is to "decide the general question with regard to the possible reappearance of departed spirits," in the opinion of the *Times*? And let it be noted with some moderate feeling of congratulation that "the man who calls his neighbour superstitious is often objecting only to a particular kind of superstition, and that his own belief is often the greater sham of the two." Let us be joyful in a chastened sort of way. Here is the criticism *in extenso*:—

"Johnson was incredulous in matters which depended upon human testimony, or could be decided exclusively by human reason. When he passed the line which divides the natural from the supernatural he was on ground where these tests lost half their value. They would enable him to determine the reality of particular occurrences alleged to be supernatural, and in some cases to detect imposture, but not to decide the general question with regard to the possible reappearance of departed spirits—whether it had ever been permitted, or whether it was permitted now. If uncertainty, and curiosity, the offspring of uncertainty, on this momentous question, may be termed credulity, Johnson was credulous. He was as bitter an enemy of all 'shams' as Carlyle himself—sham grief, sham joy, sham government, sham poetry, sham religion. But he knew very well that the man who calls his neighbour superstitious is often objecting only to a particular kind of superstition, and that his own belief is often the greater sham of the two."

Yours, &c.,

A SPIRITUALIST.

I WOULD NOT SHRINK!

By REV. CHARLES BELL, D.D.—From "Songs in Many Keys."

I would not shrink if some dear ghost,
One of the dead's unnumbered host,
Should rise in silence of the night,
Shrined in an aureole of light,
And pale as snowdrop in the frost.
No! If the brother loved and lost
For me the silent river crossed,
For me left worlds all fair and bright,
I would not shrink!

Oh, if I gauge my heart aright,
Dear would the dead be to my sight!
A vision from the other coast
Of one on earth I cherished most
Would be a measureless delight.
I would not shrink!

All Communications to be addressed to
THE EDITOR OF "LIGHT,"
4, AVE MARIA LANE,
LONDON, E.C.

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Light:

SATURDAY, FEBRUARY 14TH, 1885.

LONDON SPIRITUALIST ALLIANCE.

FIRST ANNUAL REPORT

For the Year ended 31st December, 1884.

On the 25th October, 1883, a Special Conference of the Members of the "Central Association of Spiritualists" was called "to consider the necessity of discontinuing" that Association, "and further to consider a scheme to be submitted by Mr. Stainton Moses for carrying on effectual work under other conditions."

The Liabilities of the Association at the end of 1883 involved a deficiency of £210, without realising assets, which chiefly consisted of Furniture and a valuable Library.

The Conference resolved to make over the Library to a new Society, appointing a Committee consisting of

REV. W. STANTON MOSES, M.A., *E. DAWSON ROGERS,
JOHN S. FARMER, *MORELL THEOBALD,
D. G. FITZGERALD, *H. WITTHALL,
A. JOY (who has since retired), DR. G. WYLD,

with power to add to their number—the instructions to this Committee being 1st, To liquidate the affairs of the original Society, and 2nd, To adopt the scheme proposed by Mr. Stainton Moses for the formation of a new Society.

The first of these objects was carried out by those Members of the Committee marked with an asterisk; and the second by all the above named gentlemen, who were joined at their invitation by

PROFESSOR CASSAL, DR. STANTHOPE SPEER,
MAJOR-GENERAL DRAYSON, ALARIC A. WATTS.

The London Spiritualist Alliance was thus launched in December, 1883, with about 100 Members, and the number during the year 1884 was increased to 140.

The Alliance has not felt itself at present sufficiently strong to take the obviously desirable step of renting a home for itself, but has during its first year met periodically at the Banqueting Room, St. James' Hall, in Regent Street. Here the general body of Members assembled for the first time on the 5th May, and the address given by the President on that occasion has been since published under the title of "Voices in the Air." The next meeting was held on the 10th June, when a paper was read by Mr. Morell Theobald and has since been published as "Spiritualism at Home." A Conversation on the 15th July closed the summer season.

On the 23rd October a Conversation was held at which General Drayson read a paper since published in "LIGHT," on "Science and the Phenomena termed Spiritual;"

and on the 19th December, Mr. Alaric A. Watts gave a paper on "Spiritualism: Some Difficulties and Some Suggestions," which was published in "LIGHT" of December 27th, 1884.

The Council have met many times during the year, and have directed their attention among other things to a dissemination of spiritual literature, not only at the Church Congress, which Mr. Farmer attended at Carlisle for this purpose, but also at the Congregational Union meeting in London, and in other channels where the truths of Spiritualism might be advantageously presented.

They have also given their attention to the promotion of *Confederation* amongst Spiritualist Societies throughout the world; and are in the receipt of cordial replies to their overtures.

The main work of the Alliance, which they earnestly contemplate, must rest with the Members, depending as it does on the provision of adequate means. Amongst the objects immediately in view, when the requisite funds are forthcoming, may be mentioned the opening of rooms where-in the Library and various Spiritualist papers can be placed for the use of the Members, and where a social centre may be established for the convenience of Spiritualists. With this might be associated a depot for the sale of spiritual literature.

While large sums are yearly subscribed voluntarily to support societies which have no more worthy object to attain than that sought by this Alliance, it is a matter of regret to the Council that the work before them should be hindered by lack of funds. They would hope, therefore, to be enabled in their next report to announce a large accession of members.

The Accounts for the Year, duly audited, are appended.

Signed on behalf of the Council,

W. STANTON MOSES, President.

MORELL THEOBALD, Hon. Sec.

INCOME AND EXPENDITURE ACCOUNT, 1884.

	£	s.	d.		£	s.	d.
Subscriptions ...	142	16	0	Expenses of Conversa-	49	14	8
Donations ...	10	0	0	Distribution of Litera-			
Liquidators of the				ture ...	23	4	3
C.A.S. ...	0	5	4	Printing ...	12	9	9
				Petty Cash and Postage	16	4	0
				Balance ...	51	8	8
	£153	1	4		£153	1	4

Audited and found correct,

THEOBALD BROTHERS, AND MIALL, F.C.A.

AMERICA is often spoken of as having among its inhabitants the greatest number of Spiritualists, but it would be erroneous to suppose that they have all been convinced by professional mediums. There are very many mediums who receive no money remuneration. We learn that in Brooklyn, a suburb of New York, there are no less than seven societies, to whose sances there is gratuitous admission.—*Le Spiritisme.*

ROME.—Three centuries ago, by Papal authority, Jordano Bruno was burnt in Rome, and to-day a statue is raised to his memory. Free-thought begins to upset all tyrannies, and we may soon see Italy entering upon the same course of progress as Spain, which, after being the strongest bulwark of obscurantism, stands in the front among nations in which Spiritism has been established. In Rome, on the 30th of May, anniversary of the death of Voltaire, an anti-clerical congress is to be opened, to close on the 2nd of June, anniversary of the death of Garibaldi.—*Le Spiritisme.*

DURING Gerald Massey's stay in Sydney he lectured to crowded Sunday audiences in the Theatre Royal, Charles Bright, the usual lecturer, making way for him. At Ballarat, previously, he gave three lectures; the two first, on literary subjects, were received with unanimous approbation; the third was upon "The Devil of Darkness." When half through, the chairman felt his opinions so shocked that he rose, saying that he could no longer listen to such "twaddle"—colonial for "rubbish"—and, calling upon all good Christians to follow him, walked out; and there were seven of the audience who did so. Mr. Massey resumed, and at the conclusion received a cordial vote of thanks. Spiritualism is gaining ground here, and people are more and more openly expressing their views in defiance of the colonial Mrs. Grundy.—Sydney Correspondent of the *Religio-Philosophical Journal.*

THE SPIRITUAL OUTLOOK.

XVI.

The admirable discourse of Mr. Alaric A. Watts on "Some Difficulties of Spiritualism," delivered before the London Spiritualist Alliance at St. James's Hall, has been copied at full length from "LIGHT" into the *Religio-Philosophical Journal*, of Chicago, U.S.A. This courteous reproduction very widely extends Mr. Watts' auditory, and can hardly fail to put many thousands of Spiritualists on their guard against seducing or ignorant spirits.

The first fact of Spiritualism is that spirits exist; the second is that they are, under some conditions, able to talk with us. It does not follow that they will in all cases tell us the truth, or even that they know the truth. Taking immortality, or even a continued existence, as a demonstrated fact, we have forty millions added to the population of the spirit world every year.

These forty millions are in every condition of development, from the rudest savagism to the highest civilisation, and varying infinitely in ideas of morals, religion, and character. This is the ever-growing spirit world of our one little planet. It is an obvious inference that every sun in the starry heavens has its world of spirits. We know that individual life survives physical death on our planet; why not on all? With an infinite number of suns and planets in space, there must be an infinite variety of spirits.

The difficulties of Spiritualism, says Mr. Watts, are those of darkness. With light they disappear. So we cry for "Light—more light!" and gladly welcome all that comes to us. To have absolute proof that spirits exist is an immense enlightenment. The difference between a trembling hope that rests on some religious teaching, and the knowledge born of actual demonstration, is something that Spiritualists alone can fully appreciate.

What can we do for our fellow men—for all we would so gladly benefit in any way—better than to give them light upon this most interesting, most important, of all things? What knowledge can be so interesting, so useful, so full of peace and joy as this assurance of a life to come? The utterly astonishing thing is that Spiritualists should not only not be eager to tell all they know to their friends, but that they should even conceal their knowledge.

The fact is that what we most fear in this world is ridicule. Within the memory of living men a gentleman whose veracity was questioned invited the questioner to meet him with sword or pistol. We have happily dispensed with duelling as a corrector of manners, and we back our assertions with a wager of money instead of the wager of battle. All the same, one who has seen a ghost generally prefers not to talk about it in mixed society.

For all that, the Spiritualist Alliance gives liberal invitations to its conferences at St. James's Hall, and in most of the large towns there are Spiritualist societies, with "Sunday Services." The good work goes on. The bulk and weight of testimony increases. Faith in the popular theologies declines. Our world brightens, our atmosphere grows clearer, and life is better worth living with every fact that proves that existence is continued with every growing glory in the world to come.

There are strong reasons why a man may conceal his knowledge of the facts of Spiritualism. For example—Is a man with a fair prospect of a Government appointment to some post of dignity and honour, with an income of £10,000 a-year, such as has just fallen to the new Bishop of London, likely to proclaim upon the housetops his belief in Spiritualism? Is a Prime Minister, fighting with the Mahdi? The Czar of Russia and the late Emperor of the French, feeling secure in their positions, did not mind it. But the Nicodemus Club is considerably larger than all our Spiritualist societies. For these reasons it is a curious thing to go to a Spiritualist meeting in London or "the Provinces," and look round upon the audience. Intelligence, firmness, and independence mark every head and countenance. You see moral courage and cheerfulness based upon a solid assurance.

"Outlook?" Yes: This is the outlook: that, as the knowledge of the facts which constitute Spiritualism increases, the characters of men and women will be changed by it so com-

pletely that a new moral world, and, to a great extent, a new physical world will be created—a new heavens and a new earth.

The *Religio-Philosophical Journal* vouches for the truth of a statement that a lady has been in constant familiar intercourse with a deceased brother for more than forty years. "To this day that brother is with her as naturally and really as ever—seen and heard as are others of the household. 'Thousands of times,' she says, 'I have seen him and talked with him.'" In all such cases it should be distinctly stated whether the spirit was visible and audible to only one, or to all persons present. If not, the testimony has no value except for those who do not need it.

Mr. Crookes has been a model investigator. His ghosts, or materialised spirits, were visible, audible, and tangible to all present. He, and four of his friends, each armed with a camera, in one evening, with the electric light, took forty-five photographs of a ghost, in several cases with the medium on the same plate. Now, what has Mr. Lankester to say to a series of scientific investigations, carried out with such thoroughness by a distinguished F. R. S.? The photographs exist, and there is Mr. Crookes ready to be cross-examined! If that is not reasonable proof, what is?

Henry Slade, driven from England by the persecution of Lankester and Donkin, has gone to Philadelphia to meet the scientific committee appointed to carry out investigations into the reality of Spiritual phenomena, provided by a bequest of the late Mr. Seybert. Slade, I know, from personal observation, to be a genuine medium, as he was proven to be in the most thorough way by Professor Zollner, and by many others; but he is personally so little of a hero that he allowed himself the other day to be bullied into a confession of fraud—showing for the hundredth time, perhaps, that mediumship does not necessarily give courage or morality. But as a coward or a rascal may possess any sort of physical quality or intellectual accomplishment—may be a clever artist or athlete—so may he have the qualities necessary to mediumship.

From observation I should say that a very gifted medium—one who can be readily used by spirits for their manifestations, was more liable to yield to all sorts of influences, good or bad, than others. Sensitives are continually getting into trouble. It is the hard, firm, unimpressible natures that never go astray or get into difficulties. The condition which makes one a medium for good spirits may, without special protection, make one a victim of bad ones—in the body or out of it.

Then it may be dangerous to be a medium? Not quite that. It may be dangerous to be susceptible to influences; but I have not observed that spirits out of the body are half as dangerous as men and women still in the flesh. The rule is that good spirits watch over and protect their mediums. And in any case they are, on an average, as good as the best. How often do we read in the newspapers of clergymen of various denominations who get into "trouble," while probably nineteen cases in twenty are hushed up. In itself, the belief in the presence of spirit friends must be one of the strongest restraints—one of the most powerful of protections against evil temptations that can be conceived. Crime wants secrecy.

When a man in New York gets a telegram from a friend in Liverpool, dated five hours after he receives it, he does not go about talking of forces in nature—but he buys or sells corn or cotton. Our friends in the spirit world can telegraph to us, but they do not often concern themselves with speculation in stocks or merchandise. They very seldom give us the news that comes out in due course in the morning papers. Why our spirit friends do not give us the straight tip for the Derby is a mystery. The spirit "Joey," after making a quantity of diamonds, perfect to sight and touch, but which, after being well examined, visibly melted into air, said, "I could make my medium the richest man in the world: but it might not be the best thing for him, and it might be the worst."

And here comes in Mr. Gladstone's remark about the slate-writing he had with Mr. Eglinton, that there are forces in nature we know very little about. The truth is that we know nothing at all of the real nature or mode of action of any force in nature. All are equally mysterious to us—and the wisest man in the world is just as ignorant as the most foolish. For

example, I have not the least idea of the nature of electricity or its mode of action; but when I got a telegraphic message I have no doubt at all that some force was acting with intelligence at the other end of the wire, hundreds or thousands of miles away; and such intelligences are generally able to give satisfactory evidences of their individuality.

Dr. Nichols' chair story, which he told at Liverpool, is a similar fact, a little stronger, because seen by several persons, and it was, therefore, not a hallucination. In full light, a chair, standing at a distance from the spectators, first called attention by knocks on the floor, and then balanced itself on two legs, changing them from time to time, and then, at the request of the doctor, rose on two legs and deliberately walked two yards towards him, and pressed with considerable force against his knee. This curious manifestation was seen by five persons, and the chair, one with a common cane bottom, was carefully examined. It seems a silly sort of fact; but consider what it demonstrates: force acting with intelligence on matter.

"What good do spirits do us?" is a question every avowed Spiritualist is called upon to answer at least once a day. Well, one good thing they do is to prove to us that there are spirits. Is there anything they could do that is more useful? Sitting one morning in the full daylight, at a large table, with a girl—a little nursery-maid of fifteen—I heard some raps, which, if disposed and clever enough, she might have made. The thought was answered by a whizzing, jangling sound at my feet. I looked down, and saw that the table leg was clear of the floor and the brass castor set whirling. Here was a force, acting intelligently on matter without visible contact. So simple a fact carries conviction of spirit life and power.

Mrs. Oliphant is writing a spiritualistic story in *Blackwood*—a story of the seen and the unseen, which is very favourably noticed in *The Literary World*. Indeed, the elements of the so-called supernatural enter more and more into our literature. Either the demand is increasing or the supply is pressing. The spirit world seems to be urgently demanding recognition.

THE PHENOMENA OF STONE THROWING.

(From the *Revue Spirite*.)

Our friends at Valais write (November 11th) that a small farmhouse on the frontier, occupied by Isaac Perrin, his wife, and son, has been the scene of strange events for some time past. Household articles are thrown about or hidden, stones are cast through doors and windows, and down the chimney, dishes are taken from the table and thrown to the animals, lamps are lighted at untimely hours, firing is scattered about the hearth, and indescribable noises are heard. People come from the surrounding parts to hear and see for themselves. Curés and Capuchins have exorcised, but the invisibles mock them.

Similar facts, they say, occurred at Monthey, some miles off, eighteen months ago; but they ceased at the intervention of an old man from the Canton of Vaud. The Perrins would send for him, but our curé forbids it, because the old man is a Protestant, and therefore, say they, has no power over demons!

Our correspondents say that they belong to a nucleus of sixty Spiritualists, among whom are mediums who would willingly join a circle at the house in the hope of bringing the invading spirits to sentiments of order; they think that the younger Perrin, aged seventeen, is a medium, and that his mediumship might help; but the family is under the sway of the curé, and he is harder upon us than he is upon the old Protestant from Vaud, for he tells them that Spiritualists are the same as Freemasons, who ought all to be put an end to.

P.S.—The latest report (November 27th) is that the Perrins were recommended to cut and stab the air about the objects that had been moved, but the result had been an aggravation of their trouble, for now stones are thrown at them, and their clothes are torn.

FRAUDS AND EXPOSURES IN MEDIUMSHIP.

*Delivered in the Church of the New Spiritual Dispensation
Conference, Brooklyn, N. Y., January 4th, 1885,
By HENRY KIDDLE.**

Fraud, and the exposure of fraud—these are not pleasant things to contemplate in connection with a subject so sacred—for such it should be—as spirit communion. But it is never allowable to ignore facts for the indulgence of sentiment, however disagreeable it may be to confront them; and it is usually an important preliminary to the attainment of truth to throw down the idols we may have enshrined in our minds and hearts, and to enshrine the actual—the matter-of-fact—in their place. The millennium has not yet arrived; humanity is still characterised by the weakness and wickedness that stand out so conspicuously in the records of the past. There may have been progress and amelioration, but the elements of human nature are very far from being purity, unselfishness and truthfulness. The opposites of these are far more potential and conspicuous in human society, notwithstanding the establishment of Christianity for more than 1,500 years, strengthened and sustained, as it has been, during that long period, by all the power of the civil government and the institutions of social life. It is not necessary for me to ask how far that social system which calls itself Christian reflects the ethical and spiritual principles of the Great Teacher, or to what extent the lives of those who are nominally His followers are based on the Divine beatitudes that fell from His lips. When the angels of this New Dispensation—for such we seem to have at this time, at least in its dawn—talk to us, they whisper the same essential truths and blessings, and for a time, at least, startle us from our sleep of materiality; but, alas! there are other voices, beguiling and ensnaring, that drown the sacred accents of the Divine messengers, and lead us back to our more accustomed sphere. We do not sufficiently heed the tender injunction of the loving and beloved disciple: "Believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." Thus we see that, in the early days of Christian Spiritualism, when the voices of spirits were listened to, when "spiritual gifts" abounded, as they do now, there were then, as now, mediums (prophets) of deceptive manifestations, as well as of the good and the true. The doors from the spirit world were open then, as they are at the present time, and the two classes of spirits came through—in the language of John, those who were "of God," and those who were not—spirits of light and spirits of darkness—the white-winged messengers of truth, and the "seducing spirits" from that sphere where every one "loveth and maketh a lie."

The material sphere in which we now dwell has one special characteristic—that of choice. Everywhere we, as the sons and daughters of Adam and Eve, are made to partake of the "fruit of the tree of the knowledge of good and evil"; and the experience by which we are taught to discriminate between them is often a very sad one. But the lesson must be learned, because in this way alone can our individuality as responsible, self-conscious beings be perfected.

Spirit communion presents no exception to that law; it contains the elements of good and evil, and we are to be strengthened and elevated by choosing the one, and refusing the other. We cannot evade the responsibility of making that choice. We dare not dash the cup of blessing from our lips, because the poisoned bowl is by its side, and we are too indolent, too apathetic, too cowardly, to distinguish one from the other. It is the condition of life itself, for we should die of hunger or of disease, did we refuse to study the properties of the substances offered for food, and the sanitary influences that surround us, and thus learn to reject the unwholesome and the morbid.

So is it with the true and the false in Spiritualism. I ignore neither; I never have, for I conceive that both come to us with the same mission, to instruct—the one with the voice of edification, the other with that of admonition. But it is incumbent upon us to make a wise discrimination, with neither ignorance nor rashness. The tares and the wheat must usually be left to grow together, lest while we gather up the one, we root up the

* We give this Lecture (reported for the *Banner of Light*) almost in extenso, in order that the views of a large number of American Spiritualists may be clearly set before their English brethren. We hope to offer a few remarks of our own on the subject in an early issue. There is another aspect of the question, a consideration of which will, we believe, throw much light upon debated points—Ed. of "LIGHT."

other. The harvest comes, when the separation can be safely and effectually accomplished.

The enemies of the great spiritual movement of this time find no theme so prolific as the "frauds," which they allege are perpetrated by those who are called mediums for spirit manifestation. In their public invectives against it, they usually resolve all the phenomena on which we base our knowledge of the spirit world into fraud, delusion, or misinterpretation; and fraud is said to explain the greater part. We must, of course, expect this from the enemies of our cause, the progress of which threatens their earthly interests, and the claims of which are offensive to their strongest prejudices; but, certainly, while we ought always to be faithful to the truth, as Spiritualists we should not be eager to fasten this odious charge upon mediumship, and thus to supply ammunition to its bigoted assailants, and aid them most effectually in their efforts to poison the public mind against it. When we attempt its defence, we often have to meet the statement hurled disdainfully at us: "Your best friends have to admit that the movement is permeated with fraud, and that the word *medium* has become almost a synonym with trickster or impostor." There may be, they sometimes admit, a small residuum of fact after excluding the result of wilful imposture; but this, they assert, is wholly due to certain unknown psychological forces, or to the psychic powers of the embodied spirit, the hypothesis of disembodied spirits being wholly unnecessary and therefore illogical. Thus Spiritualism is made to "give up the ghost," literally; and its foes exult over its lifeless remains, from which all the vivifying warmth of immortality has passed away, to give place to the death-like coldness of an extreme scientific *psychism*.

You all know the frantic efforts that were made to prove the Fox mediums to be tricksters—how committee after committee was appointed at the public meetings held to witness the phenomena; how disappointing the successive reports of those committees were to the people who were charging the mediums with fraud, their own committees being obliged to exculpate the accused, after a careful examination; and how those pious and respectable citizens bore their disappointment, being restrained from violently assaulting, and probably murdering, those innocent girls, only by the heroism of a small band of resolute men, who bravely confronted and held back the insensate mob, furious with scientific and religious bigotry, and maddened by their righteous zeal against fraud. This was the first ordeal passed by the New Dispensation, which then came nearer being strangled in its cradle than did the Babe of Bethlehem to falling a victim to Herod's "slaughter of the innocents."

Since that early period, the spirit manifestations have gone on with a vast increase in the number and variety of their phases, and with overwhelming demonstrations of spirit power; but there has been no intermission in the outcry of fraud against the public mediums. Indeed, there is scarcely one, however genuine or powerful, who has not thus been stigmatised.

In former years this outcry of fraud came only from the opponents of Spiritualism; but, in recent years, it is kept up quite as vigorously by many professing Spiritualists, especially in relation to manifestations which they are inclined to disbelieve and discredit. While, without doubt, this is done with good and pure motives, and the sincere desire to keep the spiritual movement free from all that tends to dishonour it in the minds of the public, I have been led to believe, from careful experience and study of the phenomena, that many serious mistakes have been made in carrying out this policy; as, I think, will be obvious from the facts I intend to present.

The Fox mediums, fortunately, after they had been scoffed at by the prejudiced, superficial witnesses in the public meetings at Rochester, were examined carefully by committees appointed for the purpose; and thus, in part (but only in part), escaped public condemnation.

In 1874, long after the "toe and knee joint theory" had been exploded, we find the English scientist, Alfred R. Wallace, bearing the following testimony "in favour of one of those mediums (Mrs. Kate Fox Jencken):—

"We have here a career of twenty-six years of mediumship of the most varied and remarkable character; mediumship which has been scrutinised and tested from the first hour of its manifestation, down to this day, and with one invariable result—that no imposture or attempt at imposture has ever been discovered, and no cause ever been suggested that will account for the phenomena except that advanced by Spiritualists."

The phase of manifestation which has especially encountered the charge of fraud is that which is known as "full-form materialisation;" in connection with which the "exposures" of mediums, apparently guilty of imposture in personating spirit-forms, have not only brought public odium upon mediumship and Spiritualism, but have been made the means of discrediting many of the most earnest adherents of the cause, who are, even now, I am sorry to say, charged with "condoning fraud," because they present facts, as well as theories supported by facts, that go far toward the partial or entire exculpation of the accused mediums, and the vindication of mediumship in general.

It certainly cannot be right or expedient to make sweeping denunciations against the intellectual and moral integrity of a large class of intelligent and earnest Spiritualists. Surely this is not requisite to strengthen the defence of truth against falsehood, purity against immorality, or genuine mediumship against that which is spurious and fraudulent.

There is a very serious question concerned in this matter—a question the proper solution of which is rapidly being reached by the intelligent, fair-minded students of spiritual phenomena and laws; and if any one thinks he can affect the decision by attacking the motives or aspersing the character of those who have taken either side of it, he will find himself greatly mistaken. It would be no triumph, but a great misfortune, to divide the present spiritual army into two hostile camps. Differ we must in our interpretations of many of the phenomena, but difference of opinion is not inconsistent with fraternal feeling and mutual respect and good will, unless it incite to personal insult or detraction, to which no true disciple of spirit-communion will ever descend. If I commend a medium whom another has condemned as unreliable, it does not prove that I have "condoned a fraud." The inference is, indeed, quite the reverse; since my experience must have been totally different, and that experience should be respected.

In what I intend to say on this subject I shall present only well-attested facts, and the conclusions of investigators of mature experience and superior intelligence; and these should be attentively considered, without prejudice or partisanship. I make no plea for "charity" toward wrong-doers justly condemned. Let the guilty suffer; but let no penalty be inflicted before a fair trial, lest in the end it reflect lasting disgrace upon both judge and executioner. I do not know but that, with some persons, it may be "easier to be charitable than to be just"; but I do know that it is always vastly easier to be uncharitable than to be just. It is not, however, charity, but truth, as well as justice, that is concerned in a careful discussion of the principles by which mediumship should be tested, and the cause of deceptive manifestations demonstrated and exposed. The personal element is, in fact, a subordinate one; for the progress of spiritual science depends, in no small degree, upon a knowledge of those principles. I trust, therefore, I shall not be misunderstood; I offer no apology or excuse for those who have profaned the sacred gifts of Heaven by fraud, or counterfeited the evidences of immortality; let them suffer the just consequences of their guilt; but let not the innocent suffer in consequence of our rashness and ignorance.

The great question is: *On what principles and by what methods are we to determine the guilt or innocence of mediums charged with the perpetration of fraud while in the exercise of their mediumistic gifts?* This is the primary question; and next to it, but of the greatest importance to us as responsible representatives of this spiritual movement, is: *What is the proper course to pursue toward those who have been found guilty of fraudulent acts in connection with their mediumship?*

It will be observed that, in both these questions, I refer only to those who are really mediums—whose mediumistic gifts have been clearly proved to exist; and, also, that I refer only to acts committed in the exercise of their peculiar vocation. The simulation of mediumship by artful pretenders, that is, the perpetration of what have been aptly called "Truesdell's tricks," presents a different, and scarcely cognate, subject for consideration, as indeed, does also the moral character or conduct of mediums, apart from the exercise of their special vocation, or as ordinary members of the community. The common laws and usages of society provide for such cases, irrespective of any spiritualistic policy. I admit that offences committed in the name of mediumship, or by those endowed with that Divine gift, should be followed by a heavier rather than a lighter penalty; but experience has certainly taught us the truth of what I read recently in the English Spiritualist paper, "LIGHT," "the moral character of a medium has about as much to do

with the reality or excellence of his mediumship as the moral character of a singer or actor has to do with the quality of his art." While I should object to the use of the word *excellence* in that connection, there is no denying the fact that the natural endowments of mediumship may, and often do, co-exist with great defects of character. Since we are now demonstrating to the world truths that can be made known only through mediumship, it is a precious gift, and should never be ruthlessly condemned and cast away, but judiciously encouraged and employed. I hold most strongly that no medium can be really excellent who is not moral and spiritual; and yet many of the mediums who have been most successful in proving to the world our grand truths of spirit existence and return, could claim but little of those qualities. We must separate the man from his gifts.

In my distribution of this subject I have been careful to make this distinction, from the disregard of which much injustice and incalculable injury to our cause have resulted. Indeed, the spiritual movement, on this account chiefly, now presents to many an appearance which, in Shakespeare's poetical parlance, may be likened to

"A tangled chain, nothing impaired, but all disordered."

One of the most significant facts to which I desire to call your attention, previous to a discussion of the main question, is, that all the most serious "exposures" that have had so disastrous an effect upon public opinion in regard to Spiritualism have happened in connection with mediums of established genuineness, usually after a protracted series of successful and startling manifestations that had greatly impressed the public mind.

In regard to these several so-called "exposures" of the medium Slade, which I only refer to as being typical, in a certain measure, of many other such cases, let me say that I accept none of the statements that have appeared in the newspapers. The English case, as presented in court, shows the contemptible character of the effort at exposure made by the two learned scientists, the utter falsity of the exultant claims set up, and the impossibility of a medium's obtaining justice in what is called a "court of justice." The lessons it teaches should be applied to other cases; and we who profess to be Spiritualists should never condemn the humblest medium on *ex parte* statements or on the testimony of prejudiced, ignorant observers. The case should be carefully considered in all its parts, and both sides should be heard.

But some will, perhaps, reply: This is generally true; but what if the medium is caught in *flagrante delicto*, as when the spirit is seized and the "exposer" finds the medium in his arms? "Spirit-grabbing" is the method of testing the genuineness of materialisation most readily suggested to the inexperienced observer. Like blackening the trumpet, to which I have referred, it seems to be an *experimentum crucis*.

The effect of experience has been to show to thinking, dispassionate students of spiritual phenomena, that the customary methods of fraud-exposure are really of no value—that "spirit-grabbing" proves nothing, either as to the genuineness or the honesty of the medium. This has now become the position of many of the most intelligent and experienced investigators. The letter written by Alfred R. Wallace in October, 1882, in reference to the "exposure" of Miss Wood, sets forth, in the most lucid manner, the philosophy of this subject. Let me cite a few short paragraphs:—

"It is my deliberate conviction—accepting the reality of these phenomena as witnessed personally, and as narrated by a crowd of competent observers, and deducing from them the obvious and close material and spiritual connection of the form and medium—that the fact of a person's seizing the form and finding the medium is not, and cannot be, a proof of fraud, but is, in all probability, the natural and inevitable effect of trying to keep apart two beings who are really one, and who cannot be rudely interfered with without danger to the human body whose abnormal organisation supplies the material for the temporary materialisation of these unworldly existences." . . . "I maintain that this is the only hypothesis which the facts directly support; and, therefore, the only 'exposure' made is of the incapacity of experimenters, who deal with the greatest mysteries of an unknown universe as if they were mere questions of terrestrial mechanics."

To this Mr. Wallace suggestively added:—

"So far as I remember, every medium for materialisation, however perfectly their powers may have been tested, however

good their character, has been subjected to accusations of fraud on somewhat similar grounds to those alleged against Miss Wood. The fact that whenever a form has been seized, it has been found, after a struggle of some moments' duration, to merge into the medium, lends additional support to the view here advanced. . . . I believe that even where the medium and form have been seen separate, a forcible seizure would result in their speedy amalgamation."

In regard to this view of the case, Mr. Stainton Moses—"M.A. (Oxon)"—said: "It is a hopeful sign that experienced Spiritualists are beginning to see what Mr. Wallace so well puts, that 'catching a spirit' proves nothing of logical necessity. It is probable, nay almost certain, that any such seizure would place the medium in the hands of the seizer of the form, if that form were as substantial and solid as they usually are." And very recently in one of the series of articles in "LIGHT," to which I have already referred, this cautious and intelligent writer remarks:—

"It will not be until our knowledge is very considerably advanced that we shall be able to see how dangerous, how ignorant, how foolish were the methods all but universally adopted up to that date (1882). We shall know then, as we do not now, how illusory are the appearances that lie on the surface; how fatuous the solution of a perplexity attempted by those who 'seized a spirit' in order to show that it was in fact the medium."

Thus, according to these and many other of the best experts in spiritualistic investigation, "spirit-grabbing" is not a proper and reliable method of testing the guilt or innocence of suspected or accused mediums; (1) because, even when a separate form is materialised, a forcible seizure of that form must place the medium in the hands of the seizer; and (2) because, when a separate form is not materialised, and the entranced medium has been brought from the cabinet, and made to personate the spirit, in a more or less changed or transfigured condition, it is the intelligence back of the medium who is responsible for the act; and if fraud is committed, the medium may be wholly guiltless. This may come within the category of deceptive manifestations, to fix the responsibility for which is always a problem of considerable perplexity. Obviously, the influences of the circle are not to be wholly disregarded in accounting for the presence of deceptive spirits. We are bound to consider (1) the general character of the sitters, (2) their condition of mind while holding the circle, and (3) their manner of holding it. There can be no doubt that a large circle of positive-minded sitters constitutes a battery, the power of which scarcely any medium or his guides could resist; and in that case the circle would be wholly responsible for the manner in which the medium might be used, and even articles of dress, drapery, &c., might be brought in to consummate a *fiasco*, and the disgrace or ruin of the medium; for the powers of the lower spirits acting through strong physical mediumship can scarcely be limited, though I believe they are always held in check, while they are at the same time permitted to have a temporary sway, so that mortals may learn the lessons they need.

Of course, we cannot expect that the outside world will understand or accept this doctrine of spirit intervention, which is the outcome of much experience and study of the manifestations; and while promiscuous circles are held, we must anticipate that those who have little or no experience will derisively reject this explanation. As Mr. Sargent well says, "The frauds charged upon approved mediums raise questions the answer to which will be naturally sought by those not intimately acquainted with the history of the phenomena." We must be prepared for the fate of all advocates of new and unpopular truths—namely, to be scoffed at and abused. This can be avoided only by a tergiversation which no person worthy to be called a Spiritualist would think of for a moment. We must follow Truth wherever it may lead us.

Those who have suggested the fact of the transfiguration of the medium as explanatory of much that has been perplexing in these experiences, have been subjected to a great deal of derision and aspersion, as desiring to palliate the guilt of the mediums; but this phenomenon is by no means unfamiliar to experienced investigators. Mr. Sargent, it has been seen, recognises it. The elongation of the medium Home—a kind of transfiguration—was certified to by the Committee of the London Dialectical Society many years ago; and Allan Kardec, in the "Book of Mediums," speaks of a young girl who took on at certain times, all the appearances, including voice and speech, of deceased persons, among them that of her deceased brother, presenting not only his face, but the height, size, and even weight

of his body. Mr. Sargent refers to this circumstance in the "Scientific Basis."

The facts which I have already cited show how difficult and puzzling a problem is presented by the scientific aspects of the phenomenon known as materialisation. Indeed, all mediumship, including even that of inspiration, presents questions of similar complexity; but in connection with that more sensuous form of spirit manifestation, these difficulties are apparently intensified because they are more conspicuous to ordinary observation. I am glad to see that trance-mediumship is now undergoing a very careful analysis, as to its processes and results, particularly with the view to discriminate between what comes from the spirit-intelligence, and what is the result of the medium's own mind or the minds of other persons present. When I look at these things in their suggestiveness, catching but a glimpse, as any of us can, of the subtle and profound principles underlying them, I feel that we are only at the threshold of spiritual science; and that to be rash, dogmatic and condemnatory in our conclusions in regard to these matters of which our knowledge is so superficial, is the part of extreme folly and presumption.

In investigating these phenomena, the very first thing that strikes us with startling force is the controlling intelligence which we seek back of every manifestation. That intelligence is the essence of it all; to it all else is secondary. All sensuous phenomena, including these marvellous forms that pass before our eyes, are comparatively unimportant, because they can never be anything but an imperfect representation of the spirit. The term *materialisation* is, in this regard, a misnomer; for spirit can never be materialised, though it may, for the time being, clothe itself in these extemporized material forms. Not once, however, in a hundred times can a spirit completely express what it conceives, and wishes to present, in this way. But it can oftener give expression to the intelligence which is the very essence of its personality. When, therefore, we see these invisible intelligences—whom we so often recognise as the "loved and lost" of earth—striving to make themselves visible to us, by a process which they, in part at least, understand, but of which we absolutely know nothing, why should we intervene to dictate to them the methods and conditions of their work? Does not reason, or common-sense, require that we should leave it to them to select their own methods of presentation, we patiently, though critically, scanning the results, and learning the lessons which they convey? In connection with this, let me quote words, very recently penned, of Mr. Stainton Moses. Speaking of what have been strongly insisted upon as "test conditions," he says:—

"Some, in times past, have relied upon a more or less careful tying of the medium, so as to make the normal use of his body impossible. They considered that they had accounted for the medium when they had bound him hand and foot. I am glad to think that this fallacy is exploded. The assumption on which it was founded ignored altogether the power of spirit over matter. . . . To tie up a medium and put him into a dark cabinet is, first of all, a sheer waste of effort; and, next, introduces into the experiment a plain source of error."

That is to say, it emanates from a spirit of suspicion, if not something worse, and thus draws to the circle a crowd of mischievous spirits, who use the entranced medium as the instrument of their frolic or their malice. Mr. Stainton Moses then expresses his approval of the principle I have referred to as the proper one to guide in these investigations. He says:—

"I used to favour in my own researches, as the most useful and simple plan of dealing with these occult subjects, to let the invisible operator present what he wishes to show under conditions of his own selection. Let him tell me what he wishes me to do to aid him. Then when he has done, let me endeavour to have the phenomena reproduced under other conditions, if possible, in such a manner as will give the best evidence of their genuineness, and enable me to give them the most careful and intelligent study."

Experience has shown that by the application of this principle the integrity of the medium never enters as an element into the question; and thus the most convincing manifestations are obtained and the best evidences of genuineness presented. The demon of suspicion is exorcised by the overwhelming power of the spirit of truth reigning in the circle; and the minds of all present receive an unalterable conviction that they have indeed looked on the forms and faces and listened to the voices of visitants from the spirit-spheres, not because of their credulity, as sometimes charged, but because the proofs presented have been irresistible to the keenest intellect and the most critical observation. I have described, on other occasions, the varied tests that have

been given to me in this manner, by means of which a perfect conviction of the truth of materialisation has been definitely established in my mind. Many others of longer experience will confirm what I say in this regard; though some may be so constituted as to be satisfied only with bolts and bars. I do not reflect upon the sincerity or integrity of these persons. Let all use their best judgment.

While the phenomenal phase of Spiritualism continues to be as prominent as it is at the present time, and promiscuous circles are held under conditions so crude, so imperfect, and indeed so often utterly bad, we must expect that the results, however convincing, of spirit-power and spirit-return to those who witness them, will not always be congenial or satisfactory to the mind that has advanced beyond that low grade of spirituality. We must, however, bear in mind that Spiritualism comes to all classes and every grade of mankind, and that, in most cases, it must reach the senses ere it can touch the heart. Hence, even the lower phases of mediumship are greatly in demand, and, if we would help on the conversion of mankind to a knowledge of spirit-return, we must foster, not discourage it. We must recognise, and try to teach the outside world the peculiar dangers to which public mediums are exposed, and throw around them, as a protectingegis, our own personal influence, instead of covering them with obloquy and treating them as criminals and outlaws. I have endeavoured to show how difficult it is, in the case of a perfectly genuine and honest medium, to prevent the occurrence of circumstances that may give rise to what is called an "exposure," and all the seeming evidence of guilty contrivance. Then how careful should all of us be not to settle the question of guilt too hastily, or before a careful sifting of all the evidence and the testimony of every person present, yea, as careful as if the charge were of the highest crime known to the law!

And now, to come to my second question; suppose the medium to be found guilty—I do not mean, please to remember, of simulating mediumship, but of presenting, or aiding to present, deceptive manifestations; for a genuine medium may be guilty in either of these ways, either as a kind of *particeps criminis* with his guides or familiars, who wish to make a startling manifestation beyond their assured ability; or to supplement the work of the spirits by his own contrivances of disguise and personation. Suppose, for example, the intention to commit fraud has been established by finding on the medium's person paraphernalia evidently prepared for the purpose; what course are we justified in taking in such cases? I answer we are not only justified, but obligated to inflict upon the offender, after a careful consideration of every mitigating circumstance, the penalty due to the offence. We are not, however, justified in going beyond the truth; we are not justified in a wholesale condemnation of his or her mediumship, and in discrediting its results, past, present, and future, as well as those persons who have witnessed them and certified to their genuineness. We may condemn the individual, if it becomes our special duty to condemn, but not the mediumship.

Is not this the course pursued in the case of other gifted people—actors, artists, musicians, poets, and sometimes even clergymen? Do we not discriminate between the genius of Byron, Burns, and Poe, for example, and their character as individuals? The world recognises this distinction and accepts the fruits of genius, basks in the radiance of its splendour and glory, while it is often saddened and disgusted with the earthliness and sensuality that are frequently its personal concomitants. We cannot control this, if we would, for true mediumship, like brilliant genius—which is, indeed, only another kind of mediumship—will always command attention, let us rail against its possessor as we will. The woman of Endor exercised her gifts even while Saul was rigidly enforcing the bloody Judaic laws by which it was sought to crush out all resort to those having familiar spirits. When the great psychographic medium, whose splendid gifts have emblazoned the Spiritualism of this time, fell (as fall he did), there was no attempt to hunt him down and make him an eternal outcast. His fault was "condoned" even by the Spiritualistic Draco of this time, under the plea that "each seance must stand on its own merits," he being a medium beyond all denial or equivocation. So when the great platform test-medium fell into discredit, the spoils of his so-called "exposure" having been captured, like those which, it is said, have been taken from materialising mediums, indicating an attempt at "personation," or the simulation of spirit-presence, this was "condoned," and due consideration was given to the medium's own statement of the case. If this is right, as it assuredly is, let the same principles be applied in all cases; but

let us not bring mediumship into general reproach and condemnation for the occasional faults of a few individuals.

Spiritualism, in its essential principles, is as pure, as good, as exalted, and holy as the angels from whom its teachings come to bless mankind and help them on their way through the mire and darkness of this world. Humanity, however, although comparatively progressed, is still held in the thrall of earthly passions and vices; it still lingers on a low spiritual plane, and always contaminates, more or less, whatever comes in contact with it. Thus was it with the beautiful spiritual teachings of Him of Galilee; and so is it now with the angelic doctrines and precepts of the New Dispensation. In vain did the Divine Teacher say, "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned"; for no sooner did those who claimed to be His followers form an organisation, through which they gained power, than they erected a despotic tribunal both to judge and to condemn, and thus to bind men's consciences in ecclesiastical chains. I hope the day is far distant when the representatives of Spiritualism will be able to establish any such tribunal; or when any man connected with the movement will be sustained in a dictatorial censorship to pardon or condemn whomsoever, in his judgment, he may deem culpable—to "condone" or anathematise the frailties of his co-workers, or doom to everlasting ignominy all who refuse to bow at his shrine or acknowledge his supremacy.

Only a few words more in conclusion. I am no more phenomenonalist, as those who know me are well aware. The principles which I advocate to-day are to myself, personally, rather speculative than practical. While I have never, I think, undervalued the phenomena, I have always viewed them as really subordinate to those higher and grander truths which can find no sensuous, external expression, and in which the true value and glory of Spiritualism consist. But I do not forget that, without the sensuous demonstrations, the light of that higher truth would never have dawned upon my soul. They it was that led me to the door of the spiritual temple, the pathway to which I should never otherwise have discovered. Now, though I may need them no longer, there are many, many others who are as much in want of their aid as I once was; and, hence, I endeavour to defend them, to protect the instruments through whom alone they can be presented, and to shield them from unmerited obloquy and condemnation. And there is another consideration: spiritual science, now in its infancy, can expand and develop only by a rational use of mediumship—a use regulated not by gross materialistic conditions, but by an application of those subtle principles which spiritual exploration can alone ascertain.

I do not believe that any of us have any favour to bestow on fraud or its perpetrators. We all alike detest it, and would zealously banish it from our sacred cause. Let us then all work together, cultivating respect for each other, and not permitting intellectual differences to disturb our spiritual harmony.

At Vienna, Baron Hellenbach, who introduced H. Bastian to the Court, has brought out a book in which he discusses and affirms the Spiritist doctrine.—*Le Spiritisme*.

Now that so much attention is attracted to the Arabs in the Soudan, the following proverb may be of interest:—"Allah has written a man's character in three places: in his head, face, and hand, one at least of which is generally uncovered for inspection."

GEORGE ELIOT.—I have just read the "Life of George Eliot," a deeply interesting book, but, like her novels, deeply steeped in sadness. Mrs. Stowe seems to have made repeated efforts to interest her in Spiritualism, but she seems to have felt a strong prejudice against professional mediumship and its phenomenal performances. Her mind was, however, so large, open, and truthful that one cannot but feel that, had the subject been presented to her in its philosophic aspects, she would have received it with the intensity of her nature. On p. 424, Vol. III., her biographer and second husband records these words: "She told me that in all she considered her best writing there was a *not herself which took possession of her*, and that she felt her own personality to be merely the instrument through which this spirit, as it were, was acting." This passage seems to confess mediumship in its highest sense, viz., that inspiration through which all the highest ideas in religion, poetry, art, and science have been given to mankind; the Divine Mind, directly or indirectly, expressing itself through the spiritual centre of the human soul.—G.W., M.D.

ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct sances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful sance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held *over*, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT."—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

IMPROMPTU REPLIES THROUGH A LADY PSYCHIC OF VERY LIMITED EDUCATION.

By T. P. BARKAS, F.G.S.

In the year 1875 I was invited to attend a series of sances that were being held in the humble residence of a young married lady, a non-professional medium, in Newcastle-on-Tyne.

The sances were held in a small and plainly furnished sitting-room; the table used was made of ordinary deal, and stood on four legs, the top being about 4ft. by 2ft.

On the table lay MS. books and pencils provided by myself. All questions were asked by being written in the MS. books at the moment of asking, and the hand of the medium immediately replied to them in writing. I have the whole of the MS. books containing questions and answers in my possession at the present time, and they may be examined by any earnest inquirer.

The problem at issue is this: *a comparatively uneducated woman replied to critical scientific and other questions for thirty-seven evenings, three hours each evening, in such a manner as probably no other man or woman in England could do.*

I am far from affirming that every answer is correct, and in the best possible form, because it is very improbable that any human being in this world, or any human intelligence who has departed into the next world, could, instantaneously, and without special opportunities of research, answer in the best manner, and with absolute accuracy, long series of questions on various scientific and other subjects; but this I venture to affirm, that not one of the adverse critics of Spiritualism, including Mr. Labouchere and Mr. R. A. Proctor, could, under similar circumstances, reply to the questions with equal conciseness and accuracy.

I may state that the witnesses at the sances were usually about six in number, that they are tolerably well-known living persons, and that any one of them would confirm my statements.

I may also remark that full details of the mode in which the sances were conducted, the autobiography of the medium, typical questions and answers, &c., &c., are to be found in the *Psychological Review*, Vol. I., p. 215, October, 1878.

It is necessary to bear in mind that the medium was a very moderately-educated woman, that she sat in the

presence of critical observers, that the questions were written and read aloud at the moment they were being asked, that the replies were given in writing in the same MS. book in a rapid and impromptu manner, without opportunity for reference, revision, or correction, that the questions were upon many scientific and other subjects with which ladies generally are unfamiliar, that the lady medium affirmed her entire unacquaintance with the subjects, and said that her hand wrote them automatically, without her being conscious of the correctness or incorrectness of the replies, and that those who knew her best stated that she had no taste for scientific studies, no access to scientific books, and, so far as they knew, had not given science any consideration.

The departed person who, for the most part, professed to control the hand of the medium, and professed to be the author of the replies to the questions, was according to his representation an American who had pursued his studies in Germany, and who departed this life about thirty years ago.

Occasionally very able replies were alleged to be given by a departed person giving the name of John Harrison.

Other and very peculiar controls took possession of the hand of the medium, and wrote characteristic replies which varied very much in their composition, and maintained their peculiar idiosyncracies of composition and caligraphy whenever they used the medium's hand for the purpose of writing.

All these peculiarities of writing and composition may be seen in the MS. books now in my possession, and all of them I saw written by or through the hand of the lady medium of very limited education.

Whatever theory may be adopted as most satisfactory, unquestionably the hand of the medium unpremeditatedly wrote the replies.

At the first three sances I devoted myself to observing the manner in which the proceedings were conducted, and ascertained that miscellaneous questions were verbally asked and were replied to by the hand of the medium in writing; that elaborate drawings were produced in total darkness; and that closed and sealed letters were also read in darkness. I was not sufficiently familiar with the proceedings up to that period to say positively that all these phenomena were perfectly genuine, but at the fourth sance the mode of proceeding was left practically under my own control, and I asked, in writing, all the questions in suitable MS. books, and in the same MS. books I have the whole of the replies written by the hand of the medium. Nearly all the questions were asked by myself, and I know they were not, previous to asking, known to any one else in the room. Occasionally, questions were asked by those present which I reduced to writing in the MS. book that also contains the replies. I can vouch for the fact that the replies must have been spontaneous, and cannot possibly have been previously prepared by the medium. Assuming that the hand of the medium was guided by a highly-trained scientist, or by highly-trained scientists, the answers are easily explained, but on any other hypothesis they are inexplicable, as neither I nor any other persons at the sance could have answered many of the questions, and the theory of thought-reading, therefore, is quite untenable.

The question resolves itself into this: either the statements I am now making are true, or I am guilty of

deliberate lying, and those who know me best will be best able to judge of the probability of the latter hypothesis.

At the fourth séance, held August 9th, 1875, there were present, including the medium, two ladies and five gentlemen. Among other questions I asked the following, and received the annexed replies:—

QUESTION. *What are harmonics?*

ANSWER. By harmonics are meant those sounds caused by the nodes or ventral segments of stringed instruments which occur in succession.

Q. *Are the harmonics in an organ pipe the same as those on strings?*

A. Certainly not; in organ pipes they occur in the middle of the pipe in closed ones; in stringed instruments, just wherever the nodes are placed.

Q. *Do different notes give different numbers of harmonics?*

A. Certainly, but it depends upon the temperature of the atmosphere what number of harmonics are sounded.

Q. *Do you possess the knowledge you are giving us yourself or are you obtaining it from others? if so, from whom?*

A. It was a subject I used to be interested in. I had some knowledge of music, instrumental music, but any information I may have given you is my own, and you are welcome to it.

Q. *How is the sense of sound conveyed to the mind?*

A. This is a disputed subject. Of course you know that sound, like light and heat, is motion, and is caused by particles of air being set in motion; as you call the amplitude of vibration, these particles are moved in backward and forward motions, causing a sound wave to be propagated, which, falling upon the ear in close contact with the tympanum, causes the auditory nerve to vibrate and thus convey a sense of sound to the sensorium.

Q. *Why do two similar sounds produce silence and two dissimilar sounds do not?*

A. Because the waves meeting each other stop the progress of each other. Take two tuning forks in either hand, strike them both with equal force and touch the ends on the table, the waves meeting in this manner you will see that the crest of each wave will intercept each other. The experiments are worth trying.

Q. *If two meteors met in space which is supposed to be almost a vacuum, would noise be the result?*

A. I should say that no sound whatever would be produced, since a sound cannot be produced in a vacuum.

At this séance I asked seventeen questions, to which relevant replies were given; seven of those questions and answers I have quoted literally.

The fifth séance was devoted to questions on music, and the sixth séance to questions relative to the controller's experiences on entering his new life. The replies to those questions shall appear in my next communication. The answers respecting the future life are very interesting.

(To be continued.)

"MATTER THROUGH MATTER."

My fifth séance with Husk, held on the 12th inst., was unproductive of any additional evidence of an unanswerable kind.

He still wears my ring No. 2, and puzzles all sceptics by its exhibition.

Medical men admit that it could not be forced intact off his hand except at the cost of destroying his hand; and practical mechanics admit that to weld the ring on his wrist would be beyond their power.

Should the ring still be on his wrist on the 26th, Mr. Husk will hope to attend the Spiritualist Alliance Conversation at St. James's Hall, at 7 p.m., for inspection.

15th February, 1885.

GEORGE WYLD, M.D.

"SPIRITUALISM AT HOME."

II.

By FRANK PODMORE, M.A.

In my last letter I discussed the most important and interesting of a long series of written messages which have made their appearance in Mr. Theobald's house, and I showed that there was nothing abnormal or extraordinary in the writings themselves, as they were in every case copied from a well-known source. I pointed out, moreover, that in ascribing to Saadi poems which he never wrote, and to Wamik a life which he never lived, and in distorting the rhythm and the sense and the grammar of the poetry, the copyist had made some very human and by no means extraordinary blunders.

There are, of course, a large number of other quotations written in the same way, of the origin of which I am ignorant; but one is, perhaps, justified in the belief that a more prolonged search and a wider acquaintance with current literature, would reveal their source.

It may still be the case that the writings are produced in some abnormal manner, though the evidence for this is, on the face of it, insignificant.

But the written messages are not the only strange incidents which have occurred in Mr. Theobald's house. Fires have been lit, breakfast-tables laid, teapots filled, and other domestic offices performed by an agency whose operations, at any rate, have been invisible to Mr. Theobald. All those who have read Mr. Theobald's articles will probably share his conviction that all these phenomena must be traced to the same source. Through whatever agency the poetry was written, it was, no doubt, through the same agency that fires have been lit; and evidence which throws any light upon the genesis of some one of the phenomena throws light in the same measure upon all. Now, when we come to ask how all these things were done, there are three hypotheses which present themselves as antecedently possible:—

I. That they are due to the action of some extra-physical agency, which we may call spirits, or psychic force, or anything else. This is, I take it, Mr. Theobald's view.

II. That they are the work of human hands, working deliberately and with intent to deceive. That, I apprehend, would be the view of the unregenerate world.

III. But to those conversant with such inquiries a third hypothesis will present itself, as at least conceivable, viz.: that these effects, while they involved the action of only the ordinary physical forces, did not necessarily imply conscious fraud on the part of any person concerned in their production. In other words, we may suppose that the fires were lit, the poetry written, and the kettles filled, by some person in a state akin to somnambulism: a state in which only automatic and unconscious actions are performed. There is good reason to believe that many of the so-called "physical phenomena" of the séance have their origin in a state of this kind; and every person who has investigated the subject at all must be very familiar with the manifestations of automatic writing and speaking.

Now, to establish the first hypothesis we shall need, of course, the strictest and most impregnable evidence. Even those who admit the possibility of physical effects from an extra-physical cause, must admit also that they are of rare occurrence. To determine, however, whether in any given case the second or third of the hypotheses above indicated is the more probable must be a matter of some difficulty. Demonstrative proof is, indeed, rarely possible: it is a question, in most cases, of personal character—of presumed integrity, that is, of the person concerned. Now, it is to be observed that Mr. Theobald, whilst maintaining the first hypothesis as the true one, supports his position, as a rule, by evidence of the most flimsy and insufficient character. He does not attempt, that is, to set forth

adequately in each case the evidence which, to his mind—for we must, of course, assume that he has himself some grounds for his belief, though he does not state them—is sufficient to establish the abnormal nature of the incident described. If he had been consistent in this course, it would not have been worth my while to write this letter. A man who, without any evidence on which to base his conviction, will believe in marvels such as these, on the sole ground that they are agreeable to his hopes or his prepossessions, is not, of course, to be argued with. Such a belief may be held to be above reason, or below it. It is, at all events, outside the province of reason. But Mr. Theobald has not been consistent. He has, on occasion, brought forward evidence purporting to prove the abnormal nature of these occurrences. How far that evidence falls short of establishing what he desires to establish, I propose now to discuss. I will premise that I received last spring a *vide voce* account of these occurrences from Mr. Theobald, and that, subsequently, on his invitation, I went down in my capacity as a member of the Society for Psychical Research, together with Mr. F. S. Hughes, at that time secretary to one of the committees of that society, in order to examine the scene of the occurrences. The following comments—which have been submitted to and approved by my colleague, Mr. F. S. Hughes—are mainly founded on our observations at the time of that visit.

It will be convenient if the subject of the writings is first discussed. In most cases, as readers of "LIGHT" are aware, the conditions under which the writings have been produced are not such as to exclude any of the three hypotheses above mentioned. As a general rule the writings have been found on casual sheets of paper placed on a table in an unoccupied room, or inside a diary, or under the cover of a newspaper. But, whilst the writing itself is, in nearly all cases, of a very curious and unusual character, it has also, on certain occasions, been produced under conditions which, as described by Mr. Theobald, appear to render ordinary human agency highly improbable.

First, as to the character of the writing. Mr. Theobald speaks of this ("LIGHT," p. 245) as "utterly out of the range of ordinary human writing." He showed Mr. Hughes and myself numerous specimens of the writing so described. It is remarkably regular and even, and unusually small. I reckoned that, of the smallest writing, about seventy lines would be contained in the length of a half-sheet of common notepaper. But I saw no specimen which was not perfectly legible to the naked eye, and which could not be equalled in minuteness and clearness by most educated persons without any very severe exercise of patience.

On the ceilings and walls the character of the writing is somewhat different. The writing on the ceilings of the rooms is, in every case, large and straggling, in curious contrast to the tiny and well-formed writing on the paper. There are, however, two or three sentences on the ceiling in the hall, and above the lintel of the door, which are regularly and evenly written, and in a much smaller handwriting. Now, it is noteworthy that the inscribed portion of the ceiling in the hall, and the wall above the door, would be within the reach of a person of ordinary stature, standing upon a chair; whilst the other ceilings, and the cornices, as Mr. Theobald correctly informs us ("LIGHT," p. 246), would be beyond the reach of any person mounted on a chair or on steps; but not, of course, beyond the reach of such a person armed with a broomstick having a pencil attached to the end.

Thus much of the indications to be drawn from the character of the writing itself as to its probable source. In the second place, the writing, as Mr. Theobald tells us, has been produced (1) in locked receptacles, (2) in his own presence at a séance, (3) under certain exceptional conditions, which appeared to exclude normal agency. We will describe

these in order. (1) Written messages of some length, and in various languages, have been found on several occasions in locked drawers and cupboards; notably, on two occasions at least (pp. 245, 248) in Mr. Theobald's private secretaire of which he always carries the key with him. Mr. Theobald showed Mr. Hughes and myself the piece of furniture in question, having a substantial wooden flap of considerable thickness, and, apparently, a lock of good construction. Mr. Theobald also indicated the precise spot on which he had found one of the written messages referred to. When he had again closed and locked the secretaire, Mr. Hughes, in his presence and mine, pushed half-a-sheet of note-paper through the crevice at the top of the flap, and, by means of a second half-sheet, gave it such impetus, that it fell on almost the same spot as that already indicated as the *locale* of the "spirit message." This demonstration that the "test" of the locked secretaire was worthless, occurred before the publication of the account in "LIGHT," June 14th, in which this "test" is described without a hint of its real value. (2) The writing has been produced in Mr. Theobald's own presence at a séance ("LIGHT," pp. 245, 246, 343, &c.), the medium being within the cabinet, and secluded from the view of the circle. Mr. Theobald has not described in "LIGHT" what evidence he has for his statement that the messages were actually written in the séance at the time; but this is one of the points on which Mr. Hughes and I made special inquiry. With reference to one message of considerable length, which purported to have been written under these conditions in an abnormally brief period, we asked Mr. Theobald whether he had examined the paper on which the message was written before the séance began. His reply—and it is noteworthy, as illustrating his attitude towards these occurrences more fully than anything which I could write—was to the effect that he had looked into the box, in which the paper and pencils, &c., were kept, in order to ascertain that there was plenty of paper there, if required. As this appears to have been the only precaution which he took, or thought it necessary to take, we need not perhaps further consider the validity of this test. (3) On one occasion, when all the occupants of the house were assembled at the séance, and when ingress of any unauthorised person was presumably impossible, Mr. Theobald tells us ("LIGHT," p. 246) that they received a message to the effect that various writings would be found on the ceilings, &c., of the upper rooms. On leaving the séance room the writings were actually found as predicted. Of course, it is conceivable that, in most cases, the writings had been on the ceilings for some time before the séance, but had escaped detection. Mr. Theobald, however, assures us, that this "could not have been the case in at least one instance, because I had five minutes before (sc.: the séance) looked at my study ceiling to see if there was any more writing than a solitary B, which was written as a beginning three weeks ago; and I know there was none then." Well, I must admit that when Mr. Theobald first described this occurrence to me, it seemed to me extremely remarkable, and I went down to Blackheath prepared, and almost expecting, to find definite proof of some extra-physical agency in the matter. As Mr. Theobald described it to me *vide voce*, and as he has described it in "LIGHT," it is obviously implied that the additional writing was in such a position that anyone casually looking up at the "solitary B" must necessarily see the other writing as well. Clearly, if there was any likelihood, or even any remote possibility, of such an observer overlooking the additional writing, the test is valueless, for the additional writing might have been made weeks before. Well, when we came to Blackheath, Mr. Hughes and I found the "solitary B" in Mr. Theobald's study without any difficulty; it is a large, clearly formed letter, and is placed about the middle of the ceiling, near the gaselier. The additional writing, however,

though we knew it to be there, we failed to detect until it was pointed out to us. It is much smaller, and is written on the cornice, at a distance of some feet from the gaseifier, where comparatively little light falls upon it, and where, by reason of the dirtiness of the background, it is by no means clearly distinguishable. It is not impossible that a person casually looking at the B should have failed, as we failed, to detect other writing. On the contrary, it is extremely unlikely that, unless he had made deliberate and careful search, he would have discovered this writing at all.

And I venture to think that an observer who had spent the time and pains needed to make such a search conclusive would have described the process in some other words than those used by Mr. Theobald. "I looked at my study ceiling to see if there were any more writing than a solitary B."

I have discussed the question of the production of the writings in preference to dealing with the other matters recounted by Mr. Theobald, not from a malicious desire to attack the weakest part of a strong case, but because it appeared to me the only portion of the evidence which presented any *prima facie* proof at all of abnormal agency. I must own that, as the facts were described by Mr. Theobald, it seemed not easy to account for the production of some of these writings by normal means; and I went down to Blackheath somewhat impressed with the strength of the evidence on this score. Well, I found, as I have recounted, that its seeming strength was due to an almost incredibly vague and inaccurate representation of the actual circumstances.

It did not seem to me then, and it does not seem to me now, that there are, even on Mr. Theobald's own statement, any grounds for ascribing the rest of the phenomena to other than normal causes. Mr. Theobald, as he tells us, watched often in the hope of seeing the fire lit by unseen hands; but, to quote his own words: "What I watched for I failed to obtain, but I received proof to my mind of presence outside our own. This kind of reply to my watching has been frequent; I seldom get exactly what I seek, but something equally satisfactory in the way of proof." (p. 241.) I have no reason to doubt that these "equally satisfactory proofs" have been correctly described in the pages of "LIGHT," and the reader is, therefore, as competent as Mr. Theobald or myself to judge of their value. Two such "proofs" are given at the end of p. 244. Another, which I will briefly summarise here, will be found on p. 245:—Mr. Theobald had asked for a message to be written on some MS., locked up in the secretaire; the test given was the writing of a message on a separate piece of paper, subsequently introduced into the secretaire, and found in the position which I have already described.

To conclude. It may be that there is a royal road to knowledge; and Mr. Theobald may have discovered it. It may be, in other words, that there are other faculties for the apprehension of truth than the senses and the intellect which we know. Mr. Theobald's conviction of the extra-physical origin of these phenomena may be based upon the intuition of some higher and more spiritual faculty, and may possess irrefragable certainty. But certainty so acquired cannot readily be communicated to others. If Mr. Theobald had been content to appeal to faith, he would have run no risk of being put to confusion; but he would have found, it is likely, not many disciples. He has, however, not done this. He has appealed to faculties which are the common property of all men—to the senses and to the understanding; by the evidence of the senses, therefore, and under the laws of the understanding must his cause be tried. And the verdict of that tribunal will, I think, be adverse to his claims. He has observed and reported many strange occurrences, and has adduced evidence on which

he has founded very startling conclusions. But these occurrences have appeared strange only because the observation has been inaccurate or the report erroneous and misleading. And the conclusions are ill-founded in the exact measure in which the evidence is misrepresented. Amongst much, however, that he has failed to establish, one set of facts is, in my judgment at least, conclusively proved. On the evidence adduced there is little room for doubt that certain occurrences did take place as described. Fires, we may believe, were lit, kettles filled, and breakfast tables laid. But phenomena such as these are known to occur in other domestic circles, and Mr. Theobald has established no grounds which would warrant us in attributing them, in his case, to other than familiar domestic agencies.

February 9th.

I entirely agree with the account Mr. Podmore has given of our personal investigation of the phenomena which have taken place at Mr. Theobald's house.

11, Staple Inn, W.C.

F. S. HUGHES, B. A.

February 14th, 1885.

[Fully believing that the interests of truth are best served by free discussion, we have given Mr. Podmore an opportunity of stating his case. It will be seen that he throws a very thin disguise indeed over the conclusions at which he has arrived. Bearing in mind the serious nature of the inferences drawn by him, it is only fair to Mr. Theobald to announce here that he has informed us he has no intention of shirking the issues raised, and that he has "a very conclusive answer." Nothing more can be said this week except that Mr. Theobald contends that Mr. Podmore's investigation of this matter is manifestly of the most superficial character, inasmuch as the time he devoted to it did not exceed one hour. But we must leave Mr. Theobald to tell his own story.—ED. OF "LIGHT."]

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

A Reply to Mr. Eubule-Evans.
To the Editor of "LIGHT."

SIR,—The relevancy of my letter referring to that of Mr. Eubule-Evans, in your paper of 31st January, and of his reply to mine, may be judged by the following extracts from his first letter:—"We are inundated with Spiritualistic literature, which would be all very interesting, if we could just get our little modicum of fact to start with. But whenever I have hungrily asked for a fact, I have been given—a dark séance," &c. "If Mr. Eglinton can really command an occult force, it is a thousand pities that the fact is not, once for all, scientifically demonstrated."

The whole implication of that letter was that scientific verification of these facts is wanting. I wrote to dispute that assumption, and not to deal with a particular question which could only have the importance it possesses for Mr. Eubule-Evans if that assumption were allowed to pass. I am unconscious of any "controversial device" in my letter, which is also quite innocent of any irrelevant personality. In the latter respect, indeed, Mr. Eubule-Evans has the advantage of me; because I do not know the quality of his metaphysics, whereas in my own attempts to represent philosophical speculations—very rarely original—he finds far-fetched material for a sneer, which, coming from a critic of whose competence I had any assurance, might possibly annoy.

By omitting part of a sentence of mine which he (thus imperfectly) quotes, and by assuming that the word "less" means "not at all," Mr. Eubule-Evans is able to suggest that I think the Society for Psychical Research would be usefully occupied in co-ordinating facts which it has taken "no pains" to verify.

What I said was: "It has always seemed to me that the really useful work of the Society is less the verification of bare facts," &c. From my own point of view, it would be highly illogical to regard the most needful and important function of the Society to be the re-demonstration of facts which I believe

to be already sufficiently proved. The statement of this view Mr. Eubule-Evans considers not *ad rem*; since his question referred to a professed object of the Society, not to individual opinions of its best utility. But there was a logical necessity upon me, after what I had already said, to justify my own connection with the Society, and otherwise Mr. Eubule-Evans might, and probably would, have retorted: "Why then do you belong to it?"

I had no authority to reply on behalf of the Society, and certainly did not affect to do so. Mr. Evans, though approving its methods and results, has not, I believe, supported it by his name and subscription. He prefers criticism of its progress in "LIGHT" to the direct influence he might exercise as a member. And as an independent correspondent in that paper, I am no more guilty of evading a question which would be more properly addressed by a member of the Society to its governing body, than I am concerned with the "phenomenal Greek" defended (if it is defended) by another contributor with whom Mr. Evans associates me in a pointless sarcasm.

It is not my fault if he is unable to see that his letter implied either ignorance of, or dissatisfaction with, all the existing testimony of distinguished scientific observers of these phenomena, and that it was open to any of your readers, including myself, to maintain the sufficiency of such evidence, without justly incurring the reproach of illogical or disingenuous evasion of a question, somewhat peremptorily asked by a gentleman who had not put himself in a position to ask it, and in a quarter in which no official reply was to be expected. Had Mr. Eubule-Evans avoided generalities, his question might, for me, have taken its chance of any irresponsible answer it could get.

C. C. M.

The Society for Psychical Research and Mr. Eglinton.

To the Editor of "LIGHT."

SIR,—I beg to say, in response to Mr. A. Eubule-Evans's inquiry, that I do not decline to be investigated by the Society for Psychical Research, or any society having for its object the elucidation of truth. Indeed, and I believe it is no secret, I have sat with many of the most prominent members of that Society, with what results only those who have had the experience can say.—Yours truly,

11, Langham-street, Portland-place,

W. EGLINTON.

The Relations of Religion and Spiritualism.

To the Editor of "LIGHT."

SIR,—I hope you will give me space for a reply to Mr. Donaldson's letter, in which he attacks one of the objects I have most closely at heart, viz.: the leaving undisturbed the relations between Religion and Spiritualism.

First, let me deny emphatically that it is for any social reason that I deprecate any division between them; it is because I see clearly that in union is their strength, and that disruption must bring injury to both. Mr. Donaldson writes well on Spiritualism because he has gone into the subject somewhat deeply, but when he touches on religion he seems to have merely skimmed the surface. Human theology, like everything else that is human, is a curious compound of good and evil; the clouded and perverse human intellect takes hold of the precious truths which are placed before it, and in order to suit them to its liking or capacity, twists and turns them till they are scarcely recognisable; but beneath all the surface error that is thus thrown up, lies sacred truth for those who will go deep enough to find it. This is true equally of religion and Spiritualism.

All this is perfectly well known to readers of "LIGHT," and any one who should mix up esoteric and exoteric Buddhism, or esoteric and exoteric Spiritualism, would be put out of court; but the difference between esoteric and exoteric Christianity is quite as great, and where any comparison is made, should be fairly considered. As far as I have observed, the rule hitherto with writers of Mr. Donaldson's turn of mind has been to compare exoteric Christianity with esoteric Spiritualism, and the result is a perversion of truth. It is a curious confirmation of what I say that anyone who could write the first half of Mr. Donaldson's letter, full as it is of thought and insight, should yet be unable to see deeper than the human incrustations which overlie the popular theology, and fail to perceive that true religion and Spiritualism are twin sisters. He can see, in other matters, the inadequacy of the outward and phenomenal to express the inward and real, yet he refuses to apply this truth to religion. What would become of Spiritualism if it were judged only by the low and

puerile manifestations which are some of its outcomes? He can realise our embryonic condition and the difficulties of communication between beings of various degrees of development, and yet he will not have patience with his fellow embryo, who is, maybe, a little less developed (on some points) than himself. Unconsciously, he is falling back into the old narrow selfish spirit which has marred all reformations in the past, which says to those whom it ought to help: "I am right, ye are wrong, shift ye for yourselves." Seriously, do we wish to form ourselves into a small protesting sect, bristling with objections against all who cannot yet see as we do, or are we to go out into all the world with hands of healing, leavening the whole mass? Surely, we do not wish to hide up our talents in a napkin for ourselves alone, but, as we have freely received, desire freely to spread our good tidings among all men. The only way to do this is to seek out, not points of difference, but of agreement with those whom we wish to convince; for, as Mr. Donaldson very rightly shows, there must be a common standpoint of mental perception before information can be conveyed.

Again, I deny that the Church of the present day is in a state of stagnation. To take only the last twenty years, which covers the space of my personal observation. When one considers the marvellous strides that liberal and loving thought has made in that short time, it is impossible to doubt that the Spirit of God is working actively in its midst. Take, e.g., the terrible doctrine of eternal punishment, to doubt which, twenty years ago, entailed a sort of ex-communication; this subject is now occupying the thoughts of religious men of all denominations, and larger and larger views are being calmly propounded and accepted. Thus, by a wholesome and natural process of digestion, the evil is being slowly but surely eliminated. Up to the present time, we Spiritualists have enjoyed the privilege of being the most catholic body that has yet existed for the seeking and propounding of truth, and herein has been our strength; let us think many times before we lose that privilege. There is room among us for minds of all shapes and sizes: let us welcome them all.

Yet one more word. There may be some to whom the Church has no message, "for God fulfils Himself in many ways"; but those who are able to receive Spiritualism as confirmed by religion, and religion as illumined by Spiritualism benefit doubly, and I would that all might so benefit. To illustrate my meaning may I be pardoned the egoism of relating some personal experience? When I was a young investigator in Spiritualism, a lady whom I consulted lent me the "New Basis."* I also borrowed "The Two Worlds,"† and then my eyes were opened to what had lain before them all along, but had never been appreciated, the unbroken chain of spiritual communication from the beginning of the world; and I avowed myself a Spiritualist; which I should probably never have done but for the testimony contained in the Sacred Writings which have been preserved for us by the Church. A few months after this, we discovered, to our surprise, that three-fourths of our family were media, and then, as high and holy teaching came pouring in among us, new and ever new and clear light was shed, not only on the Bible, but the Prayer-book, and we read as with eyes from which scales had fallen, and are still falling. As I look back upon my past life, I see how all the training I received from Church teaching, from my earliest years, was fitting and preparing me for that which I am now able to receive, and which again is doubtless paving the way for more to come. To me, therefore, Spiritualism would have but shallow basis without religion; religion, but half its life without Spiritualism; and, knowing as I do, the blessed effects of their union in our own circle, is it to be marvelled at if I long that all around us should be equally blessed?—I am, sir, yours faithfully

A. E. MAJOR.

MR. W. EGLINTON'S CONTINENTAL TRIP.—Mr. Eglinton leaves London on Sunday evening next for Paris, where he will stay for a few days with some friends. His address in that city will be 35, Rue de Berne. He afterwards proceeds for a lengthened stay to Vienna, where we believe he has arranged to give sances to the very people who behaved so shamefully during Mr. Bastian's visit to that city. It is not Mr. Eglinton's intention to make a long stay abroad, owing to pressing matters requiring his attention at home. Letters addressed to the Grand Hotel, Vienna, will reach him.

* "A New Basis of Belief in Immortality," by John S. Farmer.
† By T. Brevior (Thomas Shorter).

All Communications to be addressed to
THE EDITOR OF "LIGHT,"
4, AVE MARIA LANE,
LONDON, E.C.

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Light:

SATURDAY, FEBRUARY 21st, 1885.

HENRY WARD BEECHER ON WITCHCRAFT AND SPIRITUALISM.

Perhaps no preacher of the 80,000 in the United States is more proficient in the art of standing on both sides of the fence at the same time than Henry Ward Beecher. In fact, such is his dexterity, he hoodwinks the spectators so that they are equally divided in opinion in regard to which side he is on. Whenever he has come out squarely and made a distinct declaration, usually in the next sermon he has taken pains to deny it, thus reminding one of the excellent cow that gave the pail of milk and then kicked it over. He went out of his way in a recent sermon to deny his belief in Spiritualism, by preaching against witchcraft. Of course, the Witch of Endor was his text, and he came to these conclusions:—

"Now, as to this matter of witchcraft—women witches, men wizards—I know just as much as you do and you know just as much as I do, and we both know nothing. Certainly, at the time the narrative of Saul's visit was written, it was believed to be merely a historical fact. This belief in witchcraft has permeated men's minds in all ages. Even as late as two hundred years ago it was believed in by everybody—doctors, lawyers, ministers, philosophers—and during the two hundred years which preceded that time over half a million of men had been burned to death in Europe after judicial trial and conviction of participation in the black art. What has become of that belief? Science struck it no sledge-hammer blows which drove it away; no arguments which ever were framed against it had the least effect. It was never disproved, and yet where has it gone? No one knows, and no one knows why it has gone; but it has cleared up and floated away and become no more, even as a fog rises and disappears before the rays of the morning sun. Still we have the old belief in witchcraft among a few of our people lingering yet, while in place of it we have a new kind of communication with the spirit world. I mean by Spiritualists. Now in regard to this question: Do spirits ever revisit this earth? I want to say that I would be happy to believe they did, but I have failed to discover it. The communications I have received purporting to be from my parents were of such a weak, milk-and-watery nature that they ought to have been put in an infirmary. I have been at séances perhaps a dozen times in the course of my life, and have seen many things I could not understand, but nothing to convince me that communication with a spirit world is open to us."

If Mr. Beecher knows "nothing about witchcraft," why does he essay to talk about it, as though he was thoroughly versed, and well prepared to come to such sweeping conclusions? He confesses he knows "nothing," except that the belief has gone, how or why he does not know!

There is one thing Mr. Beecher knows and every Bible student knows, namely, that the existence of witchcraft and witches is most clearly affirmed by that book. It makes no statement more absolutely; and on its command not to suffer a witch to live, rests the most damning

atrocities of the past ages, finally ending in this country in the terrors of the Salem persecution. Mr. Beecher says: "Science" had no blows for it! Science is certain knowledge, and just this, and this alone, has awakened mankind from the nightmare of dogmatism which made such wholesale torture possible.

Granting his version of witchcraft, going "to the Witch of Endor to traffic with the devil,"—"to the powers of darkness for help," there could be nothing more unjust than referring Spiritualism to the same source. As for spirits revisiting this earth, he would be "happy to believe they did," but he has "failed to discover it"! What does Mr. Beecher think of his Bible? He denies the truth of its doctrine of witchcraft, and says that it is all blown to limbo, and now he discards all its teachings in regard to immortal life! Yet the Book is replete from beginning to end with the ministrations of spirits. Its value depends thereon, as a fundamental evidence of life after death. An angel appears to Hagar and to Jacob; an angel spoke to all the peoples of Bochim; Gideon saw an angel on an oak, and received therefrom the announcement of his mission to save Israel; the Witch of Endor saw "gods" or spirits ascending from the earth; Elijah was fed by an angel; an angel appeared to David with a drawn sword; an angel appeared to Daniel amid the flames in company with the three holy children, and again appeared clothed in linen, &c.; an angel came to Joseph in a dream; Moses and Elias appeared to Jesus and then others; an angel appeared to the two Marias at the sepulchre, and a spirit removed the stone from the door; an angel appeared to Zacharias in the temple; an angel appeared to Mary and announced the birth of Jesus; angels appeared to the shepherds; Mary Magdalene saw two spirits dressed in white, who addressed her; angels opened the prison doors and liberated the Apostles; an angel came and spoke to Cornelius; Paul saw a "man," or spirit, praying him to "come over to Macedonia and help us"; and Revelation is a series of angelic visions.

From the time of the Apostles to the present there is an unbroken chain of evidence of the appearance of angels or spirits.

What does Mr. Beecher propose to do with this mass of Biblical evidence, or rather what has he done with it, that he would be so "happy" to be "convinced" that "spirits never revisit the earth"?

His brothers have been convinced of the truth of spirit-intercourse. Charles Beecher has written a book on the subject, in which on Biblical grounds he supports his belief in the same. His sisters have arrived at the same conclusion. Mrs. Stowe gladly accepts it, and Mrs. Hooker is an ardent advocate. The Beecher family are a family of Spiritualists, and it is passing strange that while other members receive satisfactory communications from their spirit friends, to Henry Ward alone they give instructions "of such a weak, milk-and-watery nature that they ought to be put in an infirmary."

We presume that Spiritualists will readily understand why he receives such "milk-and-water" communications. At one time Mr. Beecher inclined to Spiritualism, and his sermons were for a time replete with its philosophy. He will find, as others have done, that it were better to consult even a "Witch of Endor," than curry popular favour by denouncing what he knows to be true.—*Religio-Philosophical Journal*.

THE LONDON SPIRITUALIST ALLIANCE.

We are desired to remind the members and friends of the London Spiritualist Alliance of the conversation which will be held on Thursday evening next, February 26th, at seven p.m., in the Banqueting Hall, St. James's Hall. Miss Rosamond Dale Owen will address the meeting. We hope to see a large attendance. Tickets can be obtained in accordance with the announcement in another column.

THE SPIRITUAL OUTLOOK.

XVII.

The *Journal of Science* says: "It remains to be seen whether Spiritualism will henceforth take up a political character"—since Mr. Gladstone had some observation of psychography. We might as well expect that the fact of Mr. Gladstone turning over a boulder would convert geologists to Liberal views, or his policy in Egypt.

The same journal says that certain scientific journals are "coquetting with Spiritualism"—whatever that may mean—and predicts that "they will probably soon change sides, eat their own words, and display the usual indiscreet zeal of neophytes." We wish them joy of the process of eating their own words, and a good digestion.

We are also informed "that the mere possibility of a fourth dimension of space is a serious consideration"—because a four dimensional being could enter our rooms, our prisons, our locked chests, and do all the things commonly done by the spirits. A ghost is only a fellow with an additional dimension.

Mr. F. W. Myers, a newspaper tells us, explains certain phenomena supposed to be spiritualistic as the unconscious reading by one person of the unconscious thoughts of another. But what explanation is this of physical manifestations? Slate-writing, for example. Here is the fact: I lay my hands upon two clean slates with a crumb of pencil between them. I hear the sound of writing. On removing one slate from the other, I find a page of writing in a familiar hand, relating facts or answering questions unknown to any person but myself. Thought-reading does not explain the mechanical operation, which is a stupendous physical fact, which Lord Tennyson and Mr. Gladstone have observed, but have not attempted to explain.

Truth invites Mr. Damiani to give Scotland-yard the benefit of some spiritual communications respecting the dynamiters. Spirits, as a rule, do not meddle with gambling or police. They do not serve military commanders as spies; nor furnish wronged husbands with evidence for the Divorce Courts. If they were to mix in our affairs in any of these ways, we should have a nice time of it. If spirits were as indiscreet as ordinary men and women in the flesh, life would be intolerable.

A correspondent of *Truth*—"What's in a name?" asks Juliet—writes that the ladies at a Psychical Research meeting "seemed to be in that semi-dazed state which is half-way between hysteria and lunacy," and the men "more or less in the same condition as the weaker vessels." Then, why weaker? "The only celebrity present was Oscar Wilde"—as if that would account for the condition alike of the men and women. If there are men capable of writing such stuff to newspapers, we must still wonder that there are editors stupid enough to print it.

What are our anti-Spiritualist friends thinking about in this matter of the iron ring worn by Mr. Husk as a wristlet, and examined by an inquirer to find out how it got there? It could not go over his hand—and there it was and had been for several days. Only a white heat could weld it, and how could that have been applied to a close-fitting ring on a man's wrist?

It is well to repeat the facts and to consider the problem. It is not new. Iron rings have been worn similarly as necklaces. Zöllner's ring turned from solid wood, and placed where it still remains upon the pillar of a table, is another proof of the miraculous power of spirits over matter.

Professor Huxley got the largest vote as Man of Science in the *Pall Mall Gazette* competition; and what has this scientific leader to say about solid iron wristlets and necklaces, which are put on and taken off as if they were made of indiarubber?

What they all say with one accord is (a) it is not true, and (b) if any credible person says it is true, he has been deceived by a bit of conjuring, and that which is physically impossible is not to be believed upon any kind or amount of testimony. Still there is the fact—one of thousands just as impossible—just as opposed to the "well-known laws of nature."

What is the materialisation of a visible, palpable, human form, that walks about, talks with you, shakes hands, gets photographed, and so on, but a far more complex and wonderful exhibition of the same power of mind over matter—if we only knew, or could begin to know what is mind, and what is matter, and the relations of one to the other?

Really, as I may have remarked on some former occasion, we seem to have been placed in this world expressly to see and wonder—but not to know the *why* or *how* of anything, and least of all of ourselves. And of all hypotheses that of materialism is the most incredible. "With God all things are possible." This is not the assertion that God is Almighty. That is what *God* means. The assertion is—Admit the existence of a God, and all phenomena are easily accounted for—the sole difficulty being to account for God.

Chinese Gordon—Gordon of the Soudan—believed in God, and had no difficulties about matter or spirit. The Salvation Army has none. Naturalists have their kind of miracles, such as the formation of a cluster of leaves, while packed in a little capsule, or the formation of a bird from a microscopic point in an egg. The phenomena of nature are a little less rapid than those of Spiritualism, but the production of an ear of wheat—say, from its germ, when you look at it, is quite as wonderful as an ordinary materialisation with Mr. Eglinton.

Tyndall and Huxley—or *vice versa*, with Professor Lankester thrown in—know no more of one phenomenon than of the other. "Ernest" and "Joey" are as real, as solid, as visible, tangible, audible, thoughtful, and strong in mind and muscle as any of our naturalists. Only they have two or three powers or faculties denied to the eminent professors, and desired by them. "Ernest" comes to me in a perfectly closed room, the door locked, and the key in my pocket, and window safely barred. He writes between two slates firmly held or tied together. He writes in a little closed box, with my hands upon the cover. A big musical box, resting on my knees, with my hands on its lid, at my request stops in the middle of a tune, goes on, plays fast, plays slow—contrary to the well-known laws of mechanics. "Ernest" talks with me, shakes hands, says good night, and, while the door is firmly locked, and the window firmly barred, is no longer visible or tangible.

As if the materialisation of the body, animated by a human spirit, with powers far beyond those of any man in his natural body, were not a miracle immensely transcending Mr. Husk's iron wristlet! But the beautiful simplicity of the latter is its charm. We begin with A B C and $2 + 2 = 4$. Some seem to stop there—or thereabouts.

The spirit "Lily" whom many of my readers have seen, conversed with, perhaps felt as well as seen, was strong enough, with favouring conditions, to hold her materialised form together so as to be photographed by daylight. She was nice about her costume, and very graceful in a long robe of white drapery floating to the ground. One day I was indiscreet enough to ask her if she had any shoes and stockings. We were on rather familiar terms. "Come here," she said, "and I will show you." Of course I gladly accepted the invitation. "Now hold your hand near the floor, and I will put my foot in it." I dropped—gracefully, of course—on one knee and held my right hand, palm upward, three inches from the carpet. Into it came a very nice little naked foot—solving the problem as to shoes and stockings. I carefully and discreetly examined its anatomy. It was a perfectly natural naked feminine foot. Within the curtains which formed the "cabinet" was the medium, Miss Cook. There was plenty of light to make the rest of our company visible. The only question was whether Miss Cook was "Lily" and "Lily" Miss Cook—and this was quickly solved. Withdrawing her naked foot from my hand, "Lily" said, "Now, examine my medium!" I reached out my hand, and found the *two feet* of Miss Cook, who was sitting in a chair, seemingly in a deep trance, completely enclosed in a pair of twelve button boots!

Every investigator who seeks the simple truth in a philosophical spirit, with no theory to support, and ready to accept every fact that comes to him, inevitably becomes a Spiritualist; that is, he becomes satisfied of the genuineness—the objective reality—of the phenomena. The *why* and *how* he can meditate

upon at his leisure. The facts, facts, facts are the first consideration.

The *Religio-Philosophical Journal* has published a remarkable lecture by Professor J. R. Buchanan, one of the most original of American investigators and thinkers. Two of his mottoes are: "I am a man, and consider nothing foreign which concerns humanity;" and "The scientific method is to examine facts."

Dr. Buchanan, like many other practical scientists, has little respect for the metaphysicians who so pertinaciously contradict each other, and not seldom themselves. For example, he says:—"Kant could not understand Spinoza and declared Fichte's system untenable. Schopenhauer repudiates Kant. Mill says Hamilton adhered to no statement that he had adopted. Berkeley said, 'We metaphysicians rain a dust and then complain that we cannot see.' Plato taught that there was no matter, only ideas, the thinker being as unreal as all of which he thought—an ideal man making an ideal universe. Aristotle's logic was an intellectual calamity for the human race. He was an imbecile speculator, feeble in reasoning, and careless as to his facts; and not one of the whole school of metaphysicians, from Plato to Hamilton, ever had a glimmering perception of what philosophy means."

Dr. Buchanan's conclusion is that which we are trying to illustrate and enforce—that "the most important facts ever displayed on earth are those which prove to us that the dead return, organise matter, and demonstrate the reality of their continued existence, giving us thereby, a solid, reasonable hope of immortality."

"*Magna est Veritas*"—only it is very slow if very sure. Possession is said to be nine points of the law, the tenth having small chance against them. This is true of the prejudices of education. We have to unroot an old belief before we can plant a new one, and by a natural reaction superstition causes infidelity.

The religious faith—the popular theology—of the Middle Ages, led to the most horrible persecutions; the general belief in the power of demons and its exercise in witchcraft caused the hanging, drowning, and burning of innumerable old women, even so recent and so wise a judge as Sir Matthew Hale having sentenced numbers to death!

The reaction from these horrors caused the present materialism, and the sturdy, and sometimes stupid, resistance to the truth or reality of Spiritualism as scientifically demonstrated by the observation of facts—which show also the probability that the witches put to death two centuries ago, in obedience to the command given to Moses, "Thou shalt not suffer a witch to live," were, in many cases, mediums of mischievous human spirits.

The amelioration of our morals, manners, and laws is shown in many ways. A medium to-day is seldom prosecuted, and when he is, seldom gets more than three months of a mild imprisonment. A libeller, with friends and money, gets four months of somewhat luxurious repose as a first-class misdemeanant. A century ago it would have been the whipping-post, nailing by the ear, the branding iron, or the pillory.

So the world really moves. The creed persecuted to-day becomes the dominant, and perhaps, persecuting faith of to-morrow—but freedom comes with knowledge, and free thought must lead in time to its free expression. In the twentieth century people in what are called civilised countries will not even be ridiculed for trying to know the truth—even about Spiritualism. That is my present Outlook.

W. T. R.—Although good and very suitable for private perusal by those who understand the method of its genesis, the message is hardly fit for the columns of "LIGHT." Remember the old proverb about "casting pearls."

AMERICA is certainly ahead of Europe in the path of progress. The three colleges of Boston, New York, and Cincinnati, have obtained official authority for establishing a special course in magnetic therapeutics and for giving diplomas. Already individuals known as having the gift of healing have received such diplomas.—*Le Spiritisme*.

THE AMERICAN SPIRITUALIST ASSOCIATION.

A copy of the report of the American Spiritualist Association's annual meeting, held at Lake Pleasant Camp last August, has been forwarded to us. It is published in the form of a pamphlet of twenty-four octavo pages, at the office of the *Religio-Philosophical Journal*, Chicago. It contains the Association's declaration of principles and constitution, with list of officers; also the speeches, in full, of the President and of prominent Spiritualists present on the important occasion. It then gives the President's subsequent address to Spiritualists at large, on the urgent need for organisation; and his pleading is made more forcible by the reproduction of an address by Dr. S. B. Brittan, published in 1878, quite as apposite now as it was at that time.

Under the heading of "A Bond of Union" the communication received from the London Spiritualist Alliance by the Association is reported, with the resolutions passed thereupon by the Executive Board of the Association. These resolutions express concurrence in the conviction that, in the proposed alliance, "no assent to any fixed creed or confession of faith is required," and in the propositions "(1) That there is a life coincident with, and independent of, the life of the body; (2) That, as a necessary corollary, this life extends beyond the life of the body; and (3) That, under favouring conditions, there can be communication between the denizens of that state of existence and those of the world in which we now live." Further (4), "The American Spiritualist Association will co-operate with the London Spiritualist Alliance in opposing the materialism of the age."

The President, in his address, calls to mind that all the officers of the Association freely give time and money to the cause, and the only source of income being members' dollar subscriptions, voluntary contributions will be looked for from those who can afford them to give effective aid in the work of the Association.

TO CORRESPONDENTS.—Several letters stand over this week. We hope to give them due attention in our next issue.

READERS OF "LIGHT" will do us a great service if they will kindly write out, in a concise form, an account of facts that may come under their notice, giving, if possible, the full names and addresses of all concerned.

THE "THEOSOPHIST."—Vol. I. of this magazine has been reprinted, and a few sets are now in the hands of the Psychological Press. Persons desirous of completing their files should make an early application to the manager.

OUR advertisement columns this week contain an announcement of the Cripples' Home for Children, on the committee of which are some names well known in Spiritualist circles. We hope shortly to be able to find an opportunity of visiting the institution and of giving a report in these columns.

MADAME COULOMB.—An advertisement appears in another column of a pamphlet issued by Madame Coulomb, giving an account of her "intercourse with Madame Blavatsky from 1872 to 1884." In justice to the last-named lady, weak and inconclusive as we thought her case, that of Madame Coulomb is far more unsatisfactory. It becomes increasingly difficult to arrive at the truth of the matter, especially as, according to the *Pioneer of India*, Madame Blavatsky has now, in spite of her definite assurance to the contrary previous to leaving England, decided not to prosecute Madame Coulomb for slander.

BOOKS RECEIVED FOR REVIEW.—"Sympneumatrea," by Laurence Oliphant; "Two Stories of the Unseen: The Open Door, and Old Lady Mary," by Mrs. Oliphant; "The Mother; or, the Woman Clothed with the Sun;" "Songs of the Heights and Depths," by the Hon. Roden Noel; "Man; or, Fragments of Forgotten History," by Two Chelms of the Theosophical Society; "Spirits in Prison," by Professor Plumptre; "Homes and Work in the Future Life," by F. J. Theobald; "Back to the Father's House; Shadows," by John Wetherbee; "How to Live a Century and Grow Old Gracefully," by J. M. Peebles, M.D.

"POPULAR SCIENCE MONTHLY"—AN UN-SCIENTIFIC SPIRIT.

Professor Elliott Coues, whose treatise on Biogen—or a spiritual basis of life—we have commended, falls under the displeasure and contempt of the *Popular Science Monthly*, whose materialistic methods are transcended by this large-souled and able scientist. A physical basis of life, a protoplasmic start from slime and mud, suits the proud *Monthly*, but a spiritual basis of life it despises. Last August it mentioned Professor Coues's Biogen as "a lively little treatise on biological mysticisms, . . . a spree in speculation, . . . a rally for the defence of the old, but declining doctrine of 'vital force,' which was 'made the most of in times of ignorance,'" and contemptuously closes by saying that "the publishers, doubtless aware of the fitness of things, have printed it in mediæval type, such as was used in the dark ages to which Biogen belongs."

In the same number some comments of the *Saturday Review* on mesmerism are approvingly quoted, in which it is thought that a small margin of hypnotic facts may be real, but "the common element of mesmerism and Spiritualism, indeed a very large one, is really delusion and fraud alone." We are also told that investigation "by those alone qualified to report," has "over and over negated all shadow of evidence" that mesmeric subjects can do anything, or see anything, or "be influenced to perform specific actions" without previous hints or impressions. The wise writer, and the equally wise *Science Monthly*, have never heard of Dr. Gregory's experiment in Scotland, where a "learned professor" went into another room and soon the mesmerised subject of Dr. Gregory began to laugh and told what odd capers the man who just went out was cutting in another room, describing perfectly an odd dance he was performing, and of which none knew but himself. Many like facts could be given, but the *Science Monthly* sneers at them. "None so blind as those that won't see" is a good old proverb.

Is it the true scientific spirit to fling contempt on honest and skilled students who may differ from us? Do true scientists ignore facts and flout at conclusions from premises of which they are ignorant? That is the spirit of this unscientific magazine. But it may be said that it gives us much valuable matter, which we have no wish to deny and would not underrate.

Some of the old Romish Popes were valuable and liberal patrons of art, but they were Popes. The blind and bigoted contempt of this *Monthly* for any spiritual science or philosophy is as bitter and dogmatic as the papal horror of heretics. A bigot is a bigot, be he professor or priest, devotee of Rome or of inductive science.

Professor Coues may well count the contempt of the *Popular Science Monthly* as high honour. Let him possess his soul in patience and work and wait, and the honour at last will be his, the shame and confusion theirs.—*Religio-Philosophical Journal*.

MR. W. EGLINTON is now paying a short visit to Ulverston, where he is giving sances to the local clergymen and others interested in Spiritualism. We shall hope to give an account of them in an early issue.

HAUNTING.—A house in Crown-street, Newhaven, Conn., is inhabited by a Mr. Mann and his wife. A servant who slept in an attic said that her bedstead had been pushed about at night; and that a woollen dress, which she had placed on her table, was in the morning in a state of ash. When the Manns have been alone in the house, they have heard noises as of feet moving about and of things falling. Mr. Ross, an employé of Adams' Express Company, occupied the premises, with his wife, previously. He says they were similarly disturbed, and that Mrs. Ross's nurse declared that she saw going up and down stairs, they having no lodger, a tall man in ordinary costume, with a face of ashy paleness. Many think that the house has been the scene of some tragedy, and hope that an investigation may lead to the laying of the uncanny spiritual visitant.—*New York Herald*.

TRANSMISSION OF THOUGHT.

(EXTRACTED FROM *Le Spiritisme*.)

M. Richet, the eminent physiologist, is the editor of the *Revue Scientifique*. He has contributed an article to the *Revue Philosophique*, in which he relates experiments made to test the possibility of transmitting thought without the use of signs by speech, gesture, or writing.

Drs. Charcot and Dumontpallier have already published their experiments on the same subject, as have also before them some men of science in England, all confirmatory of the fact—so long known to, and published by, the students of magnetism.

M. Richet took for his starting-point the fact demonstrated by mathematicians, that a man guessing one of a pack of playing-cards—fifty-two in number—and then drawing one haphazard, his guessing will be right ten times in a hundred.

Sitting at a table with a common pack of playing cards, remote from another table at which sat his medium, he drew one, and having well looked at it, willed his medium to guess what it was, and the medium guessed right. He drew again and again. The medium's guessing was not always right; but it exceeded the mathematician's ten in a hundred. M. Richet was satisfied that the excess was due to the operation of some natural force.

He made another experiment:—At a table, connected with an electric ringing apparatus and a needle suspended horizontally over a quadrant marked with the letters of the alphabet, he placed three persons, one his medium. The slightest motion of the medium was communicated to the table, the bells sounded, and the needle moved. At another remote table the experimenter sat with an alphabet before him. He touched letter after letter, forming a word or simple sentence, willing their transmission to the medium, who often stirred, causing the bell to ring and the needle to point, but not always with exact correspondence to the experimenter's will, rendering, for example, Louim for Louis, and Jeen for Jean. M. Richet was satisfied by this result also, and announces his intention to continue the investigation, promising to comment in a subsequent article upon the investigations of certain English savants.

It is very refreshing to find an eminent physiologist, editor of a scientific journal, engaging in the study of phenomena still under the scientific ban of charlatanism. We may now look forward with hope to the time when our savants will have acquired the good sense to withhold from denying facts without investigation, and from contending against ideas solely because they are new. How often are they to be reminded of the discovery of the circulation of the blood, and that its most resolute opponents were in our colleges of medicine?

SAINT-HEREM.

CUMBERLAND ON THE CONTINENT.—*Le Messager* (Liège) reports the Cumberland-Labouchere challenge and Mr. Eglington's reply, which it calls reasonable and dignified. It then gives Signor Damiani's counter challenge to Mr. Labouchere, and promises to report further proceedings. *Le Messager* says that Mr. Labouchere's partner in the challenge is now in Brussels giving his usual entertainment, at the admission prices of 20 francs and 10 francs. *Le Spiritisme* (Paris) also reports the challenges: it says, "This Cumberland evaded test sances offered by us when he was in Paris, and he evaded a similar offer by the Spiritualist Society of Vienna." It then reports the doings of Bellini in Brussels, who advertises himself as "le prestidigitateur anti-spiritiste, pas charlatan comme Cumberland—the anti-Spiritist prestidigitator, not a charlatan like Cumberland"—promising to explain Spiritist tricks! *Le Spiritisme* then quotes from the *Chronique* (Brussels), "He made some experiments in magnetism and thought-reading, then some with the Davenport cabinet; then he extricated himself from a sealed sack; but of explanation not a word, to the great dissatisfaction of many of the audience, who said they had been *blagués*—humbugged, and they were right."

ORTHODOXY IN RUSSIA.

(From the Russian Correspondence in the *Revue Spirite*.)

In Russia religious opinions are various and of every shade. The State Church, calling itself Orthodox, is the sect of the Greek Church, which separated from the original Catholic, or Universal Christian Church, of which the Roman Pontiff claims to be the head.

In Russian society all religious opinions are treated with tolerance, especially since the introduction of Spiritualism. This tolerance, however, has not yet penetrated the ranks of the Orthodox clergy; on the contrary, Spiritualism seems to have excited greater clerical intolerance, and the State under its potent influence tightens the reins of secular power in its favour. This deplorable intolerance extends to all religious sects outside of its own pale. The United Greek communion, for example, which has been an object of persecution for half-a-century, has now its churches confiscated and their members put under police supervision to prevent their attending the worship of any other than the Orthodox.

It is impossible to specify its treatment to minor sects, so numerous in Russia. It vents its lamentable feeling signally against members of the Roman Catholic communion. Here are some of the instances quoted:—

A Roman Catholic may not leave his property according to his discretion; it devolves compulsorily as the law directs.

In the case of mixed marriages, if either parent is Orthodox, all the children must be brought up Orthodox; if a Roman Catholic or other priest baptises such, he subjects himself to transportation.

No church, except the Orthodox, may make any religious demonstration whatever outside of its own walls.

No Roman Catholic bishop may make a diocesan visitation without a permit from the governor of the province; nor may a Roman Catholic priest visit a sick or dying person beyond the bounds of his proper parish.

No Roman Catholic priest may confess an Orthodox Russian, under pain of transportation.

The impediments hedging all not within the pale of the Orthodox Church are numerous and vexatious. Take one instance: A general officer, a Protestant, whose wife is a Catholic, applied for a permit to buy a small estate in one of the provinces, and it was refused, on the ground of their not being Orthodox.

It is a grave matter to offend the Church, for such is its influence that it may end in transportation, which means the long, terrible march to Siberia.

But, as said before, religious opinion is not held to be a cause of difference in society, and remarkably so in the capital since the introduction of Spiritualism.

DISORDERLY MANIFESTATIONS.—At a farm-house at Montélimart, occupied by Mouton-Florent, his wife, and a daughter ten years of age, for the past four weeks there have been stones thrown through the windows and doorways. The place has been put under the protection of the police in vain. Lately things have been thrown about within the house and crockery broken. The little girl speaks of seeing one "Marianne," invisible to others, and also an old man. Her description of the latter corresponds with that of her grandfather, deceased before she was born. She says they both ask for alms.—*Revue Spirite*.

GLASGOW.—Mrs. E. W. Wallis occupied the platform on Sunday last at the Spiritualists' Hall, 2, Carlton-place. The subject chosen by her guides was, "Popular objections to Spiritualism considered and confuted," to which they addressed themselves with their habitual earnestness and vigour. The audience was not so large as it probably would have been but for a counter-attraction in the form of an address under the auspices of the Glasgow Sunday Society, by the Hon. Roden Noel, in St. Andrew's Hall (the largest meeting-place in the city). His subject was "Byron," the chair being taken by Professor Nichol, of Glasgow University. Naturally, a number of Spiritualists went to hear the distinguished stranger, who has been brave enough to say what he knows or thinks in favour of the unpopular subject of Spiritualism.

A CURIOUS APPARITION.

By H. WEDGWOOD.

The following narrative of an experience which she had when a young girl, was given me by a lady, a German by birth, but married to an English clergyman, and now the very successful principal of an advanced institution for young ladies. I first heard it from her by word of mouth in the autumn; and three months afterwards she sent me, at my request, the written statement exactly to the same effect.

"I am afraid it will sound absurd," she says; "and yet even now I have the whole scene as clearly before me as it was then, and I could give an exact drawing of the shape of those white legs. There certainly was no body to them." The occurrence took place, I suppose, about twenty years ago.

I was staying with my mother during the winter months with a Countess W., at Krippitz, near Strehlen [in Silesia?]. To get to the usual sitting-room one had to pass a large reception room, and on the right, near the entrance, stood a large handsome stove, before which was a screen, usually covered up with a kind of silk gauze, and every time a person passed the screen the draught would make it rustle. One night all the family had gone to a ball at Strehlen, so my mother and I were left alone, with an old man servant to wait on us at our evening meal. My mother was resting in her room, and I had gone into the sitting-room to try some new songs which a friend of our Countess had lent for me. One of them was a very sad one.

"Will she come when I am in my grave and put a wreath upon it, &c. Will she come?"

Just at that moment I heard distinctly a hollow knocking at the door which led into the large reception room. I started and cried, "Come in!" thinking it was Friedrich coming to tell me that dinner was ready. But another similar knock was heard, and thinking that dear old Friedrich wanted to frighten me a bit, I took the candle and went to the door, ready to fling it open and show that I was prepared for the joke. When I stood there another louder and more resonant knock sounded right in my ear and made me shiver. I opened the door sharply and stood there with my candle, gazing into the room. I saw nothing, but heard the rustling of the silk gauze as if someone unseen glided by. I heard that gliding or floating sound all through the room, and even in the adjacent corridor and down the stairs. I went at once into the kitchen and asked the maids if some one had come up stairs, but the question was superfluous; they were all in the kitchen, Friedrich with his big apron polishing up the silver, and telling me that he would serve up shortly. Then I went to our room, and told my mother what had happened, and it felt so lonely and horrible in those large rooms that we determined to have our dinner in our own room. Yet it felt as if we were not alone, and we had to look round to see if no one else was there.

Shortly afterwards I was with the Countess in the same room, between light and dark. I was playing on the piano, while she walked up and down the room. She came to me several times, asking me if I did not hear voices; she always heard voices either talking or shouting into her ear. I told her I heard nothing, and went on playing. I just then played the Carnival de Venise, arranged by Schmetthoff, and when I came to the last page, and just finished off with the run, I heard a horrible harsh voice shout into my ear, "Allerliebste!" (charming!) and, with a start, I looked round, and saw sliding behind the wardrobe in the Count's dressing-room a pair of white, thin legs cut off above the knees. The legs were wound round with white linen stuff, and the feet had no shape at all. They ended in a long, thin boot-shape, as one sees in pictures of

the time of Chaucer. The linen was twisted all round, and about the knees it was thicker looking. I had fully time to see that, as they glided slowly behind the wardrobe. They looked as if they had come fresh out of the grave.

As soon as I had heard that horrible voice the Countess put her hand on my shoulder, and, in a very frightened voice, said, "Now, tell me, did you not hear any voices, now? Why do you look so frightened? Is there anything in the dressing-room?" I did not want to frighten her more, so I got up, and said I would just look in the dressing-room, I thought I heard somebody calling. So I looked cautiously all round, and when I came to the wardrobe I found that it was pushed close up to the wall, although when I saw the legs sliding behind it, it looked as if it stood two or three inches off, as I could see distinctly a space between the wardrobe and the wall. I came back and told the Countess I must have been mistaken about some one calling as no one was to be seen. I sat down once more and played one of those beautiful hymn tunes which always seemed to soothe the Countess, and whenever I did so she said that the voices did not disturb her so much.

One evening we had all been very merry and my mother told some anecdotes, and finally ordered me off to bed at 9.30, as usual. I went rather reluctantly, as I never liked to be alone till she came. However, I went, and when I looked for the matches to light the candle it seemed as if a whole electric battery had got loose. It cracked with electricity all over the room, and when my candle was lit it was just as if some one unseen was making fun of me. First it cracked close by my ear, then near the writing table at the foot of the bed, then again close to my ear, once in my right, and once in my left ear. So I determined to fetch my mother, and let her hear the electric battery, and when I went to the door it was worse than before. When my mother came just a few sounds were heard close to her ear and then all was quiet. It felt like the calmness after a storm.

MARIE C. S.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Fries, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstübbe, &c., &c.

ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct sances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful sance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

"ROBERT HOUDIN.

"4th May, 1847."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).—I am, Monsieur, &c.,

"(Signed), ROBERT HOUDIN.

"May 16th, 1847."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but

I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht, mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates medianimic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny."

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877."

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER IS NOT MANIFEST IS LIGHT."—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

THE CREDULITY OF SCEPTICISM.

BY MORELL THEOBALD.

A REJOINDER TO MR. PODMORE'S CRITICISMS ON "SPIRITUALISM AT HOME."

Before entering in detail into Mr. Podmore's criticisms on the phenomena which I have reported, there are one or two very important preliminary considerations. Mr. Podmore writes in a severely judicial, quasi-scientific style. He claims to be the representative of a society for careful and dispassionate inquiry into these matters; as such he has made his investigations, and as such he presents his report. If so, I submit that he should have given the full particulars of the process of his inquiry: the date when it was made; the number of visits he paid; and the time those visits occupied. If the Society deputed him he will of course have presented his report to the committee: let us hear how the committee received it. Mr. Podmore poses not as an individual; he wears a livery, bears a staff; and therefore claims for his communication an importance which individually it certainly does not deserve. Now I have a little right to complain of this, because I find that no official recognition of his inquiry exists, and he certainly did not present himself in that capacity when he visited me. If I had supposed I was being subjected to the solemn and judicial process of a trial before this excellent Society, my attitude would have been different, and my former reply to Mr. Podmore would have been modified in important respects. Moreover, the reception which I would have given him would have been more guarded, and I would have postponed the inquiry, *de die in diem*, till all matters *sub judice* had been fully discussed. As a matter of fact, Mr. Podmore's visit was not of this serious character: we were very free and easy together, not at all judicial. He only visited me once—he has not, so far as I know, made any experiments to give body or force to his speculations as to the mode in which the phenomena were produced. I certainly did not provide him with a broomstick, with or without pencil attached; he made no attempt to write in a style similar to that on the papers or ceilings which he looked at, but he certainly did jump on to a chair in the hall, and found that he could not reach the ceiling by any extension of his very long arms! All his suggested explanations are of the *ex post facto* order, and quite different from what we have been accustomed to in the accredited investigations of the Society which is supposed to decorate him with its credentials.

I pass by, for the present, Mr. Podmore's criticisms on questions of identity, and of mis-spelling in Greek or other messages. These are fair questions for argument and for differences of opinion, and I shall deal with them in my own way and at my own convenience. But questions of fact—that is of the fact whether the phenomena of daily occurrence in my house are normal or abnormal in their character, are the result of some occult power or are produced by fraud—brook no delay. For these are really the issues raised by Mr. Podmore's communication in the last number of "LIGHT." True, he suggests another hypothesis—"that the fires were lit, the poetry written, and the kettles filled, by some person in a state akin to somnambulism"! But this absurd suggestion even Mr. Podmore himself is keen enough to see will not apply, and so he not only seeks to show that I am deceived but delicately hints that, by the way in which I have "described the process," I have been a party to the fraud. Whether the suggested disingenuousness has been on my part or on the part of Mr. Podmore your readers will be able to judge.

Speaking first of the "character" of the writing, he mentions that I had in "LIGHT," p. 205, referred to this "as utterly out of the range of ordinary human writing." And I submit that in doing so I was perfectly correct. Certainly I have never seen sheets of ordinary human writing so minute, so neat, and so regular; and I do not know anybody who has. If Mr. Podmore knows of such, let him produce them. Mr. Podmore admits that the writing "is remarkably regular and even, and unusually small; but," he adds, "I saw no specimen which was not perfectly legible to the naked eye, and which could not be equalled in minuteness and clearness by most educated persons without any very severe exercise of patience." I suppose Mr. Podmore would class himself amongst "educated persons." Well, I challenge him—in the presence of a committee, who shall watch the process—to copy a sheet of this writing, equalling it "in minuteness and clearness without any severe exercise of patience." I venture to say that it will take him more time and the exercise of a great deal more patience than any member of my household has a chance of devoting to an act of fraud, and that even then he will fail. The writing is so minute that most persons to whom I have shown it have been able to read but two or three lines without great weariness to the eyes, and if they cared to finish it have been glad to avail themselves of a powerful magnifying glass, which I keep for the purpose. So much for the dependence to be placed on Mr. Podmore's accuracy. I will show the writings to any who may be curious to see them if they will call at my house for the purpose on Saturday afternoon next, or any other day by appointment, so that they may have an opportunity of judging for themselves.

As to the writing on the ceilings, Mr. Podmore states that "that on the ceilings of the rooms is, in every case, large and straggling in curious contrast to the tiny and well-formed writing on the paper." His object in stating this is manifestly to suggest that it is thus large and straggling, because of the difficulty of reaching it, whereas if it were done by an occult power that power would be able to execute "well-formed writing" on the ceiling as well as on paper within easy reach. To this I might reply that any

power, physical or spiritual, writing on the ceiling, some way out of the range of ordinary vision, would, one would naturally suppose, write "large and straggling" so that the writing might be more easily be seen. Mr. Podmore's statement would, therefore, amount to nothing if it were in accordance with the facts—but it is not. We have writing on the ceiling of one of the rooms, small and regular, and strikingly characteristic of the departed friend by whom it professes to have been given. So from imperfect knowledge Mr. Podmore hastily and eagerly draws false conclusions.

Again—eager to make his preconceived theories fit—Mr. Podmore says: "There are, however, two or three sentences on the ceiling in the hall, and above the lintel of the door, which are regularly and evenly written, and in a much smaller handwriting. Now, it is noteworthy that the inscribed portion of the ceiling in the hall, and the wall above the door, would be within the reach of a person of ordinary stature, standing upon a chair."

Before a man, careful to be on the side of truth wherever it might lead him, made this assertion, he would have measured the height of this ceiling. I have done so. It is 9ft. 4in. Needless to say, it is not "within the reach of a person of ordinary stature standing upon a chair." Yet, Mr. Podmore, unmindful of this fact, admits that these sentences are "regularly and evenly written, and in a much smaller handwriting"! If so, who wrote them? And this is the man who has the modesty to say of the occurrences which I have from time to time described that they have "appeared strange only because the observation has been inaccurate or the report erroneous and misleading"! After this what is to be thought of his own observation and report? Verily, Mr. Podmore is a puzzle!

In another case Mr. Podmore endeavours to make a good deal out of a very little. I had stated that I was told at one of our sances that some writing would be found on the ceiling of my study, at which I had looked five minutes before and found that there was then nothing but a solitary B written three weeks before; but on leaving the séance-room I went to my study and found the writing as I had been told. When Mr. Podmore came down he discovered the solitary B in the centre of the ceiling without difficulty whereas he failed to detect the additional writing until it was pointed out to him, it being much smaller and written not on, but near, the cornice; and he thence argues that it might have been done weeks before and been overlooked. My reply is that it had not been done weeks before, and had not been overlooked. I know that it was not there when I looked, and I know it because my search was thorough. I have had, during very many months, too much experience in discovering writing in most unlikely places to be stupid enough to search without finding.

Mr. Podmore further says: "With reference to one message of considerable length, which purported to have been written"—within the cabinet—"in an abnormally brief period, we asked Mr. Theobald whether he had examined the paper on which the message was written before the séance began. His reply—and it is noteworthy, as illustrating his attitude towards the occurrence more fully than anything which I could write—was to the effect that he had looked into the box, in which the paper and pencils, &c., were kept, in order to ascertain that there was plenty of paper there, if required. As this appears to have been the only precaution which he took, or thought it necessary to take, we need not perhaps further consider the validity of this test."

Just so. It does not seem to suit Mr. Podmore to consider the validity of any test very far. But it was not the only precaution which I took. The paper in the box had already been secretly marked, as it always is. Indeed, I have sometimes handed in a sheet of marked paper to the cabinet, and had the same sheet returned to me a minute or two afterwards with messages in the same very minute and

regular handwriting already referred to, written, moreover, on ruled paper, the lines of which were perfectly kept. If Mr. Podmore thinks that this was accomplished in the dark, by an uneducated young woman, and not by abnormal means, he is certainly an instance of the utter "credulity of scepticism," or our medium, who certainly could not do the work in the light, is abnormally clever in the darkness of the recess.

I come now to what Mr. Podmore, in his "capacity as a member of the Society for Psychical Research," evidently prides himself upon as the discovery of a crucial test. He says: "Mr. Theobald showed Mr. Hughes and myself the piece of furniture in question," a private secretaire, "having a substantial wooden flap of considerable thickness, and, apparently, a lock of good construction. Mr. Theobald also indicated the precise spot on which he had found one of the written messages referred to. When he had again closed and locked the secretaire, Mr. Hughes, in his presence and mine, pushed half-a-sheet of note-paper through the crevice at the top of the flap, and by means of a second half-sheet gave it such impetus that it fell on almost the same spot as that already indicated as the *locus* of the 'spirit message.' This demonstration that the 'test' of the locked secretaire was worthless, occurred before the publication of the account in 'LIGHT,' June 14th, in which this 'test' is described without a hint of its real value."

Indeed! Why should I hint that the "test" had any value when I knew that it had not? Mr. Podmore's visit was in March. My letter, in which Mr. Podmore thinks I should have admitted the value of his test, was written in June. But in the mean time "many things had happened"! Mr. Hughes, in Mr. Podmore's presence, had pushed a half-sheet of thin note-paper through the crevice with difficulty, by giving it an impetus with another piece. But since then I had found messages there, written on paper which no artifice could have got through the crevice—notably one instance in which it was directly opposite the lock, and written on a thick sheet of paper trebly folded! And since then again, on my birthday (November 14th), I had found on my study table a short note telling me that a birthday-letter would be found in the secretaire, on opening which I discovered, directly opposite the lock, a sheet of paper filled with writing, folded in four, and enclosed in an envelope! Clearly Mr. Podmore has not the requisite capacity for psychical research. He jumps at conclusions too hastily.

The real animus of Mr. Podmore comes out in his concluding sentences, as follows: "Amongst much, however, that he has failed to establish, one set of facts is, in my judgment at least, conclusively proved. On the evidence adduced there is little room for doubt that certain occurrences did take place as described. Fires, we may believe, were lit, kettles filled, and breakfast tables laid. But phenomena such as these are known to occur in other domestic circles, and Mr. Theobald has established no grounds which would warrant us in attributing them, in his case, to other than familiar domestic agencies."

This is a clear charge of fraud. If Mr. Podmore means it to attach to myself or to any member of my family, then I throw the charge back upon him and tell him that we are at least as honest, and as sincere seekers after truth, as he can be. And if he means the charge for our domestic help, I reply that, knowing and esteeming her as we do, after many months of close observation—acquainted with all the acts of her every-day life, almost with her every thought—I can no more believe her to be capable of fraud than I can believe Mr. Podmore to be guilty of forgery. Yes,—in spite of the protestations of the so-called scientific mind—character does count for something in all matters, normal or abnormal, and I cannot, without protest, allow the character of a young woman, whose honour and integrity have been fully tested and established, to be thus ruthlessly sacrificed to the "credulity of scepticism."

Moreover, we have abundant evidence—and I say this for the satisfaction of those who do not know Mary as we do—that the phenomena alluded to are not due, as Mr. Podmore gratuitously assumes, to familiar domestic agencies. I do not care again to detail at length occurrences which I have already published. As to the particular incidents alluded to, they occur almost daily, as they have done for many months—often under the direct observance of some member of the family. I myself have once, and my wife and daughter have several times, seen the fire lighted, in the day time, "by other than familiar domestic agencies," and my daughter has seen heavy articles being carried about the house without human intervention. It may suit Mr. Podmore's mental temperament to say that "the thing is impossible." I reply, "Just so—only it happened, nevertheless!"

And even if Mary were morally capable of the fraud which Mr. Podmore so slipshodly and carelessly suggests, she has no opportunity of perpetrating it. I will record one solitary instance out of many. On one occasion, before going down to the séance-room where all the other members of the household had already assembled, I placed a sheet of blank paper on my study table and left it there. At the close of the séance I was the first to leave the room, and went straight up to my study, when I found that the paper which I had left blank upon the table had in the meantime been written upon, the first page being filled with writing. I cannot vouch for the whereabouts of the cat on that particular evening; out of which unfortunate circumstance Mr. Podmore may, by the exercise of his wonted ingenuity, succeed in evolving a working hypothesis either of fraud or of "natural causes."

Mary, it should also be stated, is never alone; my daughter assists her in her domestic duties, and even sleeps with her; and the two have quite enough to do to get through their work. She is not, moreover, one of those "educated persons" whom Mr. Podmore credits with such wonderful capacities. She could not—if her life depended on the fact—execute even a decent imitation of some of the many writings we have had, especially of the sheets of very minute writing already referred to. Since Mr. Podmore's visit we have had over 300 written messages—amongst them writings, in very various styles, in French, Latin, Greek, German, Raratongese, Welsh, and old Brittany to say nothing of some messages specially characteristic, and in the very style of departed friends of whom Mary could know nothing. Where could she, even if she had nothing else in the world to do, pick up all these matters? And how and when could she acquire all the requisite information about our departed friends—departed years before we knew her—learn their peculiar characteristics, practise the forgery of their handwritings, and carefully write out lengthy messages, some of which would task even the patience of one of Mr. Podmore's imaginary educated persons to copy? Were she *intellectually* capable of doing a tithe of this she could only do it by slipping out of bed in the dead of the night, leaving her bed-companion asleep and unconscious of the fact. Mr. Podmore suggests that the writings on the lofty ceilings might be done by pencils fastened to the ends of broomsticks! A friend at my side as I write this suggests "fiddlesticks!"; but I will not hurt Mr. Podmore's feelings by a joke when he is evidently so serious. Mr. Podmore clearly believes that he could write a respectable hand on a ceiling in that way; I would advise him to try. But even this could only be done by Mary, as I have said, in the dead of the night! And fancy Mary at midnight, unmissed by her companion, wandering over the house in her night-dress, a candle in one hand and a broomstick in the other, amusing herself in inscribing messages on the ceilings! If Mr. Podmore can really believe all this I think I am fully justified in heading this communication "The Credulity of Scepticism!"

THE SPIRITUAL OUTLOOK.

XVIII.

I hold that no one can do a better service to Spiritualism than he who exposes a fraud, or shows how any phenomenon, supposed to be spiritual, could be naturally produced. I should be extremely obliged to any one, for example, who would tell me how a common chair has been threaded on my arm, while I held the hand of Mr. Eglington; how writing was done in a well-known hand, between two slates, which I held out at arm's-length in the light between my thumb and fingers; how a drawing, which would take a clever artist an hour to make, was done in utter darkness on my marked paper, in my hearing, in less than a minute—and a dozen or two of similar "miracles."

Of course, it is open to any critic to reject my testimony, and that of half-a-dozen witnesses competent to prove any ordinary fact; but by such a process everything unusual or improbable could be discredited. It may be said—it is more likely that a hundred persons should tell a motiveless lie, than that a spirit, that is, an invisible, intelligent being, should be able to manifest its existence by what are called spiritual phenomena. But a preconceived theory as to what is possible is unphilosophical. Out of mathematics, anything may happen. Matthew Arnold says miracles don't happen because he has never happened to see one. Every Spiritualist knows that "miracles" do happen, because he has seen them.

Of course, at this present writing, I have not seen the reply of Mr. Theobald to the criticisms of Mr. Podmore, but believing him to be honest and not idiotic—neither a knave nor a fool—I am not in the least disposed to question his testimony, nor object to have it ever so carefully examined. The more such things are sifted the better. I should be glad, for example, to have Mr. Barkas, of Newcastle, as solid, hard-headed, matter-of-fact man as I know, put into the witness-box and cross-examined. What we want is a trial in which the facts of Spiritualism can be judicially examined, or a scientific commission, which would settle the question. We might get up an amicable libel suit, for example, in the Law Courts, if it were not too costly. Or the Royal Society might be induced to appoint a Special Committee.

Or, which may be the best plan of all, we may allow the spirits themselves to manage their own affairs, as they have done and are doing all over the world. For example, an indiscretion of a very remarkable medium, some years ago, brought into a London Court of Law a body of testimony such as had never before been gathered. There it is on record in sworn affidavits, ready for use. In a more recent criminal trial the judge saw fit to exclude all testimony as to the facts of Spiritualism, on the ground that they would have no weight with him, and ought not to have any with the jury, though sworn to by a thousand witnesses.

Mrs. Groom seems to have given some very nice tests at Liverpool. A gentleman held that her descriptions of spirits were thought-reading, that she only described the departed persons of whom he was thinking. To remove that objection she proceeded to describe some of whom he confessed he was not thinking, and thus disposed of his theory. Within the limits of her powers or gifts, this lady has always seemed to me a very satisfactory and useful medium.

One of our "contemporaries" has found a remarkably big mare's nest. In a theological discourse, he says: "We are warned against the domain of sensuality intruding upon the spiritual realm,"—domains are always intruding upon realms,—it is a way they have got—"as it has done in our case, to its great reproach; but the most notorious scandal that has taken place among us has been the work of Papists, who, under the guise of being the servants of Spiritualism, have endeavoured to be its worst foes." And as if this dreadful news were not bad enough, we have a prophecy thrown in. "We may look for an increase of this treachery in the future."

The Pope, it seems, is a much more dangerous personage than the Mahdi. Happily we have a Spiritualist Gordon—or Wolseley, perhaps, who means to "smash" him. At all events, our contemporary means, at every cost, to reprove both the

Pope and the bad mediums. This is clear enough, for he says—"Balaam, who was reproved by his ass, is a type of the unprincipled medium, who is ready to do any kind of dirty service for hire"—only I cannot quite see what Balaam can have to do with the Pope, or the Pope with Balaam; but there is no mistaking the ass.

From the same source we get another proof of the wisdom of the Transatlantic bard who has warned us against making predictions before we know. "A Sensitive," speaking of the Mahdi, and of General Gordon, before the fact of the death of the latter was known, says:—"He (the Mahdi) is far too subtle not to be well able to judge of the power that opposes him, and if there is one thing more desirable, it is the life of the noble prisoner in his hands; for he knows his worth in changing foes into friends." Now, when Balaam made this indiscreet proclamation, *where was his ass?* The thistles must have been uncommonly thick.

I cannot see why Popery should be denounced by Spiritualists, any more than any other of the hundred and odd creeds of Christendom. It is older than most and perhaps as logical as some. The history of the Catholic Church, and the lives of the saints, even the coldest and most carefully edited, are full of spiritual manifestations. That a priest, bishop, or even a cardinal should denounce, and warn his flock against any Spiritualism outside the Church, is not a matter of wonder. The strange thing is that we hear so little of it. But priests are like the virgins we read about. Take any ten, and you may probably find that if five are wise, the other five are foolish, and have no oil in their lamps.

As Spiritualists we need not trouble ourselves in the least about Roman Catholics. They are necessarily Spiritualists. Their literature is full of miraculous manifestations. It is only when their faith fails, and they are in danger of lapsing into Materialism, that they need new evidences of spirit existence. Our mission is to Protestants and Infidels. It is to prove to all who doubt or deny a future life that it is a demonstrable fact, an unquestionable certainty, an absolute reality.

The two young men who shut themselves in a compartment of an express train out at Vienna, the other day, and then blew out their brains with their pistols, solved the problem for themselves, no doubt. But would they have enacted such a tragedy had they known the facts of Spiritualism? In ninety-nine cases in one hundred, our coroners' juries bring in a verdict of temporary insanity—but how in this Vienna case, which may have been a mutual murder? However they managed it, there is not much doubt that they were a couple of pessimistic Materialists, who finding life not worth living, resolved to get out of it, and were disappointed, perhaps sorry, when they awoke to consciousness on the other side.

Mr. Eglinton has gone to Vienna. It is said that he has been invited by Baron Hellenbach, and that he may show to Prince Rudolph, and the Archduke Johan, the slate-writing that so deeply interested Mr. Gladstone, Surgeon-General Wolseley, and Lord Tennyson. When the Austrian Prince and Archduke have had a short course of psychography, they may be ready for materialisations. Even princes must creep before they walk, and have to learn their A B C's before they can read. It is very sad that there is not a Royal road to learning and wisdom, nor even to good manners; but so it is! Mlle. Sarah Bernhardt, it is said, was obliged to give even an English Royal personage a lesson. Exercising in her presence the Royal prerogative of wearing his hat, while her other admirers were uncovered, she exercised her higher prerogative, as a lady, to put all upon an equality, by saying, as she alone could have said it, "*Conterez-vous, messieurs!*" (*Tableau!*)

Mr. Eglinton, I venture to predict, will not have any rope pulled, nor door slammed, nor be seized, nor have his person searched and his pockets rifled in Vienna, where in the other case nothing was found, after all the searching—nothing in the least to account for a series of varied materialisations.

The influence of men is not confined to the circle of their acquaintance. It spreads on every side of them, like the undulations of the smitten water, and will reach those whom they never saw.

THE CURRENT NUMBER OF "LIGHT."

According to our usual practice, we are not printing copies in excess of the actual demand. In view, however, of the remarkable evidence for "materialisation" presented this week, our subscribers may desire to circulate "LIGHT" amongst their friends interested in Spiritualism. We have, therefore, arranged to keep the type standing until Monday next; and, provided a total of 2,000 extra copies are ordered, applications for parcels of "LIGHT" for free distribution at the rate of 2s. 6d. for every twenty-five copies (postage 6d.) will be filed. All orders must reach us not later than the first post on Monday morning, March 1st. We shall be pleased to circulate any copies entrusted to our care.

THE CHROMO PLATES.

These will be issued with "LIGHT" of March 7th, and will be sent to subscribers on our own list and also to those who, obtaining their supplies through Mr. Allen or any other source, made the requisite application previous to January 31st last. When published, a few copies will be on sale at the rate of 2s. the set of four plates.

We regret the delay, but this has proved unavoidable. Work of this kind requires great care, and when it came to be "proved" it was found that two or more tint stones were necessary. The total cost of the gift will considerably exceed £50 for stones, drawing and printing. There are four plates (1) A series of "spirit" lights. (2) A "spirit" hand enveloped in drapery, showing how the latter appears in process of formation. (3) A microscopic hand. (4) An "apparition" (bust).

Those who have paid for special packing (6d.) for parcel post will receive them on rollers. This is the only safe method of transit; folded and posted in the ordinary way they will be spoilt. We mention this to afford subscribers an opportunity of having the plates specially packed if they wish, especially as, being in every sense of the word "works of art," it seems a pity to thus damage them.

ANNIVERSARY CELEBRATION AT CAVENDISH ROOMS.

We gladly comply with the request to insert the following announcements. The services are conducted by Mr. James Burns, of the *Medium and Daybreak*.

In celebration of the 37th anniversary of the Advent of Modern Spiritualism, it is proposed to hold a friendly reunion of London Spiritualists, at Cavendish Rooms, 51, Mortimer-street, on Wednesday evening, March 18th. There will be a tea from 6.30 till 7.30, after which the evening will be spent in speeches from well-known friends of the cause, suitable to the occasion, interspersed with music and singing.

It is intended that this meeting be helpful to the New Series of Sunday Evening Services, which have been so successfully inaugurated at Cavendish Rooms. The effort to carry on these meetings with the assistance of local mediums and speakers, and at a minimum expense, promises to be a gratifying success. There are, however, valuable workers at a distance, who would gladly visit us on payment of their expenses if we had a fund for that purpose.

That the proceeds of this Anniversary Celebration may go wholly to the fund for sustaining the Sunday Services, the expenses are being contributed by kind friends of the cause. Your aid in this work is respectfully solicited, and will be thankfully received by

MRS. MALTEY, 45, Grove-road, St. John's Wood.

MRS. BURNS, 15, Southampton Row.

MR. H. G. ATKINSON.—We regret to learn that Mr. Atkinson passed away on the 28th December last at Boulogne-sur-Mer. He had long been a contributor to the various spiritual journals.

We are informed that Mr. Eglinton has given most successful sances to people of the highest society in Paris, including M. Tisot and M. Dettaille, the great painters, also M. Richet and M. Ribot, the eminent scientists. He has left Paris for Vienna, and letters addressed to the Grand Hotel in that city will find him.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

"The Ring Test, a Proof of the Reality of a Materialisation."

To the Editor of "LIGHT."

SIR,—In July last I attended a séance with Mr. Husk, when, whilst taking our seats around the table, it was noticed that a thick, but narrow ring was on his left wrist. He had not informed us of the fact, because, having become somewhat accustomed to wearing "bracelets," he said he did not himself remember the circumstance.

The ring was carefully examined by all present and found to be the identical test-ring used by "Irresistible" in the "matter through matter" experiment. In order to show the evidential value of the materialisation test, I must first give a somewhat detailed description of this ring. The internal circumference is 7.95 inches (being a trifle wider than Dr. Wyld's ring, No. 1). It can be moved up the arm—which is rather thin—exactly five inches above the wrist-bone. It is of rather coarse make, plainly welded, and was manufactured by a sceptical inquirer for the purpose of experiment. Hundreds of investigators have examined this ring in their own hands before the beginning of the séance, and as many have found it over the medium's hand immediately after the gas had been relighted; yet there is no doubt as to its perfect solidity; and it is equally certain that it cannot possibly pass over a hand the circumference of which is 9.15 inches; nor can it be urged upwards more than 5½ inches.

Now, at the séance of July 6th, a form (bust) appeared over the table, and as a test exposed his nude left arm as far back as the elbow, showing by the light of a luminous slate that no ring was on it. We were all certain there was a ring on the medium's arm before and even during the séance, as it could be heard at intervals striking against the table. Just before the form (or bust) appeared, it so happened that the medium's arms became violently agitated, the shaking of his hands causing the ring to rattle against the woodwork, not only in a manner audible to those sitting around the table, but sufficiently loud to be heard in the next room. Nor was the nude spirit-arm exhibited in such a way as to make a careful examination difficult; for it was first announced by the spirit that the test would be given. All present being prepared for the event, were carefully watching the slow removal of the drapery. The uncovered fore-arm was placed upon the sheet of luminous paper twelve inches long, and kept in that position for at least twenty seconds. The illuminative power of the paper, which besides being nearly new, had been exposed to a long day's sunshine, was very good that evening. At the conclusion of the séance we all found the identical test ring on the medium's left arm.

Dr. Wyld's rings which I have seen on Mr. Husk's wrist, the first some three weeks ago, the second last Sunday evening, are thinner than the medium's own test-ring, which would to the sceptical mind render the welding, whilst on the wrist, a greater possibility than would be the case with the thicker one. But to those who might perhaps entertain such absurd ideas I would simply suggest that they should settle the question by their having the operation performed upon themselves.

February 17th, 1885.

F. KEULEMANS.

Miracles.

To the Editor of "LIGHT."

SIR,—I am sorry to find that I have not made my argument quite clear to "W. N." He says that, according to my view, "a miracle happens whenever I take up my pen from its position of rest on the table."

This is a totally incorrect version of my doctrine. I expressly defined a miracle to be the result of the intervention of some superhuman intelligence. Now, as there is nothing "superhuman" in "W. N.'s" use of his pen, I fail to see the relevance of his illustration. He has mixed up together my definitions of miracle and law, and misused the combination. I use the word "certain" in the sense of known, regular, and ascertainable.

"W. N." thinks that in the miracle cited by me, of a man walking on water with the assistance of angels, the water might be dispensed with as an element in the performance. Possibly, but if "W. N." should ever be required to help an infirm person

incapable of walking alone, "W. N." would probably discover the ground to be a considerable advantage in conducting the operation. I have no doubt the angels referred to would find the water equally serviceable. How does "W. N.'s" argument gain anything by dispensing with the water? The incident of a man supernaturally carried through the air is surely as miraculous as being helped to walk on water.

The phrase "supernatural" qualifies and governs all my comments on miraculous intervention, and I, therefore, see little excuse for "W. N.'s" misapprehension of my meaning.

"W. N." says, "There is no room for miracle in a domain of law, and this domain is co-extensive with the universe." Precisely so; but he omits to notice that there are two universes—the material and the spiritual: where both meet there is the zone of miracles. There may be "confusion of thought" apparent in this discussion, but I fancy this confusion is not on my side. I hope your readers will not consider my explanation too elementary for the occasion.—Yours, &c.,

London, 14th February, 1885.

TRIDENT.

A Deserving Case.

To the Editor of "LIGHT."

SIR,—My object in writing to you is to ask the kind help of readers of "LIGHT" in a case I have just been investigating.

Mr. John H. Pollen, a young man and Spiritualist, has been out of employment for some time and is in great distress. He is well educated, can speak and correspond in the French and Dutch languages; does not mind what employment he is given; can do freehand drawing, and would be content with a small remuneration so as to enable him to live. Can anyone help him in that way? He can only take light work as he is not of a strong constitution.

Not being able to write personally to all friends who know me, I ask you to insert this letter in the next issue of your paper, soliciting contributions towards the support of J. H. Pollen until he can get into some employment. He is now entirely without means, and will feel grateful for any act of kindness or help given him.

May I beg the kind assistance of our numerous friends and Spiritualists in this case? I shall feel greatly obliged for any amount.—Yours sincerely,

Lilian Villa, Hendon, N.W.

(MRS.) M. A. EVERITT.

February 21st, 1885.

SPIRITUALISM IN THE PROVINCES.

GLASGOW.—The burden of last Sunday's labours at the Spiritualists' Hall here devolved wholly upon Mrs. Wallis, her husband meanwhile filling engagements elsewhere. At the morning séance her guides discoursed on "Mediumship, its Responsibilities and Dangers," and succeeded in imparting much sound advice and earnest counsel to those engaged in the effort to establish rapport with the spirit world. Having warned their hearers that the doors of mediumship once opened, must needs be well guarded by the sentinels of pure aspiration and goodly intent, the guides waxed eloquent as they proceeded to speak of the sacred offices of mediumship, and the claim the world had upon those who possessed the gift developed into usefulness. After the discourse, which, by the way, was delivered with wonderful ease, fluency, and grace, came "Meranibo," who may be described as Mrs. Wallis's spiritual "right hand supporter." His style being conversational, an opportunity was afforded for a general expression of thought and opinion, during which it was made known that the services of both Mr. and Mrs. Wallis, as well as of their spirit friends, were at the disposal of all who stood in need thereof for the purpose of assisting in the development of private circles. Then followed "Verna," who clairvoyantly described the spirit forms, whom she could perceive within the sympathetic sphere of many of the persons comprising the séance. The public meeting at 6.30 p.m. was addressed on the subject; "Salvation, Why, When and How?" After an invocation couched in language at once simple, impressive, and spiritually elevating, the guides of Mrs. Wallis delivered a most vigorous and successful discourse on this theme.—Next Sunday, Mr. E. W. Wallis: "Answers to written Questions; or, Matters pertaining to Spiritualism."—ST. MUNGO.

THE poet yearning after sympathy may at least enjoy one consolation—the thought that many kindred spirits, though unknown to him, know and love him and participate in his sentiments.

All Communications to be addressed to
THE EDITOR OF "LIGHT,"
4, AVE MARIA LANE,
LONDON, E.C.

SUBSCRIPTION RATES.

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NOTICE TO THE PUBLIC.

"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

Light:

SATURDAY, FEBRUARY 28TH, 1885.

AN "APPARITION" FORMED IN FULL VIEW.

BY SEVERAL WITNESSES.

Psychic ... MR. W. EGLINTON.

By JOHN S. FARMER.

INTRODUCTORY REMARKS.

Through the generosity of a gentleman, well-known in commercial circles all over the globe, but who wishes to preserve an anonymity in this matter, I was, some three months ago, placed in a position to commence experimental research in connection with what is commonly known as "form manifestation," or "materialisation." I have long and persistently urged upon Spiritualists the necessity of regular and systematic investigation in these matters. Hitherto the evidence, with one or two notable exceptions, has been chiefly spasmodic in character; and important clues not having been followed up as they were presented, a perplexing incompleteness characterises much of the evidence brought forward in support of the most delicate, as well as the most wonderful, of the many phases of psychical phenomena. I am not unmindful of the close scrutiny and the rigid scientific methods brought to bear upon the subject in the past by such observers as Mr. Alfred Russel Wallace, Professor Crookes, and others; but, since their inquiries, ten or a dozen years have elapsed, and, with the course of time, vast strides have been made not only in the character of the phenomena but also in regard to the methods adopted in their investigation. Therefore I believe myself to be well within the bounds of truth when I say that my own narrative, and those of my fellow-witnesses, contain valuable additions to our present stock of knowledge. This is more especially the case when we remember that, since the experiments conducted by Mr. Wallace and Professor Crookes, no regular course of study has been engaged in—even by Spiritualists, who, of all people, should have been the first to recognise its absolute necessity and paramount importance. It is needless to discuss the cause of this; many reasons are obvious. It is sufficient now to emphasise the fact that it is only by such regular and searching inquiry that we can hope to establish our phenomena upon a firm and unassailable basis.

Practical experiment has fully justified this position. Short as this series of séances has been, there has been obtained, in my view, an incomparable result. I by no means wish to infer that we have exhausted the question. Personally, I am inclined to the belief that our experience, remarkable though it is, has been confined to the mere threshold of the inquiry, and, although the course, the cost of which has been defrayed by the kind friend already referred to, will soon be ended, I hope others will be so interested in a complete investigation of these marvels, that a continuation of research will be possible and practicable.

A series of twelve séances were arranged for with Mr. W. Eglinton, now of 11, Langham-street, W. Of these, nine have been given to circles varying in number from nine to fourteen persons, exclusive of

the psychic. We have taken into account, as a working hypothesis, the existence of an intelligent force external to the sensitive. Such a position has in no way militated against the full and free use of reason and common-sense; indeed my experience has been that, by this method, I have been enabled to establish a bond of sympathy between myself and the medium which has proved of inestimable value in the conduct of the inquiry, and I know my experience has by no means been singular. By this means it has been rendered possible for us to suggest crucial experiments, discuss perplexing features and incidents—in fact, in every way to speak fully and freely what has been in our minds, and to obtain sanction for the employment of such measures as seemed to be desirable in order to settle moot points.

Space forbids my entering into a discussion of all the details of the course of séances here and now. Suffice it to say (I speak for myself alone) I entered upon the inquiry in a frame of mind which I can only describe as one of suspension of judgment on some particulars, and a reasoning scepticism with regard to others, while on some points I was in a state of utter disbelief. Now, although I have by no means arrived at full conviction on all the questions at issue, the uniform and unvarying willingness of Mr. Eglinton to place every facility for investigation before us, and the patient, earnest co-operation of the "sentient forces" working through him, have removed many doubts, shaken my scepticism, and in some respects given me an absolute conviction.

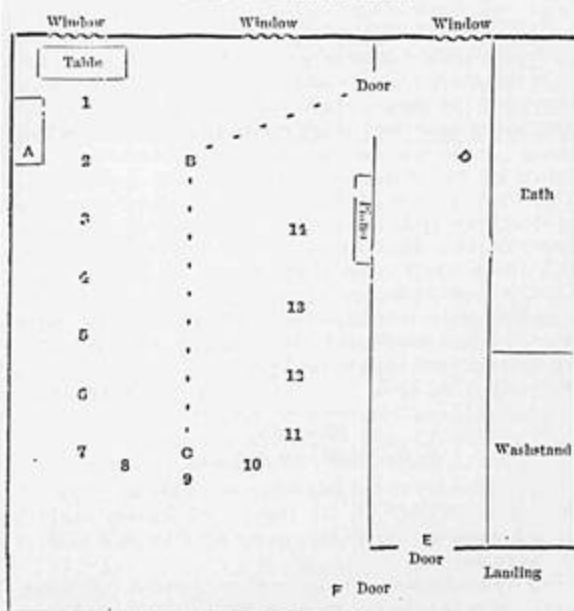
It is in regard to the latter that I desire to write now; other matters must be left for future treatment.

The ninth séance of the series took place on Tuesday evening, February 17th, at 11, Langham-street, W.

Plan of Seance Room, Constitution of the Circle, and Position of Observers.

Upon reference to the accompanying diagram it will be seen that the events described below do not depend upon illusive tests.

PLAN OF SEANCE ROOM.



Names and Positions of Members of the Circle:—

1. MRS. EVERITT, Lillian Villa, Holder's Hill, Hendon, N.W.
2. MR. E. DAWSON ROGERS, Rose Villa, Church End, Finchley, N.
3. MRS. HELEN WITTHALL, 5, Angell Park Gardens, Brixton, S.W.
4. MR. EVERITT, Lillian Villa, Holder's Hill, Hendon.
5. MR. H. WITTHALL, 5, Angell Park Gardens, Brixton, S.W.
6. MR. F. M. TAYLOR, 6, Finsbury Chambers, E.C.
7. MRS. FEARN, 23, Ledbury Road, W.
8. MR. D. YOUNGER, 23, Ledbury Road, W.
9. MRS. FARMER, Stoughton.
10. MRS. MANNING, 11, Langham Street, W.
11. MR. JOHN S. FARMER, 4, Ave Maria Lane, E.C.
12. MR. R. FRANK, Llanarth House, Holder's Hill, Hendon.
13. MRS. FRANK, Llanarth House, Holder's Hill, Hendon.
14. MRS. ROGERS, Rose Villa, Church End, Finchley, N.

The room is an ordinarily furnished sitting-room with doors leading on to a landing and into a bath-room, the latter also opening on the landing. The doors E and F I locked, securing that at E, leading from the bath-room to the passage, by pasting postage-stamp salvage from the jamb, across the marble shield covering the keyhole, to the panel of the door. To be doubly sure that while the circle was being held there was no possibility of communication by means of the bath-room door for a confederate without my knowledge, I made private marks on the door and door-post to indicate the exact position of the stamp-salvage, so that, assuming for a moment that it was removed to allow the ingress of a confederate, it is hardly possible it could have been replaced so exactly as to deceive subsequent scrutiny. I also examined the bath inside. The windows—the rooms are on the second floor—look out on to Langham-street; they are, therefore, duly accounted for.

These precautions are those we had, during our experiments, been in the habit of observing. Our experience on this particular evening, however, in no wise depended on these precautions.

The circle consisted of fourteen persons, exclusive of Mr. Eglinton. Their names and addresses are given above, and the figure opposite each name corresponds with the actual position occupied in the circle, as indicated by a corresponding numeral on the diagram. It will be found useful to bear in mind the position of the various witnesses when reading the evidence, which I hope will be added to my own description of what took place.

Across the door between seance-room and bath-room was hung two heavy curtains, and Mr. Eglinton, when using the bath-room as a cabinet, sat at, or near the spot marked D.

Amount of Light.

I have always found it difficult to describe the amount of light available for observation. Comparisons are unsatisfactory, and yet I know of no means by which the amount of light can be accurately gauged. On the present occasion I can only say that, though the gas burner at A was turned low, compared with the light actually used for lighting purposes in a small room, yet it was sufficient to enable me clearly to observe everybody and everything in the apartment. When the form that appeared walked to the spot at which I was sitting (No. 11) and stood before me, I was able distinctly to note every feature; indeed, were I to see the same face amidst the crowds of Regent-street, I should positively be able to identify it. Moreover, the night was a "light" one, and although a "long" blind was drawn down over the window at the back of No. 11 sitter, yet a considerable amount of light came from that source. After the séance I tested this by turning out the gas, and by this light alone I was able to distinguish the subjects of pictures on the walls, being, however, unable to read the titles of some of the engravings. It will thus be seen that although the light was technically "low," it was sufficient for the clear and accurate observation of what occurred.

The Process of Materialisation.

Passing by the preliminary occurrences on the evening in question as irrelevant to the phenomenon of the presentation of a form, evolved in presence of all the observers and with the psychic in the circle in full view the whole time, I will give my observations in detail. If my readers will note the position I occupied (No. 11) they will better understand my narrative.

Coming from the inner room, apparently in a state of deep trance, Mr. Eglinton paced up and down the space formed by the circle. He was restlessly spasmodic in his movements, and his hands, at times, convulsively clutched different parts of the upper portion of his body. Twice he paused, and, approaching Mr. Younger and Mr. Taylor, made passes over them. This parade lasted upwards of five minutes, during the last three of which a brilliant

light—in size like a half-crown piece—was observed by me, at first on his right side only, but just previous to the next stage of the process, on his left side also, finally fluttering all over his breast. Upon the last turn these disappeared, and upon Mr. Eglinton taking up his position at the point indicated in the diagram at B they were not to be seen. All this time the breathing of the psychic had been increasingly laboured and deep, accompanied at times with groans.

Now, standing at B, half-sideways towards me, I saw him (Mr. Eglinton), by a quick movement of the fingers, gently draw, apparently from under his morning-coat, the top button of which was fastened, a dingy white looking substance, if I may so describe what I have never handled, and of the texture and make of which I have no knowledge. The movement of the fingers was such as to draw it at right angles from him, allowing it to fall and hang by its own weight down his left side. As it emerged from under his coat and fell, it gradually increased in volume until it reached the ground, covering Mr. Eglinton's left leg from the knee downwards, the connecting link between this portion and his side being preserved the whole time. The mass of white material on the ground increased in breadth, and now commenced to pulsate and move up and down, also swaying from side to side, the motor power being underneath the mass of material, and concealed from sight by it. The dimensions of the mass would be about two feet in height and, say, about three feet in length and breadth; but I was not favourably placed to observe the last two dimensions. Looking at the facts in the light of the result, I should say the upward pulsatory and the lateral swaying movements were caused by the action of the head of the "form" striking against the material resting on the floor. The height increased to three feet, and, shortly afterwards, the "form" quickly and quietly grew to its full height, carrying the above-mentioned dingy white material with it. This, by a quick movement of the hand, Mr. Eglinton drew off the head of the "form," the stuff itself falling back over the shoulders and forming part of the dress of our visitor, it being in some way firmly fixed to the rest of his apparel. All this time the link (of the same white appearance as already described) was maintained between the growing "form" and Mr. Eglinton, who had remained in sight of all of us during the whole operation. The connecting link was either now completely severed, or became so attenuated as to be invisible, and the "form," with a majesty and dignity one can ill describe, advanced to Mr. Everitt (No. 4), shook hands with him, and passed round the circle, treating nearly every one in the same manner. From my position I had an opportunity for prolonged and careful scrutiny. Upon his shaking hands with me, I, somewhat loth to lose my grasp, greeted him in this way three times. Passing on to Mr. and Mrs. Pearce (Nos. 12 and 13) and Mrs. Rogers (No. 14), he crossed the room to where Mr. Rogers (No. 2) was sitting, shook hands with him and those sitting on either side, and then, stepping out into the room, neared the curtains of the bath-room door, re-approached the medium, who was now partially supported from falling by Mr. Rogers, and, taking the psychic firmly by the shoulders, dragged him into the cabinet.

This is an accurate account of what I observed of the actual formation and disappearance of the figure. I will now deal with other points of interest.

Characteristics of the Figure.

1. *Age.*—The "form" was that of a man of middle age. Judging by usual methods, I should put his age as fifty, more or less. It is obviously impossible, however, to state this with any degree of accuracy, and I only mention it to show that its appearance was entirely different from that of Mr. Eglinton, who will attain his twenty-eighth year in July next.

2. *Height.*—The figure was certainly taller than Mr. Eglinton—upon actual measurement four inches. I decided

this by noting the stature by means of objects on the walls and afterwards comparing the height of the medium in the same manner. Another means of testing this fact was afforded on two occasions, when the "form" and the psychic were standing side by side, both being firmly planted on the ground. The estimate obtained in this way tallied with that obtained in the other way.

3. *Face.*—The features were regular, full, and animated. I distinctly saw the forehead, eyes, nose, and ears; the mouth was hidden by a full growth of dark hair on the upper and lower lips and chin. The beard, also dark, but tinged with grey, was long and flowing, divided in the centre, and fell upon the chest. The eyes were deeply set, and the forehead high. The hair on the head, though dark in colour, did not appear to me so dark as that of the beard.

4. *Figure.*—This was massively built, and appeared solid and substantial. When passing round the circle the tread, though unheard, was distinctly felt. The shoulders were broad and the head was well set back upon them. The feet I saw were naked, but I had no opportunity for further observation. The hand to the touch was warm, soft, and life-like, and although as broad as that of Mr. Eglinton was longer, and its grip was firm and hearty.

5. *Clothing.*—The "form" was apparelled in a white, flowing robe, fastened round the waist by a girdle. It hung in folds upon the frame of the figure. That portion hanging like a hood from the shoulders, and which formed the canopy under which the "form" was made, was darker in colour and more substantial to the sight than the rest of the garment.

6. *Other Characteristics.*—The whole "form" was full of life and animation. Though it did not speak, it clearly understood and responded to every request made to it. Gratification was indubitably expressed by the face at the success of the experiment. A careful solicitude was apparent on account of the medium. Twice when the latter was staggering to the ground, the "form" turned away from the circle towards him and grasped the white connecting link between them, which again became visible towards the close of the experiment. After the "form" had had a separate existence for some minutes, the medium, still in an unconscious state, again drew forth the white material above-mentioned from his side and under his coat, and stretched it out towards the "form," which eagerly grasped it.

Another noteworthy feature is the distance the "form" receded from the medium. The farthest point reached was ten feet, as represented by the dotted line in diagram from B to C. The distance from bath-room door to B was six feet. It must, however, be borne in mind that the dotted lines from B to C do not represent the track taken by the form: it approached within six inches of nearly everyone in the circle.

When the medium had returned to the bath-room, water was asked for by means of rappings, and upon my entering the room with a glass of water, and while fumbling in the dark to reach Mr. Eglinton's mouth, I felt a "form" by my side, and my arm was gently guided.

The next day I wrote to each member of the circle, asking them to write out and send me an independent account of what took place. This has been done by several of the witnesses. It will be noticed that on some points of detail there are differences of opinion. After careful perusal, I incline to the belief that these arise from the different positions occupied by the various witnesses. Those present at this séance who have not sent independent accounts of what took place, authorise me to state that they, after reading the reports, approve of what is here written as a correct statement of facts.

By Miss H. WITHALL.

Miss Helen Withall writes:—

Mr. Eglinton entered the room where we were sitting from a small adjoining room, apparently in an entranced condition. He walked several times up and down the circle in a restless, excited manner. This continued for about five or ten minutes. During the time he went twice to Mr. Younger, and once to Mr. Taylor, making some passes over them. Whilst he was walking, I saw on his right side a small blue light, like an electric light. This light was not constantly there, but was evanescent. Mr. Eglinton then stood at about a distance of four feet from those nearest to him, and we saw a white vaporous substance coming from his left side. Mr. Eglinton's hands were in constant action, just as if he were drawing this substance out of himself. It quickly increased in quantity, and gradually reached the ground. There it seemed to rest, and increased in bulk, being, as it were, pushed out by some force in the interior. It then grew in height, until an upward movement divided the substance at the top, and suddenly there stood before us a "form" in human shape; a "form" taller than Mr. Eglinton by two or three inches, unlike him in every feature, with dark hair and long, dark whiskers; a "form" solid to the touch, natural to the eye, dressed in a loose white garment, now no longer vaporous, but appearing of the consistency of a rather thick muslin. At this time there was a connection between the "form" and Mr. Eglinton, which consisted of this vaporous substance. This connection, I am told by others, was, for a time, severed, but was afterwards re-connected. My own observation is faulty here, as my interest for a moment was absorbed in Mr. Eglinton, who was now standing close by me, and I feared was becoming too exhausted. As soon as the "form" was fully developed—a "form" like to a man—he turned away from the medium and walked round the circle, shaking hands with several of the sitters. He held my hand, together with that of the gentleman sitting next me, and his grasp was as firm as that of any human hand.

It is difficult at such times, when every nerve and every feeling is at the extremest tension, to say how time passes, but I should imagine that the "form" was present with us from five to eight minutes. When the last shake of the hands was given, Mr. Eglinton as by a strong attractive force seemed drawn to the "form," and the two closely together walked towards the small adjoining room, separated only by a curtain from the room in which we sat. There they stood for a moment, the "form" protecting Mr. Eglinton with tender care, passing behind the curtain, and vanishing from our sight.

Our visitor, form, spirit, or what you will, had come and gone, and left no trace behind. He had come into human shape before our eyes, and had left us to all appearance as perfectly formed as mortal man; for the time even stronger than the medium; but in a few moments he was not; he was gone, whither we cannot tell.

The amount of light during the séance was small, but it was sufficient to tell the time by our watches, and from my position, the gas jet being close behind me, I could see the features so clearly and plainly that I should have had no difficulty in recognising them, had I previously seen or known the "form."

This is a statement of facts, as they appeared to me on the memorable evening of the 17th February. I am glad I was present at, as I suppose, one of the most marvellous séances that ever took place.

By Mr. H. WITHALL.

Mr. Henry Withall sends me the following account:—

The amount of gas-light under which the following materialising phenomena occurred was in reality small, but large in comparison with what has been hitherto allowed at most séances of the kind. The sitters were visible to one another, and the various objects in the room could be seen. The light was also sufficient to enable one, at a distance of twelve feet from the lamp, to just see the time by his watch.

Our seats were arranged in the form of the letter U, with one side extending about five feet beyond the other. The distance between the sitters facing each other was about six feet.

At the commencement of the latter part of the séance, Mr. Eglinton entered the room from the adjoining apartment, which had previously been examined by us and the outer door secured. Apparently entranced, he walked rapidly and repeatedly up and down between the two rows of sitters, stopping once or twice to

make passes over two persons. All this time patches of light were intermittently appearing on Mr. Eglinton's left side, more, perhaps, phosphorescent than electric. He was much agitated, and nervously moved his hands about as if in great pain. His breathing was also very laboured.

Mr. Eglinton was now standing between the two end sitters, and there issued from his left side a membranous substance something like very pale yellowish muslin. This by degrees increased in length until it reached the ground. He now lifted his foot on to the bottom rail of a chair close by, and the material, or whatever it was, was now supported by his leg, which seemed surrounded by it as with a canopy. Beneath this, upon the floor, there now seemed some force busy at work, weaving or arranging something, and, forcing up the canopy little by little, raised it until it was about four feet high. This, suddenly parting, revealed to us the fully formed figure of a man standing about four inches taller than Mr. Eglinton, but still attached to him by the membranous substance which first appeared. This process of evolution or materialisation probably occupied four or five minutes.

The materialised spirit was as real and substantial as any human being, and indistinguishable from one. It was clothed in a long pure white garment resembling fine muslin, with a band of the same material about his waist. His head was uncovered; his hair was very dark brown, thick and curly, with beard divided each side of the chin. If the assumption of mortal form necessarily follows upon the lines of the original mortal body, this figure could have been recognised by anyone who might have known him in earth-life.

He greeted us, shaking hands with most of us, but was unable to speak. All this time Mr. Eglinton appeared to be dragged helplessly about wherever he was led by the attraction of the form, and would have fallen if not supported by one of the sitters.

Vitality and strength characterised the materialised spirit; and weakness and helplessness the medium.

After remaining with us a few minutes, the materialised spirit, approaching the medium, from whom he had at times been distant eight to ten feet, led him, supporting him all the time, into the adjoining room and both were hidden by the curtain.

After a few minutes Mr. Eglinton was found conscious, but completely exhausted, our spirit visitor gone or at least invisible.

By Mr. F. M. TAYLOR.

Mr. F. M. Taylor's account is as follows:—

By raps we were told to lower the gas a little, which was done. This was the lowest point at which the light was during the whole of what follows, and it was quite sufficient, as was practically ascertained, for the gentlemen who sat farthest from it to see the time by their watches. The light was opposite the opening to the inner room.

Mr. Eglinton now came from the inner room and commenced restlessly pacing up and down the space between the sitters, at first slowly, than more rapidly, once or twice touching the heads of the two sitters as before. For some minutes he unceasingly paced, never leaving the circle, and was under full observation by all. From head to foot he was visible, chain and pendants, his dark, close-fitting morning coat and buttons, dark trousers, and pale face being capable of the closest scrutiny by all present as he passed them or stood still.

It was noticed by several present, as he moved to and fro, that a very cold wind accompanied him, so much so as to be uncomfortable and chilling.

His breathing became much deeper and quicker, and he seemed in considerable pain; the pace was then slower, the gait slightly unsteady; the breathing became very hurried and deep, accompanied with groans, and as he now stood between the two sitters and within three or four feet of each of them, with the gas-light falling on him in front and the light from the window at his back, a small white spot became apparent at his side by the heart, as it were between waistcoat and coat. The breathing was accelerating every moment, the white spot increased and spread to the edge of his short coat at side and front, forming, as it were, a white lining. The material could now be clearly seen. As it was evolved every moment in increasing volumes, the medium with his hands drawing it in abundance from him, it fell in folds on the carpet, a beautiful snowy mass, some three to three-and-a-half feet across, encircling his feet in front, and in full view of the sitters. After a considerable amount

had thus been obtained, and increasing quantities descending, a pulsating movement was observed in the centre of the mass; the whole seemed to rise a few inches and fall, as though inflated, the medium's feet and lower limbs being motionless. As the material descended from his side the mass, rising each time, became greater, till the centre assumed a rounded shape, the size of a coconut, and reached not quite to the height of the knee. This ball, as it were, then commenced swaying laterally, as well as pulsating; the material from the side descending now in greater quantities, the pulsating mass widened out on each side a few inches below the centre ball; and the swaying movement became much more marked, at each movement increasing in height till it reached the medium's waist. The highest portion now became substantial, and lost the thin gauze-like appearance it had hitherto assumed. After swaying rhythmically for some moments, it gradually became higher than the medium, and stood a little to his left, when the upper folds of the gauze fell over, and to the amazement of all present there was the material form of a full-grown man, and in another instant the features were distinctly visible. The hands came from the side of the mass. It was within some six inches of the medium. The moment the hands became visible they seized the material issuing from the medium's side and pulled it out rapidly and energetically (Mr. Eglinton drawing it out from himself). So eager seemed the spirit form that the material parted, and in a moment he caught the portion projecting, and again commenced drawing more. The figure swayed for some time as if not quite steady. It was observed that the material was, however, sufficiently strong to support both it and the medium in upright position. The "form," then, with a motion of his hand across the material severed his connection with the medium.

The "form," thus built up and brought into existence in our presence and under our very eyes, was a man about forty-five to forty-six years of age, some 5ft. 10in. high, broad and strongly built, large shoulders, well set back, dark hair, full large black beard, eyes somewhat sunk and apparently dark, clothed from shoulder to feet in ample folds of the white gauze-like substance. He gave one glance at the medium as though to satisfy himself of his safety, and then shook hands with Mr. Everitt, and, walking round the circle, shook hands with nearly all. The "form" seemed as pleased as we were. When he came to me, I retained possession of his right hand, shaking it most energetically some time, while he was shaking hands (his left) with the lady next me. The hand was well-made, smooth, warm, and slightly moist. He walked to the extreme end of the circle, a distance (by measurement) of ten feet from Mr. Eglinton. After remaining with us some minutes, he passed towards the medium, shook hands with those at that end of the room and then seized the medium, and took him into the bath-room, the curtains closing behind them.

The chief points of this memorable sitting are:—

- 1st. The number of eye-witnesses present—fourteen adults.
- 2nd. The amount of light under which it took place—enough at any part of the circle to see the time by a watch, at least.
- 3rd. The medium's whole body being in full view the whole of the time the figure was forming.
- 4th. The gradual formation of the material and figure.
- 5th. The total distinction and dissimilarity of person and personal appearance of the "form" and the medium when both were under the closest observation at the same time.
- 6th. The life and animation of the "form"—the marked decision of all its movements.
- 7th. The solidity of its substance and the strength it possessed.
- 8th. During the swaying movement, both the hands of the medium were in full view, and did not approach at any time the swaying mass.
- 9th. The "substantial" formation was gradual and even.
- 10th. The features became visible very suddenly.
- 11th. The figure, when fully formed, was within a few (six or seven) inches of the medium—between him and one of the sitters—and observations could be made of the space all round them by those sitting in circle.
- 12th. The curtains across the opening to the inner room never moved in the slightest from the time of Mr. Eglinton leaving it to his being taken in again by the "form."
- 13th. The "form" grew up at first in front, a little to left of medium, and was nearer the circle by a few inches than the

medium. When the "form" separated itself from the medium, it was still farther in the circle—not four feet from those on each side.

14th. The medium, when the spirit approached him (after shaking hands with us) seemed completely under his power; the medium's body, however, lost its perpendicular, and was falling from the spirit "form" towards the circle, when the "form" seized Mr. Eglinton and drew him behind the curtain.

15th. The hands and arms were as solid and human, and firmly attached to the body, as a strong man's of his build would be; this I proved by the forcible manner in which I shook his right hand.

In conclusion, it may be stated that throughout these sittings both Mr. Eglinton and his guides have done all that lay in their power to afford us a proof positive of these astounding phenomena.

By MR. T. EVERITT.

There was sufficient gas-light to see the time by my watch. The medium was restless, walking up and down the room. I observed a bright fluttering light, and then noticed protruding from the left breast of his coat, some white material which the medium soon began to pull out in large quantities. This fell on the carpet. Some force seemed moving under this apparently flimsy material, a more solid appearance gradually rising until at last a human being appeared in our midst, who, commencing with me, shook hands with all the members of the circle. Meantime Mr. Eglinton was supported by Mr. Rogers from falling. The "spirit" then took Miss Withall's and my hand in his own left, and extending his right he took hold of some white drapery connected with the medium's body, which, to all appearance, came through his buttoned-up coat, and supported him by it while he gazed steadily into my face. This position gave me a good opportunity of minutely observing the personal appearance of the spirit. He had thick black, bushy hair, with heavy eyebrows of the same colour, whiskers and moustache full, with beard about seven inches long, slightly "Dundreary." The eyes were black, with a mild and gentle expression. His cheeks were flushed or reddish. He possessed great confidence and appeared as a friend among friends. The material that came from the medium formed the white raiment of the spirit, who finally assisted the medium into the ante-room, and thus ended a most remarkable séance.

By MRS. EVERITT.

Mr. Eglinton, after walking restlessly about for a few minutes, stood still very near me, and began pulling out of his left side an apparently soft sort of drapery which fell on the floor. In a short time there appeared the form of a head very near the ground, which gradually became larger and more clearly defined, until at last, a fully developed "form" appeared before us, standing apart from Mr. Eglinton. The medium and "spirit" were together plainly seen by all. The "spirit" shook hands with, I believe, all in the room. The hand was warm and soft to the touch. It was also firmly gripped and shaken by me, showing it to be no dummy, but a really substantial "form." He appeared to me about two or three inches taller than the medium, and had a short, round face, black hair, whiskers, and black eyes. The light from the gas was sufficient to enable the sitters on the opposite side to see the time by their watches. The medium during the whole time was standing away from the inner room and in view of all present. This is the second time I have seen the form developed from the side of Mr. Eglinton. I very gladly add my testimony to that of the other friends present.

By MR. RICHARD PEARCE.

On the evening of the 17th February, I was one of fourteen sitters at a séance for "form materialisation," with Mr. Eglinton as the medium. The sitting was held in a light strong enough for each person to clearly see all objects in the room. I was some twelve feet from the gas-light, but I read the time by my watch, and could distinctly see the features of those sitting opposite to me. After two materialised "forms" had come out from the room which served as the cabinet and retired again, while Mr. Eglinton was inside the same, Mr. Eglinton came into the sitting-room and paced restlessly up and down between the sitters, with every appearance of being ill at ease. As he did so, I noticed a bright light at his left side;

this was sometimes yellow, and sometimes changed to a bluish colour, and also moved up and down, and from left to right. At the same time I saw the margin of something white, as if some drapery were beneath his coat, but the coat was not bulged out, and there was no sign of there being any quantity of material. As the medium walked to and fro he began to breathe heavily, and apparently was distressed. He then took up a position at the end of the room, between the curtained entrance to the cabinet and the end sitter (Mrs. Everitt) opposite that entrance. I then saw him pulling with both hands some material from beneath his coat, drawing it out as one might a measuring-tape out of a reel. This material fell over his left leg, and he appeared for a little while to be supporting it with his raised knee; it was opaque, and slightly yellow in colour. As this drapery reached the floor, Mr. Eglinton ceased to give any support to it, and it assumed the shape of a small tent, and a movement could be seen within, as if some live thing were there. The material gradually rose to a height of about three feet, and the outline then gave me the impression that some one was beneath, in a stooping posture, with arms somewhat extended. Gradually, out of this mass of yellowish-white material, there arose the full form of a man. As he rose the drapery (which had apparently formed a screen whilst the incomprehensible "materialisation" was going on) fell downwards but remained clinging to him as a part of his garment, and one portion continued to be connected with Mr. Eglinton, the connection being, not beneath the coat from whence the material seemed to have been pulled, but through the coat just over the heart. This "form," which in every respect appeared to be a perfectly developed man, full of life, grace, and dignity, was clothed in what looked like pure white muslin, with a band of the same around the waist. He appeared to be many years older than Mr. Eglinton, and was quite three inches taller; was well built, had dark hair, moustache, and beard. I was not so placed that I could plainly see the features, but I noted a broad square forehead and deeply set eyes. After pausing near the medium, the "form" passed around the room, shaking hands with nearly every sitter. He appeared gratified at his success and showed much animation of manner, but did not speak. He gave me his left hand, while Mr. Farmer was shaking the right. His hand was warm and the grasp a pleasant and friendly one. The "form" then returned to the end of the room, where Mr. Eglinton was being supported by some of the sitters, and after greeting the friends there he went to the medium, and partly supporting and partly dragging him, they both retired to the cabinet, the "form" being by far the stronger and more lifelike of the two. The conditions under which this manifestation took place leave no room for doubt as to the entire genuineness of the phenomenon. Mr. Eglinton and his controls throughout the series of sittings, of which this was the last, showed every disposition to meet any reasonable wish of the sitters, and I feel highly gratified that I had the privilege of being one of those present.

By MR. D. YOUNGER.

The conditions and what took place are as follows: There were fourteen persons assembled. Mr. Eglinton walked out from the ante-room, apparently in a trance, and came towards me, making several passes over my head and towards the cabinet. He then stood about six feet away from the curtains or any wall. Something light appeared on his side, which expanded and fell down in a kind of dense cloud towards the floor, spreading itself larger and larger, until it opened asunder at the top, when a fully formed "figure" of a man, standing, I should judge, two inches taller than the medium, was visible. It was well made and perfectly developed, with black moustache and beard. He then stepped away from the medium, beginning on one side of the circle, and shook hands with nearly every one composing it. The grasp of his hand, as I felt it, was firm, solid, and moderately warm, but I thought a little clammy. His face was within six inches of my own, and I critically examined his features, which were well formed and handsome, and totally unlike those of the medium. When opposite me he would be about nine or ten feet away from the medium, who was staggering and moaning, and held by one of the sitters, to prevent his falling. One peculiar feature I noticed was a connection like a band between the medium and the form, and attached to both. This band appeared to be about two inches in diameter, and of a dense, cloudy nature, giving it the appearance of a long

roll of gossamer. The "form" did not speak. The commencement of this phenomenon was at 8.45 p.m. precisely, as a gentleman sitting next to me pulled out his watch, and we both saw the time distinctly; and this will give your readers an idea of the amount of gas-light at that ever-to-be-remembered séance.

By MRS. FEARN.

I having been present at the séance with Mr. Eglinton, beg to bear witness to the truth of the above-mentioned statements made by Mr. D. Younger.

By MR. E. DAWSON ROGERS.

Will you kindly allow me to say a few words in regard to the séance with Mr. Eglinton on Tuesday evening, the 17th inst.? I do not propose to offer anything like a detailed report of the phenomena which occurred. That, I have no doubt you, as one of the observers, will supply. My object is rather to supplement your report of the chief event of the evening, by placing on record my own observations, in the belief that my position (No. 2) was particularly favourable for correctly noting what occurred. As to the general facts I take it for granted that all the members of the circle will be in complete accord; but it is quite possible that, in regard to some minor points, those who sat at a much greater distance from the medium than I did, may have formed imperfect conclusions in consequence of their less perfect facilities for exact observation.

The medium, breathing heavily and apparently in a deep trance, paced several times up and down between the sitters, a very bright, bluish white light, about the size of a half-crown piece, glittering at his left side, just below the region of the heart. He then took up his position immediately between me and the curtained doorway of the side room—about six feet from the doorway and four feet from myself. The gas lamp was close behind me, and the light, though subdued, was quite sufficient to enable me to see him very distinctly and to note every movement with accuracy.

While thus narrowly watching him, and having no guess of what was coming, I saw Mr. Eglinton's fingers draw a small portion of a light-coloured material from under the left side of his buttoned coat. Some one at the other end of the room called attention to it as a "luminous vapour." It was, however, neither luminous nor vapoury, though to a person of defective vision, or sitting somewhat in the shade, at a distance of ten or twelve feet, and seeing it in contrast with Mr. Eglinton's dark coat, that might probably be a fair description of its appearance. But it was, as I have said, a light-coloured textile fabric—and by no means so white, transparent, and gossamer-like as that in which the figure that subsequently appeared was clothed. Using the fingers of both hands Mr. Eglinton gradually "paid-out" this material till it reached his knees. Then, drawing towards him a small chair which stood near, he placed his left foot on the ledge, so that his left thigh assumed a nearly horizontal position, and the material, as it gradually descended, fell over this thigh on both sides to the floor, covering the leg, and forming, as it were, a miniature tent. With the exception of the leg thus covered, Mr. Eglinton all this time was distinctly visible.

Almost as soon as the material reached the floor I observed a peculiar motion beneath it, as though a small living animal were there, turning its head about in a circular direction. Just at this time Mr. Eglinton withdrew his leg from under its covering, and stood clearly distinct from the material, except that with his hands against his left side he still held the other end of it. Meanwhile—the lifelike motion beneath still continuing—the mass grew in height and volume till, when it had reached a height of about three feet from the floor, Mr. Eglinton staggered a little backwards. By this action he drew off a portion of

the covering material, revealing beneath a fully formed living human head, surmounting a large mass of fine white drapery. From its then height of about three feet the figure gradually rose in a few seconds till there stood before us—almost within reach of me—a tall handsome living man, about three inches taller than Mr. Eglinton, who was standing by his side, the only connection between them being the material first seen, one end of which was still attached to Mr. Eglinton's side, the rest hanging in folds from the shoulders of the figure. At first Mr. Eglinton clutched with one hand the end of this "connection," but left hold of it as he staggered towards me. I seized his hands to support him, but the "connection" was still maintained for a minute, as the figure walked off to the other end of the room. While the figure was thus engaged in passing from one to another of the company I was too much occupied with Mr. Eglinton, in helping to support him, to see what became of the "connection" to which I have referred, but I afterwards noticed that it had disappeared.

When the figure returned to my end of the room, I had another opportunity of perfect observation. Having shaken hands with the lady on my left, I took his hand and drew him towards me, asking him at the same time to shake hands with the lady on my right. His face showed an intelligent recognition of my request, and he at once complied.

For some two or three minutes both Mr. Eglinton and the figure had been standing before me, when the former began to stagger backwards towards the curtained door of the side room, and I seized him by the hand to prevent his falling. Finding that he still gravitated in the same direction, I rose from my seat (afraid to loosen my hold), and asked our "strange visitor" whether I should help the medium to the other room. The figure thereupon motioned me to my seat with his hand, and going behind the medium put his arm round his shoulders and, thus sustaining him, both passed backward beyond the curtain.

In conclusion I give a brief description of the "figure." He was a man of middle age, about 5ft. 9in. or 5ft. 10in. in height, and stoutly built. He was clothed with a profusion of fine white drapery reaching from his shoulders to the floor. (I did not see his naked feet, though I heard others say that they did.) Round his waist he wore a broad band of similar material. He had a fine head of curly hair, very dark—his head being otherwise uncovered; broad forehead, dark eyes and eyebrows, dark moustache, and long dark divided beard. His eyes were full of animation, his complexion was somewhat florid, and his face had a kindly expression. I saw him so well that I can recall his features distinctly.

Having thus given an exact record of my observations I leave the facts, without comment, to speak for themselves.

THE DIVINING ROD.—The late Prof. Denton quotes this from Cuth. Crewe:—"Bléton possessed the power; so did Kath. Benter, who could trace water, metals, &c., without using the rod." He says, "Operators with the wand have peculiar sensations in their arms as they approach veins of water, which sensations pass off as they leave the spot under which the veins are. The attraction of a vein of water forty feet deep is as strong as a larger one eighty feet deep."—CYRUS FIELD.

FREE-THOUGHT.—The Materialist scorns the Religionist and the Spiritualist, and they from their standpoint reciprocate the scorn. The scientist who professes to prove all things will turn off from all things not in his own "rut." Yet what can they communicate to us for certain of magnetism and electricity? They can repeat many words about them. Can they define matter intelligibly? or force? Can they demonstrate that life is co-existent solely with matter? Even in political economy do scientists know how to compass the greatest material good to the greatest numbers? Let the widespread misery of the greatest number give the answer. Let our scientists be modest. If they have so much to learn, let them leave off their airs of superiority; let them not persecute thoughts not their own. Let inquiry be free. Let us really have free-thought.—F. J. EMERY.

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

"ROBERT HOUDIN.

"4th May, 1847."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).—I am, Monsieur, &c.,

"(Signed), ROBERT HOUDIN.

"May 16th, 1847."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but

I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht*, *mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877."

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER IS NOT MANIFEST IS LIGHT."—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

"APPARITIONS" FORMED IN FULL VIEW.

II.

BY JOHN S. FARNER.

Since the publication of the narrative in last week's "LIGHT" I have received a letter of which the following is an extract:—

"I consider the evidence of Materialisation of the Human Form complete, as given in 'LIGHT,' 28th February, 1885."

"But for the satisfaction of critics of a certain school, it would have been as well to have added, We all examined the floor and were satisfied there was no trap-door below the pile of muslin, and we are also satisfied that no human being could have crept along the floor under cover of the said pile of muslin from the inner room unobserved."—W.

In reply, I have to state that I had not lost sight of these pleas, nor had others of the witnesses done so. But the absurdity of such explanations of the phenomenon must have so impressed everyone that none thought them worthy of even a bare mention. As regards the trap-door, there were many little incidents in the séance incompatible with such a suggestion. I satisfied myself, however, that none existed, and so can anyone who cares to take the trouble to visit the room. The fact is, the trap-doors, and "fishing-rods," and "broom-sticks" are invented by those who do not know, and those who write from experience only laugh at such vagaries of the imagination.

As regards the possibility of a human being creeping along the floor under cover of the "drapery," unseen by those present, I consider it an impossibility. I should most certainly have observed such an occurrence, and some of the other sitters were even more favourably placed.

This was not the only occasion on which I had observed this phenomenon of the presentation of an apparition in the light with the medium in full view. My observation on the first occasion was, however, far from perfect, and so I abstained from a publication of the details. Others, however, had been more fortunate, and only a day or two previous to the séance described in last week's "LIGHT" I received an account of a similar experience from a gentleman, whose initials, J. H. M., will but thinly veil his identity to many readers of "LIGHT." His account is very interesting, as corroborating in many respects the reports given last week. He desired me, if I published it, to state that he has simply narrated facts as he observed them, and that the account has not been submitted to the other sitters. He says:—

"Our knowledge of the scientific and ethical principles governing and underlying Occultism would be greatly

advanced, the facts better understood, and the difficulties diminished, if competent and accurate observers would systematically report any unusual psychic phenomena coming under their notice. Besides furnishing matter of interest to readers, such accounts would provide a record available for future reference and comparison.

"The following narrative is intended as a humble contribution towards this desirable object. The séance at which the phenomena occurred took place on the 11th February, 1885. It was held in London; the psychic was Mr. W. Eglinton, whose character is highly esteemed amongst us. The circle comprised eight persons, exclusive of the sensitive or medium; four ladies and four gentlemen. A gas jet was kept burning during the séance.

"With the first four visitors who materialised on this occasion, no incidents occurred beyond such as have frequently been described in 'LIGHT.' Only one 'form' was able to articulate, and one only was recognised. Moreover, the recognition in question can scarcely be considered completely satisfactory or worthy to be recorded as an instance of identification. Of the members of the circle, only two were sufficiently familiar with the features and figure of the deceased to be able to speak with any degree of conviction. At the request of these friends the 'form,' which purported to be the spiritual body of a deceased member of Parliament, wrote his initials, E. M., on a slate in the room. After the departure of this 'spirit,' the control of the sensitive addressed the circle, and indicated his intention of 'doing something in the room.' By request, the gas was slightly lowered, and, shortly afterwards, the medium—or sensitive, as I prefer calling him—came into the room where we were seated, and, in a state of apparent trance, marched backwards and forwards in front of the sitters. In a few minutes, an appearance resembling a white handkerchief was seen to hang from his side, as from the trousers' pocket. The sensitive then paused in front of me (I occupied a chair at one end of the circle), and seizing my hand, retained it in his own with a convulsive grip during the progress of the phenomenon that followed. Meanwhile the white vapour continued to come forth from the left side of the sensitive, momentarily increasing both in volume and density. As it commenced to assume the outline of a human form, it was watched by all with close attention, and absorbing interest. The sensitive struggled, as if to disengage his arm from me, yet never relaxing the death-like grip of his hand. As the spectators continued gazing, the vapour—if vapour it can be called—condensed, or if it were a substance, it contracted, gradually assuming the shape of a human being until the complete figure of a tall, handsome-looking man, with a dark beard, was materialised before the eyes of the eight persons composing the circle. When fully developed the 'spirit' was several inches taller than the sensitive. For several moments, 'spirit' and sensitive stood side by side—the sensitive being supported by the outstretched arm of the 'spirit' placed lovingly around him. At this point the sensitive released my hand, and withdrawing from the 'spirit' a distance of from three to four feet, revealed a white band, about four inches in width, connecting the side of the sensitive with that of the spirit. The cord of spiritual parturition was then severed. The sensitive stumbled backwards into his chair which had been

placed behind the curtain, leaving the sitters alone with the 'spirit.' Our materialised friend then walked before the circle, shook hands with me, and with one or two others. His hand was warm, and as firm to the touch, and as powerful in the grip as that of any human being.

"It was necessary, immediately on the retirement of the 'spirit,' in consequence of the painful exhaustion of the sensitive, to break up the circle, and abruptly terminate the séance.

"In describing the above phenomenon of the materialisation of a 'spirit form,' in the light, in the presence of eight intelligent and educated persons, and with the sensitive in the circle, I have used the terms *spirit* and *figure*. I will not quarrel about terms. On a subject of which so little is known, language is necessarily indefinite. Even the term *materialisation* serves rather to conceal our ignorance than to reveal our knowledge. Those who think it desirable can, for such expressions, substitute the words *apparition*, *ghost*, *veridical phantom*, *telepathic automaton*, or *astral body*.

"The unexplained—not understood—fact still remains.

"J. H. M."

A NOTE ON PHENOMENA.

(From a letter in the *Religio-Philosophical Journal*, January 17th.)

Truth-seekers who live in surroundings of bigotry and dogmatism have, however repelled by them, to observe silence or bear the stigma of being "infidel." Such has been my experience. But lately, while visiting some friends in Ohio, I have been refreshed by reading the *Religio-Philosophical Journal*. In it I found narratives which much impressed me, especially as they were supported by others communicated by my friends. But when they said that they themselves had, through a certain medium, seen deceased members of their family in recognisable form, I thought they must have been either the victims of some deception or of their own disturbed imagination. But they urgently invited me to accompany them to this medium, in order that I might judge for myself.

A few days afterwards they took me to Mantua, Ohio. I found the medium was the wife of a farmer, half a mile from the town, Mr. Cobb. Mr. and Mrs. Cobb gave us a cordial welcome; they said that a séance was to be held in the evening, and invited us to remain. At seven o'clock a company of ten were assembled. The room was lighted sufficiently to enable one to read. The medium entered a small enclosure, called a cabinet, which I, as a stranger, had already been invited to examine. Then the company engaged in singing a jubilee melody. In about fifteen minutes the door of the cabinet opened, and a lady, robed in white, stepped out, approached one of those present, and laid her hand upon his shoulder. He addressed her in affectionate terms as "Mary." She replied by nods and gestures. In the same way fifteen other various forms successively appeared, the medium always visible. I recognised one as that of a young man who died six years ago at Jamestown, N.Y. He nodded to me, and made motions habitual to him as I knew him. Another form was that of a young lady with radiant, smiling face and curling golden hair, whom I recognised as a schoolmate and friend, who died a few years ago.

All this seemed incomprehensible. If delusion, how strange that ten people should be under the one similar delusion! I do trust that a scientific investigation will be instituted for investigating phenomena so strange and wonderful.

Pleasantville, Penn.

C. W. BENDICT.

El Grano de Arina is the title of another Spiritist journal in Spain; it is published in Valencia.

PSYCHOGRAPHY.

By R. M. N.

(From the *Journal of Science* for March, 1885.)

"Let honour be paid where honour is due!" The *Journal of Science* has courageously dared to look an unpopular fact in the face. Others of its class have before now coquetted with the subject, but the least breath of an adverse opinion has produced a wonderfully blinding effect. The tone of this article is almost an ideal one in these days of "blatant truth" and "infallible knowledge"; it discusses the matter calmly, temperately, and judiciously. We congratulate our contemporary, and sincerely assure him that we and all intelligent Spiritualists desire nothing better than to submit our claims to scientific probing such as that recommended in this article. "Truth, the more 'tis shook, it shines."—Ed. of "LIGHT."

The remarkable phenomenon known as Psychography, is exciting very general attention. The question of its genuineness, and, if genuine, of its nature, is being acrimoniously discussed. One distinguished *savant*, taking unwittingly a leaf out of the book of the Bestiarists, wishes to suppress research in this direction by the blundering arm of the Law. Even the *ultima ratio stultorum*, the formal appeal to Plutus, has been duly invoked. Surely, therefore, it is time that these alleged facts should be studied in the same calm, cold manner, and with the same indifference as to possible results, as are customary on the announcement of the discovery of a new planet or a new metal.

A word as to my point of view. I am no "Spiritualist." Certain of the doctrines of Spiritualism, as I apprehend them, would be to me highly unwelcome; but to refuse the investigation of novel or unexplained phenomena on such grounds is assuredly unworthy of a man of science. We cannot dispose of truths by the simple process of shutting our eyes and denouncing their discoverers as "skunks."

The facts of so-called "Psychography" are simplicity itself, and will need here merely the barest recapitulation. Two persons meet in any ordinary room: one of them, the so-called medium, sits quietly in a chair, generally near a table of ordinary construction. The other person, whom I will call the investigator, takes two clean slates, binds them firmly together with waxed thread, having left between them a fragment of slate-pencil or of red chalk, and lays them on the table. The medium places his hand upon them, and in a short time, supposing the experiment successful, a sound like that of writing is heard. On untying the slates one of their inner surfaces, or sometimes both, is found covered with writing, whilst the slate-pencil or other material is found worn down as if it had been used.

The features of the experiment have been much modified on different occasions. The slates used are sometimes taken by the observer from a heap kept for the purpose by the medium, and before being used are carefully cleaned by the observer with a sponge and water, and rubbed dry with a cloth. Not unfrequently the observer brings with him a pair of new slates which he has bought on his way to the medium's house. In some cases a double folding-slate has been used, secured by a lock.

The position in which the slates are laid after being secured together has also greatly varied. Sometimes they are laid on the table, the medium touching them with one hand. Sometimes the medium holds them against the under surface of the table with one hand, whilst with the other he holds the hand of the spectator. Again, the spectator has held them upon his own head with one hand, whilst with the other he clasps that of the medium. Or they may be laid upon the table, and never touched by the medium at all. All these experiments, it is well to remember, are performed in full, open daylight.

The nature of the table used, and of the chair in which the medium sits, is a matter of indifference. Both have

been carefully examined without disclosing any mechanism or concealed appliances whatever. Other tables and chairs have also been substituted; but the phenomena are unaffected.

Something must also be said concerning the subject-matter of the writing. Very frequently the observer writes some question upon the slates before closing them up, and receives a definite answer—occasionally touching matters known to no living person but himself, and of which the medium cannot be supposed to have any knowledge. Such answers may even be given in languages with which the medium is unacquainted. Nor must it be forgotten that the observer is sometimes asked, after putting both a bit of pencil and a piece of red chalk between the slates, with which shall the expected writing be produced? And the result comes out accordingly.

It is not, I think, necessary to go more closely into the details of psychographic experiments, since they may be found given with considerable minuteness in various works and journals. But the question is, How are these recorded phenomena to be explained?

The first attempted solution is, if nothing else, remarkable for its sweeping character and for its simplicity. The spectators, we are told, are all conscious and intentional liars. Such an explanation scarcely admits of discussion. To most minds it will be utterly inconceivable that a number of persons, of different ages, nationalities, prepossessions, habits, and thought, should agree in forging a falsehood from which they could reap no manner of advantage. Most minds will conclude that were such the case some one witness, at least, would have come forward to expose the fraud—an exposure which, in not a few quarters, would be exceedingly welcome. How, then, on the hypothesis of falsehood, do Spiritualists contrive to seal the lips of each succeeding spectator?

The next hypothesis is that the spectators, though not intentional deceivers, are self-deceived, and fancy that they see occurrences which never took place. Or they are pronounced to be incompetent, untrained observers. A moment's reflection will show that this supposition cannot hold good. In the first place must be noted the extreme simplicity of the phenomena. There is nothing to excite any passion or emotion; nothing to engage ear and eye, and thus draw off the attention of those present from what is being done, or rather from the manner in which it is effected. There is nothing that requires the trained observer or the scientific specialist. Were it a question turning on delicate spectroscopic or microscopic observations, I should not for a moment accept the evidence of a non-specialist, however highly educated, intelligent, and upright. But this is not the case: any sane man of common sense and fair moral character can decide as well as Professor E. Ray Lankester whether the slates used were clean before being tied together,—whether the medium had, or had not, the opportunity of tampering with them,—and whether, when untied, they were found covered with written matter. I repeat it that, to my apprehension, the most illustrious man of science would have no advantage in making such observations.

But I may be told that it is all clever jugglery. Jugglers can certainly do very surprising things, and they are in these days a prosperous and influential class, whose honour and reputation the law appraises at a high figure. But I may, at least, without fear of an action for libel, assert that their power has its limits.

No juggler has as yet reproduced the phenomena of "Psychography" as above described, and under test conditions. If Maskelyne and Cooke will, like Eglinton, sit down at an ordinary table, and, without apparatus of any kind, produce intelligible writing between two locked slates, which never pass into their hands at all, and which

they thus have no opportunity of manipulating, we may then, with a show of reason, refer this matter to jugglery.

But let us examine this part of the subject a little more closely. How can jugglery be conceived as possibly producing the results described? It may be said that the writing pre-exists on the slates before they are tied together, and becomes visible in consequence of the escape of—a something. This hypothesis is not easily reconciled with the circumstance that, even when the slates are the property of the medium, they are selected by the observer at haphazard from a heap, and are well cleaned and carefully examined by him before being tied together. But it is put completely out of court by the fact that the slates are often brought by the intending observer, and have never even been seen by the medium or by any possible confederate.

The next supposition is that the medium unties or unfastens the slates after they have been fixed together, executes the writing, and fastens them up again as before. We will take the case most favourable for this view,—that, namely, where the medium holds the slates against the under side of the table with one hand, his other hand and all the rest of his person being full in the view of those present. Are we to admit that with that one hand he unties the slates, supports them and the strings or tapes, performs the writing, and ties the slates together again? If so, great is our faith. It may be urged that there are supports beneath the table, by which the slates, string, &c., are upheld while the medium is writing. I reply that the table has been examined, and that no such contrivances are to be found. But how about those cases where the slates lie all the time open to view, upon the table or on the head of the observer, the medium not touching them at all? Such are crucial instances which completely overthrow this unfastening and writing supposition.

I have also heard it insinuated that the slates upon which the writing is found are not the same pair which have been formally prepared, these latter having been dexterously conveyed away and others substituted. This hypothesis is negated by the cases where the slates remain in view, and are never handled by the medium. It also fails to account for the fact that slates brought by inquirers, and marked privately without the knowledge of the medium, are expressly found not to have been changed.

"The effects are due to electricity or something,"—the something being, I will charitably suppose, some other possibly as yet unknown form of energy. That electricity can produce strange effects I shall not question. Nor shall I dispute that there may be forms of energy still more wonderful. But the table and the seat of the medium contain no hidden batteries, no secret conductors. They may, as I have already pointed out, be exchanged for others. They may also be removed to any other part of the room, or to another room,—a step by which any physical arrangements would necessarily be frustrated. Nor has any spectator detected the presence of electric or magnetic currents on or near the table.

We may go further: electricity, magnetism are not intelligences. By their means it is indeed possible to transmit messages, questions, or answers from one place to another, and to reproduce them in speech or in writing; but there must be an intelligence at the other end of the line. It is utterly inconceivable that electricity or any physical force should of itself combine letters into words, and words into intelligible sentences, conveying often a precise and accurate reply to a question put. It is known that an electric communication passing over a telegraphic system will sometimes set the instruments at work; but the messages thus sent are mere random combinations of letters, which never—save by rare chance—form even a word, and never certainly an intelligible combination of words. Should such a thing

ever happen every experienced telegraph operator would feel sure that some trick had been played, and that the message was not and could not be the outcome of an electric storm.

The writing, it seems to me, must indubitably be produced by some intelligence. But what intelligence? Not by a man; for, in addition to the fact that the crumb of pencil or chalk is generally too small to be grasped by human fingers, we have invariably the testimony that no person has or could have in any way interfered with the slates. Surely we are thus driven from post to pillar until we have but one alternative remaining,—the assumption that there must exist around us intelligences invisible and capable of interfering with the course of events, with what we are accustomed to call the order of Nature. What these intelligences are, what is the extent of their power, and under what conditions it is exerted, I am utterly ignorant. They may be, as the Spiritualists hold, the "spirits" of departed human beings; or they may be the "spooks" or "shells" of the Theosophists, the "elemental spirits" of the Rosicrucians, or the fiends and familiars of mediæval sorcery. To which of these classes the agents in question belong is still an unsolved problem. The Spiritualists allege that the minute acquaintance which these intelligences show with family secrets, with private conversations formerly held between the investigator and the deceased friend, prove their identity with such friends. But it is replied by other persons, believers all the same in the reality of Psychography and of kindred phenomena, that if we are surrounded by invisible intelligences they may know our past careers, our actions, our words, perhaps even our thoughts, and may thus easily assume the part of some friend whom we have lost. It is even conceivable that these invisible intelligences may not be spirits at all, but strictly material beings, capable of acting in four or five dimensional space, as expounded in the last issue of the *Journal of Science*, and which under all ordinary circumstances escape our perceptions.

Hence it seems to me premature to pronounce these and similar manifestations a refutation of Materialism. It is probably still more premature to infer from such phenomena the continued existence of man after what is ordinarily called death. On these points Psychography does not appear to give any definitive assurance.

But the conclusion seems to me unavoidable that if unseen beings, be they spiritual or material,—whatever these terms may mean,—can interfere with the cause of Nature, we have no longer any assurance that like causes will be followed by like effects.

To give an instance: every man who knows that fuel has been laid in a stove, and who some hours afterwards finds it blazing, will conclude—perhaps I must say "would have concluded" until lately—that some human being had set it on fire. Yet we find it recorded in "LIGHT" that a certain family were regularly accustomed, on rising in the morning, to find their kitchen fire had been kindled by some invisible being. Now if "spirits," or four-dimensional beings, can thus interfere, what confidence can we have in the results which we obtain in our chemical and physical laboratories? In fact it is hard to say what basis remains on which Science can be built.

I read, in a recent article in the *Journal of Science*, how an eminent chemist points out the necessity of performing toxicological investigations in a laboratory to which no one but the operator can have access, lest some interference, intentional or accidental, might take place. But if invisible agencies can interfere, how are they to be excluded?

Bearing in mind these considerations, Spiritualists might well speak in a milder tone of the reluctance of scientific men to accept their results. Of course an unpleasant truth is not the less true if we close our eyes to its evidences and

to its existence. But what if the activity of the last forty years has made possible what before was impossible? How if the little "tap, tap" of Spiritualism has not merely "shattered the marble image of Materialism," but broken down a partition-wall which barred out invisible agencies from interference in our world? In that case it strikes me that the refutation of Materialism has cost us far too dear.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

The Society for Psychical Research and Mr. Eglinton.
To the Editor of "LIGHT."

SIR,—I am one of those who think it high time that "the Society for Psychical Research, as a result of its investigations, should make some distinct statement as regards Spiritualism." I adopt your own terms, but I should be sorry to believe that the Society, of which I am a member, is one of those bodies who are always learning but never able to arrive at a knowledge of the truth; always investigating, but never able to arrive at any result of their investigations.

The public are apparently expected to view the phenomena almost entirely through the eyes of Messrs. Myers and Gurney, as the "Proceedings" of the Society testify. Now, these two gentlemen are, no doubt, very able and excellent persons, but assuredly they are adepts in the art of "How not to do it." Thus, in Part VII. of the "Proceedings," Mr. Gurney treats the question of Thought-transference as one of a mathematical calculation of probabilities, borrowing the solution of a French mathematician. But this is not the way in which the Psychical Society professes to seek a solution. Is it not a dilatory plea, to distract attention and postpone a verdict? We want them to come to the point, and this they apparently steadfastly refuse to do. I advocate extreme caution, and have a horror of undue precipitation; but neither do I like trivial and microscopic criticism, abundance of which is to be found in the said "Proceedings." Mr. Myers has, indeed, announced his belief in telepathy, but he still cannot believe that a spirit is at one of the poles, though telepathy between two mortals is just as mysterious and unexplainable, and even more so, for a spirit may be naturally supposed to exert a subtle agency like that with more potent effect and at longer distances than a mere mortal. Still he stands shivering on the bank, and dare not take the fatal plunge—fatal as it might be to his reputation for good sense—at least, among materialists.

His yoke-fellow, Mr. Gurney, appears to me in much the same plight. In proof of it, I refer to his dealing with the "Matter through Matter" case. His comment on it in your pages seems to give one the idea of a man inwardly predetermined not to find any amount of testimony sufficient. I say "inwardly predetermined," but not consciously so—such is the casuistry of the human conscience. A staff is quickly found to beat a dog, and reasons are quickly found for shirking a decision one dislikes.

Am I too severe in making this remark? Not in the least. Mr. Gurney professes to subject Dr. Wyld's evidence to the very closest and keenest scrutiny, and yet he all the while neglects to take the most obvious method of finding the truth, which surely was to go to the fountain-head and interview both Dr. Wyld and Mr. Husk. To examine, and, if necessary, cross-examine them both; to bring together the ring and Mr. Husk's hand and wrist. Instead of which he writes in the following loose and vague style: "Dr. Wyld lays stress on certain measurements whereby he thinks he proved that the ring was too small to be passed over the medium's hand. But as there undoubtedly are persons who can get their hands through what look like impossible apertures, and as the degree in which this power is possessed cannot be ascertained except with the *bona fide* assistance of the person to be tested, the test is one which can never have any real value."

It is obvious to remark that random writing like this can never have any real value, when the writer had every opportunity of verifying the facts. Everything depended on the size and muscularity of the medium's hand. Dr. Wyld calls it "a large and hard hand." If it was a small, soft, squeezable and feminine hand a ring might pass over it, which would have been

impossible in a hand of opposite qualities. Why did not Mr. Gurney examine it for himself?

And now about Mr. Eglinton. Is it not passing strange that a society which professes to investigate the claims of Spiritualism, yet neglects (may we say refuses?) to test the pretensions of Mr. Eglinton? He is a medium of world-wide celebrity. He is in London, and Messrs. Myers and Gurney, the two eyes through which the Society sees, are also in London. Mr. Eglinton challenges investigation, and is willing to meet them for the purpose. Why do they refuse? They may say their hands are full at present. But this is a more decisive test, and a more compehensive one, than any they are engaged on. Moreover, delays are dangerous. The medium may not live, or the power may depart from him, or he may remove to a distant country. There is no time like the present. Test him forthwith. Here are two cases of an extraordinary kind—those of Eglinton and Husk—which the Society is bound to investigate, and then to deliver an opinion. By failing to do this are they not wandering in crooked paths when they might take a direct one?

What is the reason? I believe there is nothing they dread so much as to be forced to decide and to proclaim their decision. Therefore they invent a number of dilatory pleas why they should not take these two cases in hand. The Society by so acting frustrates the very object of its existence. Meanwhile they publish the abstruse calculations of M. Richet.

G. D. HAUGHTON.

[Our correspondent has slightly mistaken our meaning. We did not wish to insinuate that the Society feared to investigate spiritual phenomena and report upon them. All we wished to say was, that we believed the time was near at hand when, willingly or not, they would be compelled to answer the question—What are the points of difference and agreement between your Society and its conclusions and Spiritualism? And we expressed a hope that when this question was put to them, and they were obliged to return an answer favourable to the phenomena of Spiritualism, as we believe they must, their experience would be different to that of other committees and investigators similarly placed in the past. That, surely, is quite another thing to suggesting fear of possible result as a factor in their present attitude.—ED. OF "LIGHT."]

Instruction in Mesmerism.

To the Editor of "LIGHT."

DEAR SIR,—For the benefit of others who, like myself, are beginners in mesmerism, I am anxious to say that I have received lessons of Mr. Omerin, of 3, Bulstrode-street, Welbeck-street, W., and I am desirous of expressing my gratitude towards him for the kind and considerate way in which he has instructed me. I would advise all beginners to take a few lessons of him. There are several things which, if followed out from instructions given in many books, cannot but fail to do more harm than good. I especially refer to reversed passes used in waking the subject, and I am thankful that Mr. Omerin has taught me the advisability of not using them. Mr. Omerin gives such sound instruction on so many points that I think it would be well for all learners to pay him a visit. I shall feel greatly obliged if you will kindly insert this letter in "LIGHT," so that others may benefit thereby.—I am, dear sir, yours truly,

G. SEYMOUR, A.C.P.

41, St. Augustine's-road, Camden Town, N.W.

February 20th, 1885.

The Tactics of "Truth."

To the Editor of "LIGHT."

SIR,—Will you allow me a word in reference to a well-known contemporary of yours? The editor of *Truth* is never wearied of ridiculing the *proven* phenomena of clairvoyance, thought-reading, authenticated apparitions, &c., and in a recent issue he inserted an impertinent note from some stupid person, who had apparently attended a meeting of the Psychical Society (to which I belong) as a guest, and then ridiculed his entertainers in Mr. Labouchere's columns! Not very good taste this, you will say, but quite in keeping with the said editor's traditions. He persistently refused insertion to an article of mine proving the truth of certain abnormal phenomena, and not only has he taken no notice of my accompanying letter, but he will not return my article, though I sent a stamped directed envelope. In a former letter to me he stated contributions would be returned if the author wished it. This gross narrow-mindedness, bigotry, and unfairness on the part of the so-called champion of freedom

and justice is singular, is it not? This morning an impertinent card has reached me from his lieutenant—"What is *Truth*?" Answer. A one-sided and untruthful periodical!—Yours obediently,

Eastbourne, February 18th, 1885.

F. B. DOVETON.

Miracles.

To the Editor of "LIGHT."

SIR,—Your correspondent's, "Trident's," confusion of thought appears to become worse confounded.

Indeed, it is difficult to realise the inconsequential condition of the mind that sees a parallel between one man helping another along a road and angels helping a man to walk on water!

"The angels would find the water as serviceable" in the latter case as the ground would be in the former.

That is, the water would help to support the man's weight. *Reductio ad absurdum.*

In "Trident's" first letter, he stated the conditions of a superhuman act, which he classified as miraculous. I pointed out that his generalisations of those conditions were also precisely applicable to any human act; they, therefore, afford no definition of the nature of miracle, and we are left alone with "Trident's" opinion that an act is miraculous simply because it is supernatural, which, I repeat, is not enlightening.

"Trident" contends that miracle conveys to him "an idea quite distinct from anything governed by law." He, however, appears to admit that the "two universes" of matter and spirit are the domains of law, and must, therefore, I presume, postulate a third universe for the "zone of miracles"!

Is not one universe sufficient? It is difficult to believe in "all things" and "many others."

Your correspondent's letter, and (may I add?) his thoughts too, far from being too elementary, might with advantage be very much more so.—Your obedient servant,

W. N.

A Deserving Case.

To the Editor of "LIGHT."

SIR,—Kindly acknowledge the following amounts for me, and at the same time thank the friends for their response to my appeal. I am still asking for more help. If some one among your numerous readers could find any sort of employment for Mr. Pollen I shall feel greatly obliged:—Mrs. Parrich, 10s.; Mrs. A., 10s.; Mrs. Tebb, 10s.; Mr. Haskins, 10s.; a Friend, 10s.; "Lily," 5s.; Mrs. Maltby, 2s. 6d.—Yours sincerely,

Lilian Villa, Hendon, N.W. (Mrs.) M. A. EVERITT.

March 3rd, 1885.

MISS LOTTIE FOWLER is, we believe, now in London.

ANNOUNCEMENTS of several new books appear in our advertisement column devoted to such notices.

MRS. HARDINGE BRITTEN is expected to return to England in April next. She is now speaking every Sunday in New York.

A TRANSLATION into Spanish of Her Majesty's last work, entitled, "More Leaves from the Journal of a Life in the Highlands from 1862 to 1882," is in progress. Mr. F. Omerin, an accomplished Spanish scholar, whose name is known to our readers in another capacity, has been entrusted with the translation.

"M. A. (Oxon)" desires us to insert the following announcement:—"Thanks for the kind thought that prompted you to send the flowers. I will try and find out as to the matter you mention.—M. A. (Oxon)."

"M. A. (Oxon)."—We regret to learn that "M. A. (Oxon)" who was progressing very favourably, and even rapidly, has been cast back by another relapse, which has again confined him to bed. It would seem, however, that this is rather in the way of an effort of nature to rid the system of the poison that still remains in it. It may, therefore, be hoped that when this relapse is overcome, recovery will go on rapidly. We are requested to ask any persons who have any matters of business that they wish to bring before "M. A. (Oxon)," to refrain from doing so until recuperation is complete. While friendly letters that do not necessitate a long answer are very welcome, business details to a weak patient hardly recovering from a very long illness are unmanageable and very wearying.

All Communications to be addressed to
THE EDITOR OF "LIGHT,"
4, AVE MARIA LANE,
LONDON, E.C.

SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

NOTICE TO THE PUBLIC.

"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

Light:

SATURDAY, MARCH 7TH, 1885.

EDITORIAL NOTES.

We cannot allow the kind gift of Mr. Keulemans and his co-donor to pass without a public acknowledgment, and we now tender our best thanks to these gentlemen. Mr. Keulemans has, we know, spared no pains to make the plates of scientific and artistic value. The result speaks for itself, and we trust the good work, so admirably begun, will be continued by other friends equally generous.

These plates are being sent to every subscriber who receives his or her copy of "LIGHT" direct from the manager; also to those who, obtaining their supplies through Mr. Allen, our publisher, or other agents, made the requisite application on or before the 31st January last. During the past week, we have received many applications for these plates. All these were too late. We exceedingly regret having to refuse, but our friends, if they will give a moment's thought to the matter, will at once see that we could not possibly work in the dark as to the number of copies required. Chromo-lithography is at all times very expensive work, and in this case the cost was considerably heightened by the novelty of the subject necessitating many "tint-stones." As, therefore, the plates were offered as a gift to regular subscribers, the least we could expect was to be put in possession, in good time, of certain details necessary to enable us to decide who were entitled to them. Ample and repeated notice was given, and although, as we have said, we regret the necessity which compels us to adopt such a course, we have no alternative but to adhere to the regulations explicitly laid down.

A few copies have been printed in excess of our estimated demand. These may be obtained of the manager of the Psychological Press, 4, Ave Maria-lane, at the rate of 2s. the set of four plates. Parcel postage 6d.

While on this subject of delayed application, we may mention in reference to last week's "LIGHT" (which we promised to reprint if sufficient orders to warrant our doing so were received by Monday morning's post), that it was not until Tuesday, when the type had been "cast down," that the bulk of the requests for extra copies arrived. If our friends will kindly be a little more prompt in future they will often save themselves and others disappointment, and ourselves considerable unnecessary correspondence.

We are compelled to hold over a large amount of interesting and useful matter until our next issue. Amongst articles and correspondence so treated may be included: Report of Miss Rosamond Dale Owen's Address before the London Spiritualist Alliance; The Spiritual Outlook; Mr. Podmore's Reply to Mr. Morell Theobald; "A Vision of a Great Mystery," by "Lily"; Report of a Discussion on Apparitions and Occultism at the Lancaster Philosophical Society; and other communications.

PHENOMENA CALLED "SPIRITUAL" ILLUSTRATED BY CHROMO-LITHOGRAPHY.

I.

By J. G. KEULEMANS.

Before entering into an explanation of the different figures represented in these four illustrations, I consider it necessary to make a few introductory remarks as to how, and with what object, these plates were prepared.

As will be seen, the four plates now issued are chromo-lithographic impressions representing some of the phenomena usually called "spiritual." They will, as such, be readily recognised by those who have personally investigated the subject. They are reproductions of original pencil sketches, water-colour, and crayon drawings, prepared immediately after the sances, and the originals are, in their turn, as nearly as possible, faithful representations of the visible objects, &c., which can be witnessed in the presence of physical mediums. Of these original designs I possess a large number, all of which, I hope, circumstances permitting, to reproduce in this journal. The four plates now published were selected for two reasons: firstly, because, by their nature and colour, the four could be printed together; secondly, because they were pre-eminently suited to illustrate facts of a spiritual or occult nature.

It has been often remarked that photography would be the best method to give life-like and trustworthy representations of these mysterious séance-room occurrences. I have, together with some friends, tried the experiment and found it to fail. Small or moving objects, as can be imagined, never come out at all. Materialised forms do not invariably present themselves within the proper focus of the camera (and in the cases where they actually do so, they prove nothing, since they merely represent a "human being" quite indistinguishable from an ordinary mortal), and this method was most deficient in the reproduction of coloured objects. How far "colour" has any direct importance in these matters I will attempt to explain when dealing with Spirit Lights, Plate I.

Being, *ex-officio*, accustomed to sketching from life (moving life) and from memory, I found little difficulty in composing my drawings. In such cases, when moving objects escaped my careful observation, or when faces were exhibited in insufficient light, I only sketched as much as memory would allow, and corrected this first attempt on the next occasion, when the conditions were more favourable. Some of the sketches had to be altered over and over again, or the object had to be studied thoroughly, by close observation, séance after séance, before it became possible to produce anything resembling the real thing. I must certainly thank several of my "spirit friends" for the patience and willingness they exhibited in thus assisting me in my work; without their co-operation I should certainly have failed to even produce as little as I have up to the present been able to accomplish.

My object in reproducing these sketches is to spread "knowledge;" for what contributes so much to the happiness of man as the assurance that he is an immortal entity? Spiritualism claims to practically demonstrate that there is another life, and it does demonstrate this to, unfortunately, a comparatively few. What is wanted is to make the world aware that Spiritualism is true, its phenomena real, and that in this respect it makes no illusory claims. I, therefore, confine my contributions to the representation of such facts as will tend to prove, by their nature, that they are due to preter-human agency, and cannot be accounted for on any other hypotheses; such facts as could not be counterfeited, or produced by either fraud, trickery, hidden machinery, or by the effect of chemical combinations; such as are demonstrably neither ocular delusions, nor the mere results of a disordered imagination; above all, such facts or phenomena as can be witnessed

by every intelligent inquirer, and be produced under circumstances that leave no doubt as to their genuineness.

There are amongst the original designs in my collection at least a dozen subjects, of sufficient interest, if not to convince the unbelieving world, at least to encourage a more universal disposition to investigate these occult phenomena. Several sketches, though as yet incomplete, are intended to represent the process of a materialisation, viz., the gradual transition of a nebulous mass into a solid human form, clad in drapery. (The "spirit hand" enveloped in "drapery," Plate II., is a fragment of one of these sketches.) Any of the originals can be reproduced by lithography, and I am ready gratuitously to offer my time and labour to further the publication, in this journal, of another series, if some one will defray the cost of printing, which is not my department. In the present case these expenses are borne by a friend who wishes to remain anonymous. But I feel at the same time constrained to inform eventual contributors that in no case can I sacrifice my time in the reproduction of the merely sensational, or the portraiture of materialised faces, except when such representations are of psychological and direct scientific importance.

Description of Plate I.—"Spirit Lights."

Fig. 1 represents the so-called "spirit's own light," which I believe means a light, or a substance radiating "light," and which term is used in contradistinction to the cloudy luminosities frequently witnessed near the medium's person, and which appear to be connected with, or to indicate the presence of, the non-materialised spirit.

Fig. 1a is the same luminous substance seen from the side. I must now ask my readers first to compare these two figures with Figs. 2 and 2a. Fig. 2a is also a side view of Fig. 2, and represents the same light under different conditions. The cause of these enormous variations in power of luminosity is, I believe, principally atmospheric. The brighter lights were invariably co-existent with a clear sky, easterly or north-easterly winds, a cold room, and, as a rule, a limited number of persons present. In most cases these brighter lights rested on, and were adjusted partly inside, a kind of receptacle of a reddish colour, which I have never been able to examine, although I have seen a series of photographs in the possession of Mr. T. Blyton, of somewhat similar objects which much resemble the above named receptacle both in size and shape. It is, I have been informed by the "spirits" themselves, like the substance producing the light, manufactured for the purpose, and on the spot, out of the elements present in the séance-room.

Fig. 2. This light varies from a bright greenish blue to a pale greenish yellow, and is at times transparent like crystal, but more often opaque or semi-opaque, and a finger held behind it can be but faintly discerned. The power of luminosity is equal to that of a piece of white-hot iron of double that size, but is far more permanent, lasting from four or five seconds to half a minute. It can be revived by the "spirit" breathing over it; yet, when it is touched by a "spirit finger," there immediately appears, where the contact takes place, a reddish spot, of ill-defined outline, which gradually disappears by further "breathing," or even without this if the light be very powerful and permanent. The size and thickness of this luminous substance also varies; sometimes it is a little larger, but generally of the size as represented in Fig. 2.

As regards its weight, I can best compare it to that of a piece of bees-wax of the same dimensions, for I never was enabled to place it in the scales, and can only judge from it having rested on my fingers.

To the touch, it feels not unlike hard wax or spermaceti, without, however, sticking to the finger. Its temperature is blood-warm, for when I had it on my hand, which was normally warm, no sensation of either cold or heat could be felt. I am aware that the human skin is a very bad thermometer; however, with no other means of examina-

tion at my disposal, I could not possibly ascertain the actual degree of temperature peculiar to the substance. By what means it is produced, I am unable to state, and am almost as ignorant with respect to its chemical composition. All I can say is this: It does not appear gradually, but suddenly, and from over the head of the medium. It does not develop or increase in size after becoming visible, but seems to become spontaneously ignited; on each occasion when this spontaneous apparition was witnessed in my presence, I noticed a movement, like a sudden sideward swing of the "spirit's" arm, the hand of which held the light. On some occasions a second "form" could be faintly discerned directly behind the medium, and almost invariably some conversation between the "spirits," antecedent to the operation, may be heard by those present. After lasting a certain time, it gradually but quickly fades away.

Before entering into speculations as regards its chemical compounds, I must recapitulate the most important and peculiar features of this strange luminous substance. Apparition sudden. Duration variable. Power of luminosity variable, and depending on certain conditions. Extinction gradual, but far quicker than that of white-heated iron cooling down. Temperature blood warm. Weight and appearance to the touch, hard wax. Now let us return to Fig. 1. On the right side an extensive blood-coloured patch is visible. From the point of the thumb there are seen to proceed two thin lines with dotted ramifications joining the blood-like spot. These two lines are of a pale greyish red, exactly the colour of living brain matter. The red spot is of the colour of human blood, and is, besides, a substance in a liquid state; for, in most cases, when the light is carried, this liquid sinks deeper into the "disc," and can be seen to assume a globular form, like a big drop of oil in a glass of water. I have also noticed slight, but rapid, vibrations in the ramifications referred to, as though the substance (bioplasm?) still retains its vitality.

From these appearances, and from the fact that the light is seen to proceed directly from over the entranced medium's head, it seems that the substance composing the disc is—living matter abstracted by occult means from the person. How, and through what laws, living, i.e., organic matter, can be made to radiate light is a question I must leave to others of greater physiological and physical knowledge than myself to decide. That it is, nevertheless, organic matter seems to be also indicated by other additional evidence. (1) It has been found that out of the animal brain similar light can be produced; (2) that when produced in the human being—not the medium—exhaustion and headache are the result, and that, also, the medium feels exhausted after the séance; (3) that phosphorus is proven to exist in living matter and more abundantly in the brain than in any other part of the frame. How this light-forming "bioplasm" can be removed from the internal being into the external world is a question I cannot answer, and which I believe cannot be explained by our present knowledge of physics. To use an expression of a familiar manifesting "spirit,"—the process of obtaining the light is: "spiritual alchemy—the effect of superior force over matter, acting upon the properties of matter." The compounds: "condensed living substance." The light: "essence of vitality." It may be observed by our opponents, more especially by those who regard these phenomena as being of "Satanic" origin, that the submission of one's physical body to similar operations is little short of suicide, and that, if these manifestations are true, they are simply "shocking." So they are if indulged in recklessly or extravagantly. But one should always distinguish between use and abuse, and moreover, the amount of vital force so abstracted may not be always, if ever, in excess of what a robust, healthy person may be able to spare. (Were this paper devoted to physiology, anatomy, or pathology, instead of to occult

science, a far better comparison could be propounded by way of illustration and justification.) Again, the quantity of vital matter absorbed by the light is, perhaps, not altogether and invariably derived from the medium alone. The lights represented in Fig. 1 and Fig. 2 are, besides, the extremes, and not actual types; for, in the majority of cases, neither a spotless nor a blood-and-brain-marked substance is exhibited. Fig. 1 is a specimen of inferiorly manufactured light. The conditions were that night unfavourable—December and foggy weather! Sometimes, when, for instance, the atmosphere is charged with electricity, or the temperature very low, or when the medium is fatigued, and the circle, perhaps, a little out of sorts, no large lights are produced, but the smaller ones, Figs. 3, 4, 5, and 6, are substituted. These being smaller in volume, require less substance for their formation, and hence will produce less exhaustion to either medium or circle.

Figs. 3 and 4 are apparently of the same chemical composition as Figs. 1 and 2. Figs. 5 and 6 appear to be less solid. In the square light, Fig. 4, as in the dome-shaped Fig. 5, two adhering drops of matter are visible, indicating that probably these, if not all the solid luminous bodies, were likewise liquid in the first stages of their formation. In Fig. 4 the adjacent drop had become hardened; that in Fig. 5 was still liquid and shivering like a drop of quicksilver. Another peculiarity in both Figs. 5 and 6 is that they have a tendency of contracting into a more solid state, in which case the top becomes detached, and remains hovering will-o'-the-wisp-like above the dome.

We now come to a different class of "lights." (Figs. 7, 8, and 9.) Fig. 7 is a somewhat condensed *ignis fatuus*, and lights of this nature are apparently never carried by the "spirit-hand," but hover about space, expanding and contracting continuously during the short time of their duration. Like the first series, they are first noticed near the medium's head, and from thence travel away at distances varying from a few feet to several yards. Whether they are so carried by a "spirit," or are moved by the latter's will, is a question which, like many others, I am not in a position to answer, but judging from the fact that a "spirit voice" is usually heard to be in close proximity to the moving light, it may be suggested that the latter is located somewhere near the head of the "spirit" (or near what we should discover to be the head if it suddenly assumed a solid condition). These lights, viz., those belonging to the group of which Fig. 7 is a typical representation, may assume any shape or form. Sometimes they are more elongated or take the form of a ring, a cross (X), or a crucifix. Their power of luminosity, i.e., of radiancy, is, comparatively speaking, very inferior, and the strongest I ever witnessed did not even enable me to tell the time by my watch, although the light was immediately against the glass. They are, however, more permanent than the massive lights before noticed, and will last several minutes without losing power or brilliancy.

Fig. 8 is another example of a floating luminosity, but presenting the strange peculiarity of going out with a detonation. Only on a single occasion have I witnessed this particular form of "spirit light," i.e., over the hands of a lady medium during trance. First one light appeared as a star-cloud (somewhat like those one sees through the telescope in several of the constellations of our universe) near her head, and slowly descended towards her left hand, gradually becoming brighter in its centre until it presented the appearance of a bright blueish star. Then it would explode with a short, but audible "click," leaving a mass of blue vapour burning over it, which, in its turn, quickly disappeared from view. Several appeared in succession, until the medium recovered consciousness, when they totally ceased.

Fig. 9 is a similar light, often seen near the medium's person, but of a more permanent nature.

(To be continued.)

MR. EGLINTON AT ULVERSTON.

EXTRAORDINARY MANIFESTATIONS.

(FROM A CORRESPONDENT.)

Ulverston is a delightfully picturesque spot in the north of Lancashire, and lying some ten miles from that resplendent queen of the lakes—Windermere, and about an equal distance from that world-famed marvel of industrial enterprise—Barrow-in-Furness. Although it is a place of but 10,000 inhabitants, and has never till recently contained more than from ten to a dozen Spiritualists, it has nevertheless played a comparatively prominent part in the spiritual movement, and distinguished itself more in the advancement of the cause than many a large town can be said to have done. Many years ago, Mr. Thomas Edward Jones, whose transition we recorded some time since, was, while editor of the *Ulverston Mirror*, a devoted champion of Spiritualism, and was the means, through the agency of some mediums, whom he brought from London, of giving some sittings, and of making several converts. The present editor of the *Mirror*, Mr. J. G. Speed, is also a Spiritualist, and he has been instrumental in enlightening the Ulverston public still more on the subject by bringing Mrs. Britten, Mr. Mahony, and other lecturers, to the town. He was the means of bringing about the three nights' discussion on Spiritualism between Mr. Mahony and Dr. Anderson there some years ago, and also of bringing Mrs. Britten to attend a performance of "Stuart Cumberland's, exposing Spiritualism," and to expose Cumberland himself the following night. Last summer Mr. Speed had a séance with Mr. Eglinton in London, and obtained, under the most absolute test conditions, a communication which is considered by him to be in the handwriting of the late Mr. T. E. Jones, whom we mention above, and who was a bosom friend of his. The handwriting was identified by Mr. Jones' son as his father's, and a Mr. Joseph Dodd, a printer and bookseller at Ulverston, who was well acquainted with Mr. Jones and his handwriting, immediately he saw that on the slate pronounced it to be that of the deceased gentleman, and after comparing it carefully with some manuscript in his possession, which had belonged to Mr. Jones, was confirmed in the opinion. Other persons whose business made them experts in the comparison of handwriting, compared the calligraphy on the slate with letters written while in earth-life by Mr. Jones, and came to the same conclusion. Mr. Speed was so impressed with the results of his sitting with Mr. Eglinton, and he had experienced so much opposition and ridicule from those who discredited Spiritualism, including a public denunciation by that blustering and pretentious vapourer, Mr. Cumberland, on the occasion of his visit to the town, that he resolved to induce Mr. Eglinton, if possible, to visit Ulverston with a view to furnish such overwhelming proof of the truth of Spiritualism as would silence some of the most aggressive sceptics. Mr. Eglinton, to the great delight of the Spiritualists of Ulverston, and indeed to the satisfaction of many others who were anxious to test his powers, consented to pay Ulverston a visit, and last week he held a series of eight sittings there, seven at the County Hotel, and one at a private house.

The result has been that they have for the most part proved successful, the phenomena transcending in importance and in variety the most sanguine expectations of the sitters, and even of Mr. Eglinton himself. The sittings commenced on Wednesday evening week, and were continued during Thursday and Friday, the number of persons present at one sitting varying from three to five persons, and the circles comprising a clergyman of the Church of England, representatives of the Press, and some of the principal gentry of the district. Mr. Eglinton brought with him a table of peculiar construction, but its only peculiarity consisted in this, that it was ingeniously

manufactured so that it could be converted into an oblong box in which Mr. Eglinton carried his slates, &c., in travelling. This table Mr. Eglinton took to pieces in the presence of every circle before the commencement of each séance, and satisfied all present that there was nothing suspicious or artful in its construction. He explained that the occasion of his visit to Ulverston was the first on which the table had been used, and that he had had it constructed because most of the tables he met with were so made that they did not admit of the slate being pressed close up against the under side of the top of them, there being a certain space between, which was, of course, unsatisfactory to the sitters, whereas in the case of his own table the slate could be pressed close against the flap so as to obviate all possibility of a hand being introduced to write on the upper side of the slate, on which the writing always comes. The truth of this explanation was manifest to all, and the following is a certificate which ought to dispel all doubt on the subject:—

29, King-street, Ulverston.

February 23rd, 1885.

I hereby certify that I have been a practical cabinet maker, that I carefully and thoroughly examined the table brought by Mr. Eglinton for his sittings at Ulverston, and that it was in every respect an ordinary Pembroke table except that it was constructed so as to shut up like a box for travelling convenience. I declare that there is no deceptive contrivance about it, and that it appears to be one of the most unlikely description to be selected by a conjurer for his purpose. I may also state that I am not a Spiritualist.—

T. W. GOWLAND.

Mr. Eglinton, moreover, expressed his readiness in case the sitters were dissatisfied with his use of his own table, to use another belonging to the hotel, but all were so convinced that the former was a perfectly *bond fide* article that none thought it necessary to suggest that he should employ another. The manifestations which were produced in the presence of the various sitters were of the most astounding character; indeed, were of such a marvellous description that Mr. Eglinton declared he had never before had such an extraordinary series of successes. Almost every individual who sat obtained a direct answer to a question written in the celebrated Bramah-locked slate. The sitters in many instances carried the slate to the door, and there, where nobody could possibly observe what was written, wrote the question in the slate and locked it before approaching the table, then handed it to the medium, who would hold it under the table for a short time, then place it upon the table in full view of all the sitters, and the pencil was distinctly heard by everyone present, writing the reply. A large number of communications were obtained upon single slates or upon the under one of two slates held under the table, one above another, by the medium, who always pressed them close up against the under side of the table top. In some cases the slates were thus held by one of the circle, and by the medium together. It was remarked in every instance that the writing came on the upper side of the slate, and was written at the end of it furthest from the medium's hand, and was written upside down, looked at from that end which he held. This fact of itself was considered by most of those present as conclusive proof that Mr. Eglinton could not be the writer. Moreover, while he thus held the slate, his right hand was invariably joined to that of the person writing next to him, a fact which rendered doubly sure the assurance that it was impossible for him to execute the writing. In several instances messages were obtained between two single slates placed on the table, with the hands of the medium and those of one of the sitters placed upon them. One gentleman, Mr. James Hamer, obtained an answer to a question addressed to the spirit of his late employer, the reply being signed in his name, and though Mr. Hamer stated that the handwriting

was not that of the person appended, he admitted that it was like it in style. In two or three instances the medium laid a single slate on the table, and while he and another placed their hands on the top of it, writing came on the under side of it. Three somewhat lengthy communications were obtained under startling conditions. Two single slates, placed one above another, were held by the medium and all, or most, of the members of the circle, above the table, and while thus sustained in air, though the medium's hands were outside of them, and the slates were kept firmly closed by the united pressure of those present, there came the unmistakable sound of writing within them. On the three taps being given which always come at the conclusion of a communication, the top slate was removed, and the upper side of the under one was found covered with writing by one of Mr. Eglinton's guides, in the midst of which occurred two Greek lines, which were correctly translated by one of the circle as "concerning spiritual gifts, brethren, I would not have you ignorant." The following was the communication: "We are glad to be in a position this morning to give to you this overwhelming proof of our power to write under conditions that are ordinarily impossible. We should not have been enabled to do this had we not been buoyed up by your sympathy. That more do not carry out the injunction of Paul is cause for much surprise on our part, but we do not base our pretensions upon what we may tell you so much as we do upon the power of setting the known laws at defiance, by which means only will men think." Another communication was obtained between two slates held in the air by the medium and several of the sitters, which was given in a manner that was most remarkable, and which Mr. Eglinton stated was unprecedented in his experience. It was written in the form of a circle, line within line, the three last words filling crosswise the small space in the centre of the circle, the last word being written below the previous two, and upside down in relation to them. The following was the communication: "It is unnecessary for us to say that this writing is produced under conditions that are the despair of science. Surely, granting that your dear friends can return to the earth-sphere again, there is nothing opposed to preconceived ideas. Read your Bible." This communication, notwithstanding the form in which it appeared, was written with the utmost rapidity; indeed, the celerity with which this and all the other more lengthy messages were written was such that the fastest penman could nothing like equal such a speed. But one of the most amazing manifestations that were given was the following. Two single slates, one upon the other, were placed on the chair of a solicitor who was present, and he sat upon them, holding the slate by the edges with the medium. Immediately he sat down the pencil commenced to write, with a marvellous rapidity and a loudness of sound that were most remarkable. On the solicitor rising, the upper side of the under slate was filled with the following communication: "It is, unfortunately, too often the case that men attempt to deny that of which they have never had previous experience, however much the intellect of the generation may be against them. These phenomena are not produced solely with a view to convince you that we are what we profess to be, so much as with a desire to prove there may be forces in existence of which you know nothing. *Les esprits médiocres condamnent d'ordinaire tout ce que passe leur*—and is not this the case with those who deny the possibility of your communing with those you have loved and lost.—T.E.J." The dash is put in place of a word which is undecipherable, but from the translation of the other words the sentence obviously means, "Mediocre minds usually condemn all which passes their comprehension."

Of all the sittings only one proved a failure, that at the private house, and even that was but a comparative one,

for results were obtained. The spirits there wrote on a slate held under the table—not the medium's, it may be observed, but one belonging to the house—that there was no power, and that it would be useless to proceed. Mr. Eglinton under the circumstances emphatically declined to accept any fee, but on a reduced amount being pressed upon him consented to do so.

It ought to be mentioned that the sances were all of course in the broad light of day, or of gas burning to the utmost height; that the slates were always seen to be perfectly blank before being held for the messages; that the pencil was frequently observed to be immediately under the last letter of the last word when the writing was shown, and that in many cases the communications were obtained on the sitters' own slates, some of which were previously initialed by them to ensure that no changing of the slates should take place. At some of the circles the pencil was marked by the sitters before the phenomena commenced, and after writing had been executed was identified; and the pencil was frequently examined, and found to have been worn exactly as it would be if used in writing. In order to convince the circles that there could be no chemical preparation of the slates, sitters were, in several instances, obliged with the test of the writing on the slate of words dictated by them, while it was held by the medium. It may be mentioned further that the Bramah-locked slate was for half an hour in the hands of the Mr. Gowland whose certificate appears above, and he and another person thoroughly examined it and are prepared to certify that its construction is that of an ordinary folding slate, and that there is no secret contrivance about it. The news of the results of Mr. Eglinton's sances has created an extraordinary excitement and an immense amount of discussion in the town. Of the twenty-two persons who sat only some five were Spiritualists, but at least four converts have been made by Mr. Eglinton's wonderful exhibitions, and the majority of those who witnessed them, including some of the acutest and most intelligent men in the town, appear to be convinced that the phenomena were produced under such conditions as precluded all possibility of conjuring or trickery. The Spiritualists of Ulverston and the sitters generally express their high appreciation of the exceptional privilege which has been conferred upon them by Mr. Eglinton in their being favoured by him with so deeply interesting and so amazing an exposition of his powers, and it is earnestly trusted that he will repeat his visit at no distant date.

GLASGOW ASSOCIATION OF SPIRITUALISTS' HALL, 2, CARLTON-PLACE, S.S., AT 6.30 P.M.—*Sunday Lectures*: March 1st, Mr. E. W. Wallis, Answers to Written Questions; March 8th, Mr. E. W. Wallis, "Three Curses, and How to Remove Them"; March 15th, Mr. E. W. Wallis, "Man's Three Saviours"; March 22nd, Mr. J. J. Morse, "The Gospel of Rest"; March 23rd (Monday, at 8 p.m.), Mr. J. J. Morse, "Man: Why was he made?" March 29th, Mr. E. W. Wallis, "Scepticism, Free-thought, and Spiritualism."

The *Fédération Spirite Belge* has formed a society for assuring to its members the execution of their last wishes; the funds of the society to accrue from a moderate annual subscription and voluntary donations. The society is to furnish a mortuary cloth (*drap mortuaire*), letters of invitation to the funeral, and depute a competent friend to speak at the interment in name of Spiritualists.—*Le Messager*.

OBSESSION (f).—A boy aged nine years and a-half was staying with an aunt at Nanur. Wherever he was, furniture used to be upset, and small articles broken. The aunt sent him back to his parents, named Bourson, at Lens, P. de Calais. There, one day, some coins, which the mother had placed on the table, were thrown at her by some unseen agency. The boy has sometimes been jerked out of his bed. When sitting at his tasks, his whole body is shaken, his chair and table are upset, and his slate covered with scrawls. The case having been reported by a Spiritualist friend in that locality to the *Union Spirituelle*, the committee has invited the father of the boy to bring him here to Liège, in the hope of being able to render service in the case, the *Union* proposing to bear all charges.—*Le Messager*.

SPIRITUALISM IN THE PROVINCES.

Mr. Peter Lee on Rochdale Spiritualism.

On Sunday, February 22nd, Mr. Peter Lee delivered a brief lecture on "The Past and Present of Spiritualism," in the Assembly Room of the Conservative Stores, Oldham-road, Rochdale. It had been advertised in both local papers that he would make a statement affecting Spiritualism in Rochdale, and several persons were amongst the audience from both societies in the town. Having reviewed the history of the movement, he said that the spirit of inquiry was never keener than now, and pointed out that in such centres as Liverpool and Blackburn new halls were to be opened in connection with the spiritual movement. Referring to the statement he had to make, Mr. Lee said that, unfortunately, an attempt had been made to gag him, but he was not to be gagged. He appeared as a free individual on a free platform, and should express such sentiments as he deemed fit in regard to Spiritualism in Rochdale. He had been connected with the spiritual movement about four years; he had observed and studied a good deal during that period, and presumed that he could speak with some little authority on the subject. Many before him would remember that not very long ago a fraud was discovered in the neighbourhood in connection with the movement. It was known to be such at the time; the medium referred to was closely surrounded by devotees, and by this means was enabled, for a time, to perpetuate his fraud. At length the bubble burst, and brought on the bursting of the Spiritualist Society in the town. The movement did not die out, and mediums were brought from time to time who were competent, such as Mrs. Britten and Mr. Johnson, and others. Eventually there got on to the platform a series of mediums not altogether suitable for representing Spiritualism, and it became necessary for them to set their faces against it. This caused another upset, and the founding of an opposition society. Consequently, there had been two societies pulling at the various mediums obtainable; whilst, if there were not two societies, but only one, there would be sufficient Spiritualists in the town to form a society so strong that they would be able to procure a series of competent representatives of Spiritualism every Sunday throughout the year. As things were now the platform was found empty at one place on a Sunday, and the other either empty or indifferently supplied. The result was that Spiritualism in Rochdale was at present in a rather sorry plight in connection with this branch of the movement. In the face of all this, he was present that morning to state, candidly and fearlessly, that as long as he had the power to bring other mediums into the town, whether the two societies continued to exist or not, he should do so. As to the issue, he had no doubt whatever, for by pursuing this course he had drawn around him persons sufficiently competent in every way who would assist in lifting the spiritual movement into such a position as it had been lifted into in Liverpool, Blackburn, Glasgow, and London. Orthodox preachers delivered sermons to their listeners, intelligently, and the latter found the money to pay for it. General Booth did the same sort of thing with his followers of no education, or possessing but very meagre intelligence, and yet money was forthcoming with which to pay them fairly remunerative salaries. But, so surely as Spiritualism had grown to its present condition under the influence of the All-Wise, if they liked, then so surely would the All-Wise, or that power which was wiser than themselves, provide that with which to put the spiritual philosophy before the public in a proper manner. He had at one time rather narrow views in regard to paying for religious teaching; but about three years ago Mrs. Britten in a letter to him said: "I will not make one class of labour sacred and another profane, by taking pay for one and refusing it for the other, but will make all labour sacred by taking adequate pay for it." On consideration, this proposition would be found to contain reason and sound logic in it, and would be found to be incontrovertible. What did they pay for mediums? Mrs. Britten's charge was about a guinea; the same might be said of Mr. Colville, Mr. Morse, and others. A society of thirty or forty members could pay that easily, assisted by the congregations of from 300 to 400 who on Sundays would turn out to hear such a class of mediums. About a penny per head would do it, and leave a surplus in hand. In the Press and on the platform he should use his pen and voice against the condition of things they had had of late. Mediums had been put on to the two platforms, some of whom could not speak their native tongue correctly, and others who fearfully mutilated the Queen's English.

He spoke in disparaging terms of societies employing such mediums. It was a method of procedure which was doing more harm than good; such mediums ought to be used in connection with investigation circles, and not be dragged before the public in a scarcely half-developed condition. To put that class of mediums on spiritual rostrums of the kind referred to was a hoax on common-sense, and as long as the necessity existed he should protest against such a line of procedure.—In the afternoon and evening Mr. Johnson, of Hyde, spoke on suitable topics, and imparted some useful information and advice to some present who were, in a sense, strangers to Spiritual Philosophy.

GLASGOW.—At the morning meeting of the Spiritualists here last Sunday, what has for some time been looked upon by a number of the Society's members as an unpleasant and unseemly development in connection with these services, "came to a head," and it is now fondly hoped, was expelled, as unhealthy humours should be. The privilege of addressing questions to the guides of the medium, Mr. or Mrs. Wallis as the case might be, having been freely extended to those who chose to frequent the Sunday morning meetings, *ad libitum* questioning soon changed into *ad infinitum* debates and controversy; so that the spiritual ministrations of the intelligences controlling the mediums were oftentimes overshadowed by the "cloudy umbrage" thus engendered in the minds of the assembly, their efforts to be of service as teachers from the other and higher side of life thwarted, and their inspirations eclipsed. At length, however, a sort of climax has been reached. The debating last Sunday morning having become more than usually discursive, and the efforts of everybody to convince everybody else more than usually impotent, the *clôture* was enforced, and a vote taken on the question as to whether such practices were to continue or no; whether, in short, as a member somewhat facetiously but not unaptly put it, "we were to come there to teach the spirits or be taught by them"! The result of the division, it is gratifying to say, did credit to the good sense, not to say good manners, of the meeting; for by a sweeping majority it was resolved that it was more seemly to invite instruction from the invisibles and hearken to them with respect, than to expect that they should submit to the promiscuous harangues of every one who might have a pet philosophy or a "new idea" to ventilate. It is to be hoped, therefore, that the early popularity of these morning services will shortly return, and, with an increase of concord and general harmony amongst the members, that the clairvoyant powers of both Mr. and Mrs. Wallis, whilst under control of their respective guides, will be more actively called into play for the benefit alike of inquirers and members. In the evening, it being "Question Night," the guides of Mr. Wallis disposed of a variety of questions submitted in writing, answering them all with their usual ability and to the evident satisfaction of the meeting, which was a pretty fair one in point of numbers. Having accomplished their task before the usual time for breaking-up, the guides took occasion to refer to their personal work—what their intentions and desires were in connection with Spiritualism, and especially with the movement in Glasgow; and in the course of their remarks, delivered a powerful and stirring appeal to Spiritualists to be "up and doing" in the discharge of saving and beneficent duties, as befitted those who possessed a truth of infinite importance to their fellows—acornfully impatient of the disposition that would debase Spiritualism into an intellectualism to wrangle over and split hairs about. Those who now knew somewhat of the true meaning of life, death, and immortality could surely afford to abstain from the cowardly selfishness involved in the consuming desire to get "salvation for their souls," and that only, and be prepared to do battle for the right, the true, and the good, letting "their souls" reap what benefit might be derived from such manly and elevating effort. Next Sunday evening, Mr. Wallis' subject is "Three Curses, and How to Cure Them."—*ST. MUNDO*.

BIRMINGHAM.—On Sunday, March 1st, Mr. J. Burns attended a conference in the morning, when the position of Spiritualism in the town and the means of extending its usefulness, were discussed. Several suggestions were made. In the evening he addressed a crowded audience—a large majority of them strangers—on Spiritualism. He described the objections made by scientists to the phenomena, and pointed out how they failed to explain them. He showed how science could explain the movements of a telegraph needle, but failed to explain what electricity was. So Spiritualists find intelligence

in the movements of tables. Man is as spiritual now as after he dies; and if Mrs. Groom could describe spirits she exercised spiritual gifts while in the body. "Some mediums can see into the bodies of others as easily as we can see through a glass tumbler. Others can see the light flowing from a magnet, and describe it as like the nervous fluid that flows from the fingers of human beings, the magnet, of course, having no volition. Spiritualism investigates the relation of good and evil to man's future life, and finds that as he lives here so he will continue there. Fifty years ago physical developments, which are the commonplaces of to-day, would have been derided. Spiritualism teaches man how to control the conditions of his lower nature, which to-day puzzles the sociologists." He went on to comment on the singular hostility of religionists and scientists to Spiritualism. But it is easy to see that many books have long been developing a spiritualist feeling and doctrine without knowing it. To all men must come the questions: Who made all things? Whither are all things tending? Spiritualism furnishes the reply, first negatively by sweeping away theological conceptions; secondly, in a positive way, by giving a theory which answered those questions. Mr. Burns was listened to with deep interest, and produced a great impression.—Mrs. Groom followed with spirit delineations, of which fifteen were recognised, three persons only of those to whom the spirits with them were described failing to recognise the minute descriptions given of their friends in spirit-life. There is a growing interest in the subject in the town.—*Cor.*

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S. President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zollner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Party, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mages, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brongham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstätt, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

An appeal was made to Boston Spiritualists to furnish the Spiritual Temple, recently erected as a free gift, at a cost of £30,000, in that city. Towards this object (the furnishing) one gentleman sent his cheque for 5,000dol. while several contributed 1,000dol. each. Spiritualists in Great Britain must surely be very poor!

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

"ROBERT HOUDIN.

"4th May, 1847."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).—I am, Monsieur, &c.,

"(Signed), ROBERT HOUDIN.

"May 16th, 1847."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but

I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht*, *mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Porty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877."

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER IS NOT MANIFEST IS LIGHT."—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

THE TELEPATHIC THEORY.

Telepathy is a word adopted by the leaders of the Society for Psychical Research as one which expresses the view they take of almost all spiritualistic phenomena so-called, so far as the experiments and observations of the Society have been recorded.

The word means far-feeling, or feeling at a distance by means of the brain.

For instance, *Thought-transference* is explained on the telepathic theory, and the apparitions of ghosts occurring at the time of death are explained as instances of the minds of the dying so operating as to cause cerebrations which act on others at a distance or telepathically.

Further, in the February number of the *Contemporary Review* there is an article by Mr. Myers, the inventor of the term, in which he "believes that he has shown that in the vast majority of cases where Spiritualists are prone to refer automatic writing to some unseen intelligence there is really no valid ground for such an assumption."

The facts which Mr. Myers puts forward as proof of his hypothesis as to automatic writing are very few, and by no means warrant the conclusions he has arrived at; and, especially, his theory that automatic writing is sometimes produced by the cerebration of brains at a distance from the automatic writer, is one which at most must be of very rare occurrence.

Most Spiritualists will admit that a large proportion of automatic writing may arise out of unconscious brain cerebration, and they will also admit that as man is a spiritual being while in the flesh, a considerable proportion of automatic writings may be dictated by his own spiritual nature, unknown to his earthly reason; but all Spiritualists believe in inspiration by spiritual beings outside themselves, and that, therefore, automatic writing must sometimes proceed from this source. However, it is well that the scepticism of Mr. Myers should be brought to bear on Spiritualists in this matter, and that the subject should be reconsidered, and it is to be desired that those who can give instances in which automatic writing must have come from external sources, should record them in "LIGHT."

Mr. Myers certainly qualifies his sweeping assertion when he adds: "I am, indeed, aware that some cases of a different kind (to unconscious cerebration) are alleged to exist—cases where automatic writing has communicated facts demonstrably not known to the writer or to any one present. How far these cases can satisfy the very rigid

scrutiny to which they ought obviously to be subjected is a question which I may perhaps find some other opportunity of discussing."

Now surely it was Mr. Myers' obvious duty as an investigator of psychic facts, to subject the statements of Spiritualists to "a very rigorous scrutiny" before committing himself to a theory which would dispense with all spiritualistic agency, and reduce spiritualistic phenomena so-called, to the operation of physical movements only.

In the July number of the *Nineteenth Century*, Mr. Myers and Mr. Gurney actually attempt to exhibit a case of apparition an hour after death as one of telepathic brain action on the part of the deceased!

Subsequent investigation proved that the instance referred to had been most incorrectly reported to those gentlemen, and the theory in this instance collapsed with the case. But really one could not at the time resist the impression that the writers were amusing themselves at the expense of their readers, in gravely informing them that a brain could act telepathically an hour after the man was dead. Surely this was pushing the far-feeling theory a little too far.

One naturally would conclude that the heads of a society for Psychical Research would believe in the Psyche; but if the telepathic theory is true, then the Society should be named the Society for Tele-Cerebral Research, or the Society for Occult Physiological Research.

It is well, I think, that we should all take it to heart that the Society, so far as it has proceeded, has not admitted any belief in mind, soul, or spirit, apart from a human organisation; but has given us a telepathic theory which virtually says—mind, soul, spirit, are, so far as we know, only matter in motion.

With regard to automatic writing, a friend narrated to me as follows: "Three children known to me, ages six to nine, some years ago were playing with planchette, when it wrote verses in a language unknown to the children or to their mother, but which the father, when he returned home, discovered to be taken from one of the Roman poets."

Now it is conceivable that the father, if he had trained his children mesmerically, might have been able, to some extent, to control his children from a distance. But in the present instance no such training had been practised, and it is to me inconceivable that the father's brain, or any other brain, could have unconsciously controlled these children to write Latin verses.

We nearly all know, as a matter of fact, that direct writing can be produced within locked slates or cabinets; but such writing is entirely beyond explanation by the telepathic theory, unless, indeed, the advocates of that theory would maintain that brain cerebrations could penetrate wood and slate, and, seizing on crumbs of pencil, could write with intelligence, and at a speed ten times greater than is possible to any human being!

Now, if it is admitted that direct slate-writing is beyond the telepathic explanation, and is produced by an intelligence without a visible organisation, how infinitely easier it is to believe that this same outside intelligence could, and does, control human hands to produce automatic writing.

In the presence of Napoleon III., a detached hand was seen by all present to write in the light and on the table immediately under inspection, and this hand was kissed by

the Emperor. Was all this the result of the telepathic cerebration of Mr. Home?

Mr. Houghton, in last week's "LIGHT," is indignant with the members of the Society for Psychical Research for not experimenting with Mr. Eglinton; but it is pretty widely known that they have sat with him, but that no member who holds the telepathic theory has ever had any proof of slate-writing.

This has caused wonder and mortification, but the failure is easily explainable on the telepathic theory. The sensitive and his controls, feeling that they were surrounded by a hostile prejudging influence, were thus paralysed.

Mr. Myers expresses his opinion in his article in the *Contemporary*, p. 243, that "the proceedings of the Society for Psychical Research must for a long time be largely occupied with telepathic researches." If so, I fear the subscribers to the Society may begin at last to feel that they do not get much for their money.

The Society has done admirable work in bringing into some order the "willing game," so long the amusement of society; and the Society has further enjoyed the great advantage of being presided over by a gentleman of high character and position, and has thus obtained an outlet for its records in the public Press.

But I have this against the managers of the Society, that, while inviting discussions at its public meetings, they most carefully withhold from their printed reports, the names and the thoughts of the few thinkers who venture to call the telepathic and other conclusions in question. This jealous exclusiveness is surely not justifiable in an open society avowing itself to be one of research.

Those who believe in the Spiritualistic view and have united themselves into the London Spiritualist Alliance can produce abundant proof of—(1) True clairvoyance as distinguished from thought-reading. (2) Direct psychic or spirit writing within closed slates or cabinets. (3) The "passage of matter through matter." (4) The materialisation of the human form. And those who prefer spiritual facts to physiological theories are invited to join this Society.

If telepathy be true, is it not strange that those who believe in it are totally impervious to its influence, and those only can receive "thought-transference" who are psychics, or mediums—that is, those who believe in spirit communication?

Further, if ghosts at the time of death are caused by brain cerebration, how is it that not one dying brain in a million can telepathically cerebration a ghost?

In conclusion, it is a remarkable and very serious matter for consideration, that a society carefully inaugurated under the auspices of "all the talents" for the purposes of Psychical Research, should, after three years' labour, find itself, as it were, deliberately and laboriously stranded in a form of agnosticism; and, while ignoring the spiritualistic theory, should expend about £1,000 a-year in a subtle attempt, under the disguise of a Greek synonym, to insinuate into the inquiring mind a quasi-scientific form of materialism.

X.

[Letters frequently reach us regarding the attitude of the Society for Psychical Research to Spiritualism. We insert the above in the interests of free discussion, and with no desire in the world to encourage any disparagement of the useful work which this Society is doing.—ED. OF "LIGHT."]

TO CORRESPONDENTS.—Several communications stand over until next week; amongst others, letters from "M. D. Edin." and S. R. Watson.

TRANSITION OF PROFESSOR CASSALL.—At the moment of going to press we learn the sad news that Professor Cassall, LL.D., of University College, a member of the Council of the L.S.A., passed to the higher life at 1.15 on the morning of Wednesday. We shall hope to give more details next week.

Le Spiritisme (Paris) gives a translation of the opening address of the Society for Psychical Research; and the *Revue Spirite* translates the report of its Literary Committee.

"SPIRITUALISM AT HOME."

BY FRANK PODMORE, M.A.

Mr. Theobald is, no doubt, within his rights in deferring the discussion of the poems of Saadi and the life-history of "Wanik" until such time as he can demonstrate that my account of these matters is inaccurate. But I must demur to his passing over my challenge on another question. In "LIGHT" of the 31st January Mr. Theobald stated that he had submitted the Greek quotation and my comments to a Spiritualist and competent Greek scholar of my acquaintance, who had pronounced my criticism of the Greek untrustworthy. In "LIGHT" of February 14th I stated that I had received a letter from a Spiritualist friend of mine, who had been consulted by Mr. Theobald on the Greek, and I quoted the following sentence from my correspondent's letter: "I could have no decided opinion, for my knowledge of Greek is scarcely beyond the alphabet." . . . And I have since learnt, at a personal interview, that Mr. Theobald was given to understand this very clearly. Now, I want to know if my correspondent is identical with the "Greek scholar" referred to by Mr. Theobald. For if they are identical—as we may assume in the absence of an express denial—it is hardly possible to characterise Mr. Theobald's version of the matter in too strong language. "Absolutely dishonest" is the description given of it in my hearing by two several persons cognisant of the circumstances. I do not myself think it necessary to impute dishonesty here: nor did I, as Mr. Theobald asserts, hint in my previous letter that he had been a party to fraud of any kind. I see no reason to assume dishonesty on his part; I have large faith in his capacity for unconscious misrepresentation. But until he shall have answered my question about the "Greek scholar," and until he shall have rendered some satisfactory account of his perversion of the facts in regard to the Persian poetry, it is clear that the value of his evidence on any subject is an unknown quantity.

As regards his reply to me in "LIGHT" of February 28th, it is important to note, in the first place, that his assertions have hitherto been made on his own sole authority; whereas every statement of mine which he questions is supported and corroborated by my colleague, Mr. Hughes. Mr. Theobald has omitted—not intentionally, I think, but from sheer carelessness—to take this fact into account, and has thereby gained a dialectical advantage to which he is not entitled: yet I constantly referred to Mr. Hughes' collaboration throughout my letter; and Mr. Hughes added his own confirmation in an independent letter. I call attention again to this fact, because in matters of this kind, which involve a nice discernment and balancing of probabilities, and the exercise of accurate observation, it is of importance that every detail should be established in the mouth of more than one witness. I have now, as on the former occasion, discussed the whole matter with Mr. Hughes before writing my letter, and I shall in this instance also submit the finished letter in manuscript for his revision.

In the next place, I would point out that Mr. Theobald in the first part of the letter which bears his signature has allowed the pen of a ready writer to run away with the discretion of a critic. I wrote that I went down to Blackheath "in my capacity as a member of the Society for Psychical Research." I did not state that I wrote to "LIGHT" in that capacity; still less did I say or imply that in writing to "LIGHT" I was "presenting my report." It would have been extremely informal and indecorous to do so. Mr. Theobald's strictures on my proceedings are, therefore, based on an entirely false assumption. If he is a member of the Society referred to he would, of course, have a right to inquire what report had been presented, and how it had been received; but even so it would clearly be out

of place to make such an inquiry or to discuss the matter at all in a public journal.

But though I wrote to "LIGHT" as a private individual, I went down to Mr. Theobald's house in an official capacity, and I stated that fact in my letter, certainly not to gain an adventitious importance to my remarks, but for two valid reasons. I wished it, in the first place, to be clearly understood that I am guilty of no breach of social obligation in making public what I had observed. And in the second place I thought it right to show that my investigation was not the casual result of an afternoon call, but was of the nature of a deliberate and carefully prepared inspection. Whether it was "superficial" or not depends entirely on the accuracy of our observation, and not all on the actual length of time occupied. If Mr. Hughes and I saw in an hour and a-half all that there was to see, and saw it correctly, our investigation was less superficial than Mr. Theobald's twelve months' study of the phenomena. And Mr. Theobald certainly was well aware at the time that our visit was of this official character, for he accepted my proposal to bring with me, as my colleague, the secretary of one of the Society's committees of investigation.

To pass to Mr. Theobald's comments in detail. So far as the "character" of the writing is a matter of opinion, we have Mr. Theobald's unsupported statement on the one hand, against that of Mr. Hughes and myself on the other. If Mr. Theobald wishes to bring the matter to a decisive test he should state exactly how many words or letters are contained in a given space of the writing, and let the readers of "LIGHT" endeavour to compress a like number of words into a similar space. Mr. Theobald has challenged me, as an "educated person," to see what I can do. In the matter of writing I fear that I should certainly be classed by most of my correspondents as a very imperfectly educated person.

But I have succeeded beyond my anticipation—and no doubt others could command an equal measure of success—in rivalling the "spirit writing." If Mr. Hughes and I are accurate in our recollection, ten lines in an inch, or seventy lines in a half-sheet of ordinary notepaper, is the maximum fineness of the spirit writing. Mr. Theobald will correct us if we are wrong. At my first attempt in daylight, I succeeded in writing the whole of the first twenty lines of Mr. Theobald's reply to me in "LIGHT" of February 28th—201 words in all—in a space 1½ in. broad; the average length of the lines being about 2½ in. But as my lines were not quite even and some of the words were indistinct, owing to the softness of the pencil, I made a second attempt, subsequently, with a harder pencil. At this second attempt I succeeded in compressing my lines within exactly the same space as before—twenty lines in 1½ in.; but the average length of the lines is somewhat less—not exceeding 2 in. The lines are perfectly even, and the writing possesses a clearness and regularity of which my normal writing can rarely boast. Mr. Hughes concurs with me in thinking it entirely legible, and I will submit it to the inspection of Mr. Theobald, or any one else who cares to apply to me. Its production occupied me just under ten minutes. Now this writing of mine can be read without the help of a magnifying glass, which Mr. Theobald tells us is necessary in the case of the spirit writing. As that writing is certainly not more minute than mine, I am constrained to believe that it is more indistinct, since it cannot be deciphered without such artificial aid. The only exceptional quality, therefore, which this spirit writing possesses would appear to be its superior illegibility. If Mr. Theobald challenges competition on that ground, there will, I think, be no difficulty in demonstrating that illegibility of the most supreme kind is not incompatible with the conditions of this mortal life.

The rest of Mr. Theobald's letter is based upon two false assumptions, (1) that I said in my former letter what I

did not say; (2) and that his alleged private knowledge of certain facts is equivalent, for evidential purposes, to a public statement of them. For, in the first place, I did not venture to propound any conclusions of my own as to the means by which the writings and other phenomena are produced. My sole conclusion was—and, I may add, that remains now my sole conclusion on the matter—that Mr. Theobald had not brought forward sufficient evidence for his hypothesis of abnormal agency. And, in the second place, that conclusion of mine is not overthrown by Mr. Theobald's elaborate demonstration that he was in possession all the time of much better evidence, which he did not bring forward. What he has done in effect is this. He has published from time to time detailed contemporary records of certain occurrences, and he has pointed out certain facts which, in his opinion, prove that these occurrences were due to abnormal causes. It is now shown to him that the facts which he has described prove nothing of the kind, and that the presence of certain other facts, or the observance of certain other precautions, are essential to the proof; and he thereupon declares, some months after the events, that he did observe these other facts at the time, and did take these further precautions. Such a method of argument is calculated neither to strengthen his original position, nor to enhance the value of the additional testimony which he now adduces. For out of his own mouth he is convicted of the grossest inaccuracy—either in not stating at the time the precautions which he did take, or in imagining now that he took precautions which he did not take. But I will go through the facts one by one.

I stated that "all the writings" on the ceilings of the rooms are large and straggling. Mr. Theobald now tells us that my statement is inaccurate, because in at least one instance the writing on the ceiling is small and regular. It is unfortunate that Mr. Theobald should have neglected to show this writing to Mr. Hughes and myself, if it existed at the time of our visit. If it did not exist then, he has no right to accuse me of inaccuracy.

Mr. Theobald states that the ceiling in the hall is 9ft. 4in. in height, and, therefore, out of reach of anyone standing on a chair. Now the "inscribed portion of the ceiling"—the only portion, that is, which bore any writing at the time of our visit—is considerably lower than the general level of the ceiling. If Mr. Theobald means that this special portion of the ceiling is 9ft. 4in. from the floor, he should state this. But if, as I imagine, he means that the general level of the ceiling is 9ft. 4in. from the floor, his remark is not to the point, for I referred solely to that part which is lower than the rest (by reason of an archway or other structural irregularity), and which bears the smaller writing referred to.

I pointed out that, in order to render it certain that there was no writing beyond the "solitary B" before the séance, a careful and prolonged search was requisite. Mr. Theobald now assures us that he conducted a search of this nature. It is unfortunate that he did not state this in his contemporary account of the occurrence, and that the words which he used on that occasion would not, without his subsequent commentary, lead us to suppose that any such search was made.

As regards the writing thrust out of the cabinet during the séance, Mr. Theobald now states that, in addition to looking into the box in order to see if there was some paper there, he had secretly marked the paper beforehand. How unfortunate that he did not mention this most obvious and necessary precaution when questioned by Mr. Hughes and myself within a few weeks of the occurrence.

And if his statement, "the paper in the box had already been secretly marked," is intended to mean that the paper had been marked and introduced into the box in such manner that no person could have had surreptitious access

to it in the interval between the marking and the séance, it is unfortunate that the words used are not such as to make that interpretation obvious.

And if the marks used were of such nature, and so frequently varied, as to render fraudulent imitation impossible, it is unfortunate that Mr. Theobald has not said so.

In regard to the locked secretaire, Mr. Theobald makes three distinct statements: (1) That since our visit he has found thicker pieces of paper introduced into the secretaire. (2) That in re-publishing the account in "LIGHT" of June 14th, he knew that the test he described had no real value. (3) That my conclusion was a hasty one.

To which I answer: (1) That if he has had these more satisfactory tests, it is to be regretted that he has published no account of them in "LIGHT," but that, in order to make the tests complete, a very thorough investigation of the piece of furniture is necessary, and a very explicit statement as to the whereabouts of Mr. Theobald's keys, and as to various other matters. (2) That he does describe the test in "LIGHT" of June 14th as if he believed it to have value. (3) That if these further occurrences took place since our visit, the justice of my conclusion, which was avowedly founded solely on the evidence which Mr. Theobald had brought forward, is by no means impugned.

Of the new manifestations recorded in Mr. Theobald's letter it is not necessary at present to take any account. There are persons who would testify, in all good faith, to having seen the cow jump over the moon, if their prepossessions happened to jump that way, and would quote as corroborative testimony to the fact the nursery rhyme in which it is recorded. Until Mr. Theobald—in his own good time, and at his own convenience, if he so please—has explained his allusions to the Persian poetry, and the Greek scholar, and certain other matters, I see no reason why his testimony should not be ranked in the same category with these.

But there is one remark of his which I feel bound to notice. He has insinuated that I am one of those who think that the phenomena called spiritualistic are impossible. That insinuation is a most unwarrantable one, and, if I believed it to have been made maliciously, I should call it by a harsher name. If I had not held phenomena such as these to be at least possible, I should not have accepted the invitation to investigate in this instance. And I should not now think it worth while to write this letter if I thought that all spiritualistic phenomena had occurred under conditions such as these, and that all reporters of them had avoided a tendency to crude realism, and the contamination of too near an approach to vulgar fact, as effectually as Mr. Theobald has done.

Mr. Podmore has shown me Mr. Theobald's letter which appeared in "LIGHT" of the 28th February, and while fully agreeing with all that he has said, I do not think he has laid sufficient stress on the indications of Mr. Theobald's incapacity for the scientific investigation of this class of phenomena.

Before paying our visit to Mr. Theobald last May—Mr. Theobald's inaccuracy appears in his mis-statement of the date—we carefully went through Mr. Theobald's letters to "LIGHT" of March and April, and selected for particular inquiry and examination those manifestations which, as recorded, appeared to furnish the most conclusive tests.

Your readers will, on comparing these letters with Mr. Podmore's exposition of the result of our inquiry, perceive how inaccurate and misleading Mr. Theobald has been in his description of the phenomena.

We had a further illustration of this inaccuracy during our visit. Mr. Theobald told us, in his daughter's absence, that she had seen a breakfast tray going upstairs without human agency. Miss Theobald, however, subsequently stated, in answer to our inquiry, that all she had seen, on

turning her head at the servant's exclamation of surprise, was the tray balanced on a stair, and swaying slightly, a movement which, I need hardly point out, might have been due to its having been hastily deposited on the stairs in a state of unstable equilibrium.

The minute writing is, I think, a most fallacious and unsatisfactory test. Both Mr. Podmore and myself have written with ease and rapidity over twelve lines to an inch, and Mr. Podmore has legibly written the first twenty lines of Mr. Theobald's letter in "LIGHT" on a bit of paper 1½ in. in breadth, 2½ in. in length. When Mr. Theobald can produce spirit writing of equal clearness and fineness he will be justified in stigmatising the strictures made by Mr. Podmore and endorsed by myself, as inaccurate. But unless he can do this, I am, I think, justified in calling upon him to publicly withdraw and apologise for the entirely unwarrantable remarks that he has made on our criticism.

Mr. Theobald's argument in column 2, page 98 of "LIGHT," on the publication in "LIGHT" of June 14th of the test of the locked secretaire, ignores altogether that the "publication" spoken of was a "republication," in identical language, of the account given in a number of "LIGHT" issued before our visit. If the word "republication" is substituted in Mr. Theobald's argument, the argument collapses.

The strength of Mr. Theobald's reply to our criticism consists not so much in the defence of the evidence assailed, as in the production of further evidence of the same quality.

The obvious answer to this line of argument is, that when Mr. Theobald originally stated his case, and an investigation was made, the case entirely broke down, and that until opportunities have been given of a similar examination of the additional evidence which he has now brought forward, we can hardly regard that evidence as having any value.

Staple Inn, W.C.,
March 6th, 1885.

FRANK S. HUGHES.

THE SPIRITUAL OUTLOOK.

XIX.

The faith cures of Major Peirson, of the Salvation Army, in the Potteries, have, for a wonder, been published in nearly all the newspapers. This very much enlarges our outlook. The ice is broken, and we may expect that other facts of an extraordinary character will have similar publicity. It is not impossible, for example, that the most enterprising of interviewers, the *Pall Mall Gazette*, may instruct its representative to investigate Psychography, on the return of Mr. Eglinton from Vienna. Why not try for a message from General Gordon in his own handwriting, to be produced in the *Pall Mall Gazette*? The public is quite ready for more enterprise in this direction.

Newspapers that chronicle the miracles of healing wrought in the Salvation Army and the Bethshan of Liverpool or Islington, that record and comment upon Mr. Gladstone's slate-writing investigations, have prepared the public for more striking and important intelligence in the same direction. Why may not a weekly newspaper have its column of spiritual phenomena? One of the largest and best, Mr. Cowen's *Weekly Chronicle*, makes supra-mundane facts an almost constant feature. We do not despair of seeing them discussed in *The World*, and *Truth*, *The Spectator*, and *Saturday Review*.

"There is more money in Bibles than in anything else," says one of the largest Bible printers in the United States; wherefore he does not care to print other books. And what is the charm of the Bible but its miracles—its Spiritualism? There is fine poetry and grand eloquence in the Prophets and Psalms; but the real fascination of the book is in its record of spirit manifestations. The curious thing is that people who reverently read about the plagues of Egypt, and the miracles of the forty years in the Wilderness are the bitterest persecutors of those who give us visible proofs that "miracles" do happen.

Spiritualism will reform our funerals. It is doing so already. The black trappings are thrown aside, and we cover our coffins with flowers. We think less of the decaying body; more of the freed spirit that lives—more alive because of the transition to a higher plane of being. So far from death being dreadful, our danger is that we shall be too ready to welcome it, and too unwilling to bide our time and do our work in this world and for it. We are too careless of health. We do not make enough of this stage of being. There can be no doubt that a good life here, which is naturally also a long life, renders us ripe for the life or lives to come.

Death is so different a thing to Spiritualists. All the terror has left it—all the horror! Our friends have only passed through the gate that is ready to admit us. Beyond it is joy. Why sorrow here? Why not rejoice with those who do rejoice? Why not a song of triumph for the departing soul, instead of the "Dead March in Saul"? Why not congratulation rather than lamentation? Can any Christian really be sorry that a friend has gone to Heaven? Certainly no Spiritualist should regret that one we love has attained to a higher sphere of life.

Miss Dale Owen, who gave us such a fervent address at the conversazione at St. James's Hall the other night, on "The Development of Mediumship," made an eloquent appeal for health, purity, and all the Christian virtues. Those who seek the higher gifts "must refrain from tea, coffee, tobacco, alcohol, and tight-lacing." Dr. Wyld thought we might take "the cup that cheers but not inebriates" in moderation; and when Mr. A. A. Watts, as deputy-president, announced that the refreshments were ready, the crowd around the tea and coffee urns was scarcely complimentary to Miss Owen!

It must be said, however, that Miss Owen is not alone in her theory and practice. One of the best mediums I have ever known, with remarkable clairvoyant and healing powers, religiously refrained from narcotics and flesh. At one period during his development and when he was exhibiting his highest power as a medium, Mr. E. Eglinton was held by his guides to a similar asceticism, and loud raps came upon the table when he yielded to any temptation to break the rule.

That a pure, healthy, unexhausted body is favourable to spirit influence and control there can be no question. The lives and works of ascetics in all ages have given abundant proof of this. The John Baptists have worn camel's hair and eaten "locusts and wild honey." Beef, brandy, and tobacco are not necessities of life, nor specially favourable to the development of spiritual gifts and graces. Vegetarians, teetotallers, and anti-narcotisers have a good deal to say for themselves; but they have also an up-hill work in fighting against the customs and habits of civilisation.

If Miss Owen were the fervent apostle of health and purity, holding her audience spell-bound, and constraining many to say "thou almost persuadedst me," the hero of the gathering was Mr. Husk, the wonderful blind medium, who went all over the Banqueting Hall, surrounded by eager groups, who examined the solid iron ring placed upon his wrist by the spirits some weeks before, which everyone could see had never passed over his hand. There is no mistake about the fact. Surgeons and engineers are agreed that it never passed his hand, and could not be welded where it is. Either the iron passed through the wrist or the wrist through the iron. There the ring, made for and marked by Dr. Wyld, remained, and was examined by hundreds.

It is no new fact. The "passing of matter through matter" has been one of the oldest facts in spirit manifestation. It is recorded in the Gospels. It occurs at every séance with a good physical medium. In slate-writing it is force acting through matter, or within the space between two slates enveloped and firmly bound together. "The well-known laws of nature" are constantly violated. I who write these words have tested these "miracles" scores of times through more than thirty years of careful observation.

"There are forces in nature which we know very little about," said Mr. Gladstone, and then his attention was called off by the "Hero of Heroes" preparing for his martyrdom at Khar-toum—a Spiritualist in his way, who was so assured of the

reality of a life to come, that death had for him no terrors—everything to hope and nothing to fear. And those who examined the iron ring on Mr. Husk's wrist the other night came to the same conviction as that of Mr. Gladstone, who, a little further on, with no Mahdi to bother him, may find time to make further investigations.

And what has that venerable Royal Society to say about the forces in nature or the dimensions of space, by means of which a chair can be threaded on my arm, or an iron ring placed upon the wrist or neck of a medium; by which a human form, visible, palpable, walking, talking, as real as you yourself are real, is formed in your presence, before your eyes, from a little vaporous cloud? "Forces in nature!" Yes, Mr. Gladstone! Yes, venerable F.R.S.'s!

Punch thinks the mesmerism in the programme of Mr. Verbeck, at Prince's Hall, is a mistake, and that he had better stick to his really marvellous prestidigitation. I agree with *Punch* this time. When a man spends an hour in showing how adroitly he can deceive you, what is to hinder you from thinking he is still engaged in the same occupation? No, the mesmerism does not explain the sleight of hand tricks, but the tricks go far to explain the mesmerism.

"The Occult World" appears to be looking up just now," says the magnanimous *Pall Mall Gazette*, and it suggests that the Prime Minister, after declaring his open-mindedness as to Spiritualism, some years ago in the Brighton letter, and then recently witnessing the phenomenon of slate-writing with Mr. Eglinton, should do what is needful to prevent honest mediums from being prosecuted as "rogues and vagabonds."

Look at it! It may be a small matter in comparison with the plagues of Egypt, and the horrors of a summer in the Soudan, but the utter inconsistency of the thing is worthy of the attention of not only the Prime Minister, but both Houses of Parliament, several members of which are noted Spiritualists; for Mr. Eglinton, if paid his customary honorarium for that wonderful séance, could have been prosecuted next day, and on Mr. Gladstone's evidence sent to prison for three months.

Several members of the Royal Family, it is well known, have had séances with different mediums—and thereby become confederates in all the roguery and vagabondage of Spiritualism—another good reason why the law should be enforced or repealed. So acute a statesman as Mr. Gladstone should see in a twinkling that if the Prince of Wales, or even the Home Secretary, should commit a burglary, it would be necessary either to punish the offender, or to repeal the law.

CORRESPONDENCE.

The Society for Psychical Research and Mr. Eglinton.
To the Editor of "LIGHT."

SIR,—I do not desire to enter into a controversy about Mr. Eglinton, but I think it desirable to inform your various correspondents that I, and some other members of the Society for Psychical Research, arranged a series of séances with him about a year ago, which we finally discontinued because we obtained practically no phenomena of any sort. The circle was not officially appointed by the Society, but it was arranged at the request and with the assistance of the leading members of it. No conditions of any sort were imposed on Mr. Eglinton, and during the later sittings the circle was varied in accordance with his suggestions.—I am, sir, yours &c.,
London, March 5th, 1885. EDW. R. PEASE.

Miracles.

To the Editor of "LIGHT."

SIR,—I am sure that any further protraction of the discussion on miracles between "W.N." and me would be profitless. We evidently move in different argumentative orbits. There are, however, in his letter two scientific points raised which are so entirely new to me that I am anxious to obtain further enlightenment respecting them. It appears from your correspondent's *dicta* that (1) Water is no assistance in supporting a man's weight; and (2) that "a zone" may be properly termed "a universe."—Yours, &c.,

London, March 7th, 1885.

TRIDENT.

[This correspondence must now cease.—ED. OF "LIGHT."]

All Communications to be addressed to
THE EDITOR OF "LIGHT,"
4, AVE MARIA LANE,
LONDON, E.C.

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Light:

SATURDAY, MARCH 14TH, 1885.

THE REAL AND THE IMITATION.

If any person unacquainted with gems, who had seen the diamonds of some lady, and had been told that these were worth many thousands of pounds, were taken to Paris and shown the imitation diamonds so plentifully displayed in the shops of that city, he would undoubtedly say that there was no difference between the two. Having come to this conclusion, he might be informed that the Paris diamonds might be purchased for half as many francs as the English diamonds were said to be worth pounds. Such a statement would probably cause this person to assert that the English lady, who considered her diamonds of such value, was either an impostor or a fool. This person would probably, if somewhat self-sufficient, declare that there was no difference whatever between the English and Paris diamonds, and even if placed side by side one could not tell one from the other. To a mere superficial and casual observer, there would probably be no difference. The person who could at a glance tell the difference would be a man who had dealt with precious stones during many years. We should not select as a judge on such a matter a great mathematician, or a skilful jockey, or an able astronomer; any one of these would probably make as great a mistake as would the most ignorant examiner. Even admitting that a person has a powerful mind and large perception, yet he could not tell the difference between the real and imitation, except after long training and experience. This principle holds good in every matter. Men who have long studied and examined a subject become fitted to judge of it, but their experience on one subject does not qualify them to at once decide on another, of which they have no knowledge. It would be considered great audacity if the trainer of a race-horse, who could tell to a day when this horse was fit to run, were to venture an opinion on the truth or falsity of an astronomical problem, and it would be equally as presumptuous for the astronomer to offer an opinion about the condition of a horse, or to assert that certain brilliant stones were all alike. There is one subject, however, which requires probably longer and more careful study than any which has ever been presented to human beings, but, which the history of the last two score years proves, is one on which nearly every individual assumes he is capable of giving a positive opinion, even offhand, and with little or

no examination. This subject is spiritual phenomena. No matter who or what the individual may be, or what his previous training may have been, he yet considers he is capable of giving an infallible judgment. We have an orthodox Churchman asserting that the phenomena are the work of the devil, that it is the object of the devil to convince men there is a second state of existence. Certain men of so-called science assert that when tables rise in the air, and inanimate objects float about the room, these effects are caused by unconscious pressure of the hands, although the hands of all present are several feet from the moving objects. Other individuals, who are neither clerical nor scientific, and who are equally as innocent of ever having examined the subjects, assert, with the boldness of ignorance, that a cardsharp who performs the three-card trick, or a thimble-rigger, does exactly the same things as are said to occur in the presence of a medium.

"I will prove to you that they are not the same," says the person who has investigated, and he would be making a statement similar to that which a jeweller would make who wanted to prove that diamonds and paste were not the same.

"How will you prove to me that these two stones are not the same?" inquires the sceptic.

"By the difference in specific gravity and cleavage," replies the jeweller.

"That will be no proof to me," replies the sceptic.

"Then I will take at random a dozen jewellers, and test the stones in their presence and before you."

"That, of course, I could not allow," says the sceptic. "All these jewellers are prejudiced, and of course could not give an unbiassed opinion. Let me select twelve men who have never before seen a diamond, and then see if you can prove to them, by your specific gravity and cleavage, that the two stones are different. What can you prove by the difference in weight? Many things exactly alike in every other respect differ in weight, and as to cleavage, why the way things break is a mere accident or coincidence. It proves how weak your evidence is, when you object to allow me to decide the question by the aid of twelve men who have never seen a diamond."

Now what do these facts prove? They prove that the mental powers of all such persons are of a very feeble description.

Here is one man who asserts that when solid objects rise in the air, or move without contact, the cause is unconscious pressure of the hands. Another informs us that the absolute proof of an existence after death is the work of the devil. Another person claims that the facts occurring with mediums are exactly the same as those produced by a conjurer. Another man attends a séance—nominally to investigate; he breaks all the conditions necessary to obtain results, ignores the few facts which in spite of everything do occur, and from this one superficial examination writes an account of his assumed investigation, and arrogantly asserts that every one present except himself was a fool, or a trickster. This person has boldly stated his opinion of those who were present; it might be interesting to him to know the opinion formed of his mental capacity by those who were witnesses of his supposed system of scientific examination.

There are a few facts stated on the best evidence to occur, such as inanimate objects moving without contact. The formation of fruit, flowers, human hands, human bodies, &c., from apparently nothing. The production of writing between closed slates, of writing produced on a sheet of paper in a locked box, of noises in various parts of a room, giving, by a system of signalling, intelligent messages, the passage of matter through matter, as exhibited in various ways, and other similar phenomena. On these facts being mentioned to another

teacher of science, he states that he does not consider them worthy of attention. Even if they were all true, they would possess no interest for him.

What a vast mind must this man possess, and what grand subjects he must be studying to be able to feel that these possess no interest for him. What can be the subjects which possess so much more interest than those referred to above?

But what do these things teach us? They teach us that the minds of certain men are in all ages very similar. The men who ridiculed and abused Galileo; who hooted at Bruce when he asserted there was an animal termed a giraffe, with a neck seven feet long; who sneered at the telegraph being ever likely to supersede the old semaphore; who called Stephenson a visionary, Mesmer an impostor, Jenner a quack, and chloroform a cruelty, are now as busy as ever denying facts, refusing to investigate, except under their own conditions, vaunting their opinions as more valuable than evidence, and yet setting themselves before the public as the great authorities and inspired teachers of all truth, and all Nature's laws. Surely it is time that their special subjects and theories should be examined by minds of a more able and philosophical type.

A.

PHENOMENA CALLED "SPIRITUAL" ILLUSTRATED BY CHROMO-LITHOGRAPHY.*

By J. G. KEULEMANS.

(Continued from page 114.)

II.—SPIRIT-LIGHTS.

The light represented in Fig. 9 is, in most cases, of a whitish blue; sometimes it is of a brighter blue, with a tendency to purple. Similar lights may be noticed suddenly in the vicinity of the medium's head, where they remain stationary for several seconds, leaving, when fading away, a short after-glow of a very intense, often fierce, red colour. Such an after-glow, by its reddish vapour, is not at all unlike some kinds of artificial light seen at a distance; and often it is bright enough to make surrounding objects faintly visible. But the strange characteristic of this after-glow is that, as a luminary, it is far more powerful than the original "spark" itself, for the latter never casts any light of sufficient strength to render even the nearest object visible. It is probable that in this brilliant spark (like Fig. 8) we observe in reality but the radiation of a very minute point of an exceedingly powerful sort of light, just as in the heavens we see but the radiation of the luminaries called stars, and not their real surface; for the refractory action of the telescope reduces them to mere points. And the fact that the after-glow is the more luminous of the two, may be attributed to the diffusion of its luminiferous properties in space. The luminous crystal-like object placed inside the hand in Plate II. will be described when dealing with that subject.

In addition to the spirit-lights figured, there remain several others to which, pending eventual representation, I will now briefly allude.

(1) *Yellow-coloured, globular lights*, apparently taken by the "spirits" from the heads of the sitters. Unlike the former, which proceed, if not from the medium's organism, at least from his or her direct vicinity, they, on the contrary, move from a distance towards the medium. This I have witnessed occasionally at séances with Mr. Husk. These lights, once liberated, travel directly in a direction towards, and seem to be absorbed by, the medium. The "spirits," who abstract and guide these lights, inform us that this is the process of col-

* A few sets of these chromo drawings still remain, and may be obtained of the Manager of the Psychological Press, 4, Ave Maria-lane, E.C., price 2s. 6d. the set, packed on roller for safe transmission by parcel post.

lecting "power" visibly. I will give a more elaborate description of this process on a future occasion.

(2) *Small Sparks* produced by merely rubbing the hands, which are, in all appearance, like the sparks that may be obtained by friction from a glass-tube rubbed over a cat's back. However, such electric sparks can only be obtained from certain persons present. They possess nothing "spiritual" in their nature, but are said to serve as a supply of "power" to assist the "invisibles" in their various manifestations. After appearing over the hands, they begin to hover like little flying insects, and proceed as though guided by intelligent power, in a direction towards the medium, and, once arrived at their destination, disappear.

(3) *Meteoric Lights*.—These are always seen overhead, and move in a circular or semi-circular line. When exploding, or bursting, whole showers of little sparks of different colours can be noticed.

(4) *Luminous Flames*, resembling phosphorescent emanations; but of a more intense bluish hue. They are either stationary or move slowly in different—mostly upward—directions. At times, they will expand into large, faintly-luminous clouds or mists.

(5) *Luminous Clouds*.—These appear in close proximity to the medium, are more voluminous, and less phosphorescent or flame-like than the former (4). They are seen to develop from a faintly discernible mist into a large cloudy mass, which, after assuming certain dimensions, disappears from view.

These clouds may have some analogy with the supposed incipient stages of a "materialisation," visible in a subdued light. They may be a still more primitive stage of this same phenomenon, and cannot be seen except in total darkness.

(6) *Glow and Vapours*.—Amongst other mysterious occurrences in the dark séance-room, one may, at times, witness strange glows or mists which appear unexpectedly and in some very unaccountable manner. No actual luminary can be discovered; yet, objects or even whole parts of the room will become visible, i.e., dimly illuminated as though enveloped in whitish vapours. Sometimes these glows will travel forward and return to their starting point. They often precede the appearance of a "form" carrying its own light.

Magnetic Flames.—Some persons whom we will for the occasion call "clairvoyants" see, or profess to see, bluish flames surrounding the medium's head or hands, or to move over the table, i.e., the centre of the circle. I have no personal experience of similar magnetic (?) phenomena, but I do not consider it an impossibility for some peculiar organisations to be affected by certain forces in operation, which to them produce the impression of a light being actually present. Perhaps the light is actually there; in which case a photographic experiment might be introduced with advantage. Reichenbach's experiments, repeated by the Society for Psychical Research, tend to prove that to some "sensitives" the poles around the electro-magnet appear like bluish flames. It is not unlikely that analogous forces may be in active operation during a séance, and if so, that to some highly sensitive persons these "flames" are as much a reality as the sun or moonlight is to us.

(To be continued.)

LONDON SPIRITUALIST ALLIANCE.—At the Council Meeting held March 6th, Mr. A. A. Watts in the chair, the secretary reported eight applications for membership. The treasurer reported that he had received a considerable number of the annual subscriptions, but that there were still about 70 members who had not yet remitted. He thought they would probably send their subscriptions without a second application. A few members, in response to the president's announcement that subscriptions were not limited to a guinea, had increased the amount of their subscription, but he regretted to say that they were very few.

IMPROMPTU REPLIES THROUGH A LADY PSYCHIC OF VERY LIMITED EDUCATION.

II.

By T. P. BARKAS, F.G.S.

(Continued from page 85.)

Séance No. 5, held on Monday evening, AUGUST 16TH, 1875. Present—the medium and six gentlemen.

QUESTION. What is the difference between the harmonics of an eight feet open organ pipe and a four feet stopped pipe?

ANSWER. In open pipes the first node is found at the centre of the pipe; the first harmonic overtone is thus found $\frac{1}{2}$ between the first node and the mouthpiece, others following $\frac{1}{3}$, $\frac{1}{4}$, $\frac{1}{5}$, $\frac{1}{6}$. In closed pipes the end forms the corresponding node to the first one in the centre of the open one; the reflected wave forms the first node at a distance of $\frac{1}{4}$ from the end, and the others following $\frac{3}{4}$, $\frac{5}{4}$, $\frac{7}{4}$, &c.

Q. If a small hole be made in an eight feet open pipe exactly at half length, what effect would be produced? Would the pitch of the pipe be altered? and how?

A. As pitch depends on the rapidity of the vibrations, I do not see that it would be in any way affected.

Q. If in a stopped pipe the hole be made at half length, would it affect the pitch, and to what extent?

A. The pitch would not be affected, but the length of the wave would be shortened by half.

Q. In making reed organ pipes there are single notes that cannot be made to speak correctly without having a small hole bored in what is termed the boot of the pipe. Why is this?

A. Because in organ pipes the sound is made to, or I mean the air is made to, vibrate, by issuing from a small slit and striking on a sharp cutting edge. This should be done in every case. I don't know why in reed organs alone, since it would be an advantage in every case.

Q. There are some pipes that require a hole in the boot in order to bring them into harmony or tune. Will you please to state the names of the pipes that require this hole in order to their being in proper tune?

A. This is what I never heard before; if one pipe require a hole bored in it to bring it into harmony with the others, it shows a fault in the mechanism of the whole concern.

Q. How is it that when G and E of the treble clef are sounded there is a resultant note heard which is the lower C of the bass clef?

A. Because the resultant sound heard is the harmonic of both G and E blended, but you are mistaken in thinking it the C of the bass clef; it may partake of that sound, but it is the C of the lower treble clef and its overtone, which, travelling over a greater distance, and sound varying inversely as the square of the distance increases, deceives the ear, it being too faint to be properly judged.

Q. What in your opinion is the origin of harmony?

A. I will revert the question. What is the difference between harmony and noise? Will that do, seeing that the other question is vague? The difference between harmony and noise is this: that the waves of sound reach the ears in isochronous vibrations; music or harmony is the result. When, however, the vibrations are not sufficiently rapid, the ear is only conscious of noise. When again the vibrations are too rapid, the ear is not conscious of any sound at all.

Q. I have an impression that the present recognised number of appreciable vibrations is sixteen for the lowest, and 32,000 for the highest. You will be aware that there is an instrument called a syren, which gives vibrations that are

both below and above the power of the human ear to hear; the lowest is, I think, sixteen, and the highest 32,000 per second.

A. You are speaking of De la Tours' experiments, are you not? Now I prefer the experiments with Savart's wheel, but unless the punctures in the syren are perfectly regular, which I doubt very much, as I have never seen one that could be trusted, the vibrations will be very irregular, but of the numbers I cannot say positively.

Q. Now that we are much interested in the information you have given us, we are particularly anxious to know whether Humnur Stafford is your real name, or only a nom-de-plume; and we are desirous of knowing to what country you belonged, and where you obtained your scientific training?

A. Humnur Stafford are my two middle names, and I prefer not to give any others. I was born and brought up for the first thirteen years in America; came over to Europe, and entered a university in Germany; went back to America in my twenty-first year, and was an invalid from that time from an accident I received by being thrown from my horse. I studied quietly during the next nine years of my earthly life, and came over here when just completing my thirtieth year.

Q. Will you oblige by informing us what your feelings were in changing from this world to that you now inhabit, and if you have discovered that the opinions commonly held in this world as to the condition of your world, or the spiritual world, are correct; and if not correct in what way do they differ from those commonly held?

A. These questions require answers that would occupy the whole evening, and I shall be happy to tell you more of the subjects you ask. I may tell you, however, that the only feeling I experienced on just leaving my worn-out body, was one of such intense, intoxicating pleasure, freedom from pain, and restfulness, that I tell you it was worth a lifetime of pain to experience.

Q. Will you be kind enough to appoint a night for the purpose of giving us the information which you have promised in the above paragraph, and if you have time and are disposed to answer the following question we should feel obliged to you. It is in relation to light, a subject with which, I infer from your previous remarks, you are very familiar. What is meant by chromatic and spherical aberration, and how are these two difficulties in the construction of optical instruments overcome in the microscope?

A. I will meet you at any time you appoint. I am not so well acquainted with optics as you imagine, and will have to study a little, or rather rake my memory over, to be able to answer your question, but I have no doubt I shall be able to give you every satisfaction, since I certainly studied that branch of science, but have let it go down since, having no further use for it. It is only since I have been acquainted with you that the thoughts of these sciences have occurred to me. I will meet you on Monday next, and will tell you of our state here as much as I may, but you must not expect too much, for our state here is beyond description. Such words as can best explain our condition I will use, but as far as I can judge, the English language is not in such a state of perfection that one can describe things celestial.

The next séance was held on Monday evening, August 23rd, 1875, and nearly the whole evening was devoted to questions and answers on the conditions of life in the future world. The report of the séance is too long for insertion this week, but the MS. will be forwarded for your next issue.

I desire to remind your readers that the foregoing answers are written answers in reply to questions which, before being asked, were unknown to anyone but myself, that many of them were impromptu questions which occurred to me at the instant of asking, that the lady medium wrote the replies instantly after the questions were asked, and that I have the original MSS.

I may further remark that the lady medium has no practical or theoretical knowledge of music, and does not play upon any musical instrument.

(To be continued.)

MISS ROSAMOND DALE OWEN AT THE LONDON SPIRITUALIST ALLIANCE.

Thursday, February 26th, 1885.

Miss R. Dale Owen introduced the lecture by saying that she made no apology on account of the personal character of the address, for the reason that the experiences she was about to give were such as might come to any man or woman; hence they were of a typical rather than of a personal character.

She also stated that she had neglected to send a synopsis to the Council of the Alliance; and, on hearing of the nature of the address she had intended giving, called "Where Spiritualism has Led Me," the committee preferred that another should be substituted, entitled

Spirits as Mentors.

"Some three years ago," said Miss Owen, "an unusual spiritual influx came to me, such as comes to many at some period of their lives. The spirit friends told me that they wished to impart certain deeper truths, which they were unable to do unless the body was prepared by hygienic living for the transmission of these revelations to the inner woman. As this tentative period extended over a number of months, it is impossible to give more than a few salient points in a half-hour's talk. The voice which speaks to me, such a voice as spoke to Socrates, and such as has spoken to many from that day to the present—this voice proceeded to explain in detail the preparation which was required. An entire change of dress was instituted, 'For,' said the voice, 'the blood is the life, and if it cannot circulate freely, the body cannot be cleansed from impurity, and truth undefiled cannot be transmitted through an unclean conductor.' Walking and daily exercise within doors were also advised. Then it was urged that I must abstain from all narcotics or stimulants, such as tea, coffee, and meat, so that the nervous system could become perfectly natural. It is impossible to convey a message to the spirit with subtle accuracy, so my voice averred, except the nerves be absolutely healthful in action; and it is impossible for them to be normal under the system of stimulation usual in the present day. That it is a false stimulation, and not true energy, may be realised from the fact that one who uses tea, coffee, tobacco, or liquor habitually is restless or dispirited when these are discontinued. There is a reaction which does not occur when an article of unstimulating food is withdrawn—when a meal is served without potatoes, for instance. This constant vibration between an artificially created exhilaration and the consequent depression, slight though it may be, is destructive to accurate transfer of thought between the two worlds,—as destructive as a seemingly trifling defect in a telegraph wire. We realise how perfect are the conditions required in the physical world when dealing with the finer forces, but we do not so clearly see how much more subtly stringent are the demands of spiritual science. I do not wish to dogmatise, and declare that all must do precisely as I have done; but I would like to give my testimony that, after three years' experience, I have found the advice good; not only has it enabled my guides to illumine my spirit more clearly, but my bodily health is much improved, as I am now enabled to sleep eight or nine hours as soundly as a child, without waking, and I have known the happiness of living for mere living's sake as I have never done before. We have almost forgotten, in our over-strained civilisation, what it is to be glad of life; the joy of being alive is fast becoming one of the lost arts.

"It may be objected that there are many who become good mediums without such great care. This is true, but in considering the subject of mediumship we should clearly define the difference between what may be called normal and abnormal mediumship. Many sensitives belong to the second class. Mediums as a rule are martyrs suffering for the materialism of the present day. Calvin is indirectly responsible for the fact that Charles Foster is in the insane asylum. The rebound from the intolerance of the popular theology, from that dogmatism which required that a man should profess to believe that which the best instinct within him rejected—this rebound has necessitated the modern phase of mediumship.

"Men have come to doubt everything except that which they can touch, and hear, and see; hence a religion is needed which rests, not on faith, but on experiment; and this requirement can only be met in one way; namely, through the various phases of mediumship common in the present day. But true religion makes us healthier in body and happier in mind, and if these results are not brought about, the religion is not one which can endure, for only the creative can be eternal, the

destructive must of necessity bring about nothingness. We are aware that the present phases of mediumship are often harmful to those possessing them, the least fatal effect being a temporary depletion of vital force. There are other results far more serious than this, as many know who are acquainted with the histories of some of our best mediums.

"Many object to Spiritualism on the ground that the gift of mediumship is confined only to a few; why cannot all have this power? My answer is that all may have it in its normal phase if they are willing to accept the conditions; the first requisite being to persevere in the physical preparation I have described; and the second, that we shall never forget to aspire, fervently and prayerfully, turning neither to the right nor left for worldly fame, or wealth, but steadily persevering until we see the light shining clear upon the heights. God has never yet clogged feet that were climbing upward; He has never thrust back pleading hands reaching after the Infinite; He has never denied lips which yearned for truth, nor has He refused to illumine eyes which sought for clear vision.

"Every man has a spiritual as well as a natural body; hence every man must have spiritual eyes and ears as well as physical eyes and ears. Therefore, clairaudience and clairvoyance must be possible to every human being; and it rests with each of us to hasten the day when we shall see and hear that which is invisible to the senses of flesh. We have power, now and here, to throw off the lethargy which has held us in thrall, blind, and deaf. We have clogged the conduits to the soul; let us remove the encumbrances and let in the light of the full day. If the answer does not come, then we may know that we have not as yet done our uttermost; God requires, for the sake of our own development, that we shall do our uttermost. If there be even so much as a hair's breadth left untraversed, which we have the strength to pass, we have not earned the right to ask for help from without.

"The usual form of mediumship known in the present is a special gift to meet a special need, and it beloves those of us who no longer require such aid to remember that we should not linger over this elementary, experimental phase; for we have a long way before us. The beginning is here; the ending reaches into eternity. This way is one we must all follow sooner or later, for it leads to God of Whom we are a part.

"The next lesson to be learned was of a somewhat different character. My voice said that one of the radical defects of this world was that scarcely anyone had as yet learned how to work. Motion is the underlying principle not only of earth but of Heaven. To spread the broad pinions of our strength, and sweep the skies with untiring energy—that is bliss. Not acquiescence, but harmonised activity brings everlasting peace. The din-worn ear is soothed far more by the fulness of all sweet accord than through the emptiness of silence. The tired heart is weary not because of the fulness of life, but because of its emptiness. Hence no cessation of living, no inertia, can bring us rest.

"Our labour wearies us because we work injudiciously. If we bring more energy or less energy to bear upon a given work than is needed to produce a given result, there must be more or less friction. We in America expend enough force to build another country as large as our own, and have enough to spare for an island or two; the consequence is that the very air is surcharged with it. This is so wrought into one's system that I, for one, shall have to live to be an old woman, I fear, before I can work as my guides wish me to work. Their advice took a most practical shape. One day I was dusting a room with my usual haste; when I had finished I sat down quite out of breath. 'This is all wrong,' said my voice; 'begin again and we will show you how to dust'; then I was told how to handle each article deftly but not hurriedly, stopping an instant to enjoy the result of my labour as I put back each piece of furniture. 'You have driven life before you; learn now to take it into your heart and live it lovingly. Heaven itself would become hell filled with the unrest of haste,' said my guide.

"Many thoughts have been unfolded to me on this important subject, but upon these I cannot linger at present.

"About this time my guides bade me go to a church familiarly known as 'the little church around the corner.' This church, the most peaceful, the holiest place I have ever entered, is open to all; waifs and strays find as warm a welcome as the outwardly respectable; the doors stand wide open during the week as well as on Sundays. I gradually fell into the habit of spending half-an-hour there between daylight and dark.

"One evening, as I sat alone, a strange vision appeared to

me. A shining form approached, advancing down the aisle. I have seen many sweet faces and pure forms, but none so illumined as was this angel; my heart filled with joy at the beautiful vision, but as the presence approached, I discerned a sharp knife in one hand, and I knew it was a symbol showing me that I was to suffer and not rejoice. Through the twilight into the night I knelt, and over me bent the angel. I have heard that drowning men remember with vividness the minute details of the life that is passed; so was it with me, from my earliest childhood up to that night, not only all that I had ever done, but all that I had ever thought, was laid bare; not only my actions but my motives, deep-hidden from myself as well as from others, rose and confronted me. The ordeal was almost more than I could bear. I knew in that hour what it will be to stand with uncovered soul, stripped of all outward disguise, naked and ashamed, searched by the swift light of truth. I had believed that I had tried to be a good woman, but in the face of this new requirement, my most earnest endeavour seemed puerile indeed.

"I realised for the first time how great is the responsibility of this generation. Thought-transference is more than a scientific fact; it is a tremendous moral requirement. If the prayer, 'Thy will be done on earth as it is in Heaven,' is to be answered, the line dividing the finite from the infinite must be shifted again and again, and at each remove more of Heaven and Heaven's law must be received upon earth. In the days of savage life men lived almost entirely in the objective, and they were responsible only to God and themselves for their emotions. But as we rise higher and higher, the veil of flesh is more transparent, and the subjective has more forceful expression. The spiritual being the cause, and the external or physical being the effect of that cause, it is clear that as we approach nearer to Him Who is the first great Cause we shall come to have a deeper responsibility. In the days of yore, a man was only accountable to his fellow man for his actions, the underlying emotion or cause not being perceived unless expressed by word or act. But in this day, an unexpressed spasm of hate, if directed towards a sensitive, may have the force of a blow. The swiftness and subtlety of transfer in the external world through the telegraph, telephone, &c., is but the reflection of a change far more momentous in the psychical sphere. As was shown me by the angel on the night of my probation, a man or woman uttering no false word, doing no evil deed, may, in this day, poison the atmosphere of a home, of an assembly, aye, of a nation, by the swift and silent transfer of evil thought, of impure being. Both the physical and psychical motive power of this generation becomes more effective as it grows more intangible. The ponderable is yielding to the imponderable, and how tremendous is the increase of personal responsibility which the change must bring as the ever-shifting line of demarcation between the two worlds leaves more of spiritual law upon the earth-ward side. Truly the prayer is being answered 'Thy will be done on earth as it is in Heaven.' With each generation the requirement widens.

"The last preparation asked of me was that I should go out every day and search every face that I met until I found a sign of the God-like germ inherent in every soul. I was told that if I looked lovingly into the meanest countenance I should discover that for which I looked. A number of weeks passed before I was enabled to obey this mandate. Many times I returned quite wearied with my new task; but in time I found that even in the sin-lined faces of the most wicked, one could discover a trace of good, perhaps no more than the tremor of an upraised eye-lid, the quiver of a lip, but enough to make one feel that the most abandoned wretch is the child of God, and that the day will come when the god-like within must answer to the God-like above.

"When I had learned this lesson, a further effort was required of me. My voice said: 'We wish you to consider who is the person you think has wronged you most, and when you have decided, we wish you to learn to love that person.'

"This I found to be the most difficult effort I had been asked to make. When I sought to love, my mind dwelt the more upon the wrongs, or fancied wrongs, I had endured; several months passed in this way. When I woke in the morning, my thoughts would return to my task, and I was often driven out of bed at five or six o'clock because I could not keep my bitterness in abeyance, unless I rose and diverted my mind, usually by a walk in the open air; and so I battled until Christmas morning. As I knelt in church, feeling very despondent at my failure, a cry for help went up to my Father in Heaven. The cry was heard, and answered; I had done my uttermost, I think, but my strength was not sufficient, and so God sent me help. When that grand anthem rolled through the church, 'Peace on Earth, Good Will to Men,' my soul was lifted upward; my prayer was answered; a joy was mine such as I had never known before. It is blessed to love our friends, but how infinitely more blessed is it tenderly to take into our hearts those whom we have hated as enemies."

SPIRITUALISM IN THE PROVINCES.

The Subjects of "Apparitions" and "Occultism," discussed before the Lancaster Philosophical Society.

On Thursday evening, February 26th, Mr. Thos. Gibson, of Castle Park, read before the Lancaster Philosophical Society a highly-interesting paper on "Apparitions." The Rev. Canon Allen, D.D., presided. Mr. Gibson quoted the opinions of Dr. Johnson and Addison as to the importance of the study of the question of ghosts, as some reason for his asking the audience to spend a short time in a consideration of the subject. The reason why so interesting a topic had met with so little investigation was, that there was, in the minds of most of our great scientific inquirers, a not unnatural tendency to materialism, and they had, therefore, passed by as foolish and superstitious anything which could not well be explained from a materialistic point of view. But in 1851 a society, called the Ghost Club, was established in Cambridge, which formed an extensive collection of authenticated cases as well of remarkable dreams as of apparitions; and their researches resulted in the conviction held by the members that there was ample evidence to prove the existence, from time to time, at about the time of death or after it, of the apparitions of deceased persons. The Psychical Research Society, established some three years ago, went a good deal further than this. That Society had entered into a systematic study of apparitions, had collected many hundreds of cases, had sifted the evidence in support of such cases, and had given the results to the public. More than that, it had up to a certain point come to a conclusion and given its verdict, and had declared and built up a theory which, though not altogether new, had never before been put forward in so prominent a manner. Mr. Gibson cited several of the cases advanced by the Psychical Society, including that of Mr. Richard Searle, barrister, of Home Lodge, Herne Hill, who, while sitting in the Temple working at some papers, saw the apparition of his living wife, who was at that moment luncheon in Gloucester-gardens. Mr. Gibson said that he had, a fortnight ago, called upon Mr. Searle, and cross-examined him upon the subject. Mr. Searle told him that the account was perfectly true, and that without a shadow of a doubt he saw the apparition. Taking the evidence collected by the Psychical Research Society, and adding to it that already put into our possession by other careful inquirers, no other conclusion could be come to, Mr. Gibson said, than that it was now an established fact that at different times apparitions of living persons did appear to others, and frequently when these living persons were at great distances from those to whom the apparitions were presented. Mr. Gibson contended that the opinions of Sir D. Brewster, Abercrombie, and others, to the effect that such apparitions were solely the abnormal creations of the mind that received them, must fall to the ground, for, in many cases, the person who saw the phantasm had his mind intent on something quite different, and the apparition was, as it were, forced upon his attention. Mr. Gibson considered that the Psychical Society's theory that a great number of these phenomena were caused by telepathic impact from the mind of the absent agent to the mind of the percipient, could not account for all the cases to which it ought to be applied; and he was inclined to believe that it was the soul which appeared, and enabled the presence of a person at a long distance from where he was corporeally, to appear to another. "Let it not," said Mr. Gibson, "be objected that these apparitions are very frequently of bodies, and clothed in corporeal dress." If the emancipated soul was what we thought it to be, it would have no difficulty in materialising itself—in assuming such an appearance as to best attract the attention of the person to whom it wished to appear. And if it was asked, "Cui bono?" it was enough to reply that they undoubtedly gave us some idea of an existence different from our present one, and if they afforded even such a trifling proof of our immortality they are most warmly to be welcomed on that account alone.—The same evening the Rev. C. O. L. Riley read before the same Society a paper on "The Occult World." The rev. gentleman gave an elaborate definition of the philosophy and professed powers of the Theosophists, which it is needless, the subject having been dealt with so recently and fully in these columns, for us now to recapitulate. Mr. Riley concluded thus: "Was there anything in this occult philosophy at all? It could be admitted in answer that it was quite possible that it might be found out that mind had more power over matter than we were willing to admit. But if it was asked 'What do you think of these people?' he should

say that he thought very little of their sagacity; for if these men had possessed this wonderful knowledge of nature and the great power which this knowledge gave them, was it likely that they would not, in all these centuries, have used this power either for themselves, or for their country, or, in the time of persecution, for their faith, or for humanity at large."

There was a large attendance of members at this unusually interesting meeting of the Society, and much discussion took place on the two papers.—*Correspondent.*

GLASGOW.—On the subject of "Three Curses and how to cure them," the spirit guides of Mr. Wallis delivered, on Sunday last, one of the most vigorous and telling discourses they have given in Glasgow. Applying themselves first to the consideration whether painful toil, disease, and death were really the curses they were commonly supposed to be, the guides succeeded in showing that these were rather blessings in disguise; not punitive dispensations of an offended Deity, but spiritual purifiers, means for human development, helps to the achievement of "a happier goal." The real curses were Ignorance, Intemperance, and Selfishness. Regarding this unholy trinity as the source and cause of all unhappiness, discord, and crime in the world of human life and relationship, the guides expatiated at length on the direful influence and effects of each of these curses in turn, denouncing the evils which abound in the midst of the most cherished institutions of our civilisation, the sins of our boasted professions, and the tricks of our dishonest trade. The cure was personal righteousness, a pure and firm desire on the part of each individual member of the body corporate of human society to maintain the integrity of his own soul, doing his best to right the wrong his better nature directed him to cope with. Thus, by-and-bye, the evils which were the parents of misery and distress would disappear one by one, and human progress become an accomplished fact. The discourse was eloquent throughout, and abounded in well selected illustrations and striking passages.—A meeting of members of the association was held at the close of the evening service to consider the important question of re-engaging Mr. and Mrs. Wallis for another six months. From the chair, Mr. Robertson (president) moved that the re-engagement of these useful workers was desirable. Mr. Munro seconded the motion, to which the meeting agreed unanimously. The matter of "ways and means" was then contemplated, and it was resolved to send a circular to members and friends soliciting support to the undertaking in the form of a definite promise of a sum, fixed by each individual according to his means or his inclination, and to be paid either weekly or monthly, such sums to form a guarantee fund, supplementary to the ordinary income of the Society. It is earnestly hoped that members, and all who interest themselves in the cause of Spiritualism in Glasgow, will generously respond to this appeal. On March 20th the Society will hold a soirée and social meeting in commemoration of the following objects, viz.: The Thirty-seventh Anniversary of Modern Spiritualism, Mr. Morse's Farewell Visit, and the termination of the first six months' engagement of Mr. and Mrs. Wallis.—*ST. MURDO.*

A STUDENT of mesmerism residing in Camden Town desires to meet with one or two gentlemen interested in the subject for mutual study and practice.

AN investigator into Spiritualism residing in Pinlco desires to correspond with others with a view to forming a regular experimental circle.

It may not be generally known in this country that Baron Hellenbach, who has been instrumental in doing so much good for the cause of Spiritualism in Austria, has published several works upon psychological subjects, the principal of which are entitled "The Philosophy of Common-sense," "The Prejudices of Mankind," "The Magic of Numbers the Basis of all Natural Variations," and "Birth and Death as Forms of Sensibility." We are in hope that some of these works will shortly be rendered into English.

A CORRESPONDENT informs us that Mr. W. Eglinton gave his first séance in Vienna at the house of the Baron Drasche-Wurtemberg, when there were present, in addition to his host, the Baroness Drasche, Prince Auersperg, Baron Hellenbach, Baron Du Prel, and Prince Trautmannsdorff. Great satisfaction was expressed by the members of the circle at the remarkable phenomenon of psychography obtained in full light. We understand that Baron Du Prel, who is an author of considerable repute, intends to treat of his experiments with Mr. Eglinton in a work he is now preparing for the press.

A VISION BY "LILY" ON A GREAT MYSTERY.

In the silence of my chamber, in the stillness of the night, When the fever of life's struggles no longer dims the sight, Then my soul its power grasping and my spirit taking wing Upsoars to Life Supernal, and to thoughts that round it cling.

And thus in meditation, one night not long gone by, On that mystery of mysteries, "The Holy Trinity," Unrolled before my vision was a new translation given In words that glowed as diamonds in the star-lit vault of Heaven.

"Oh, Mortal," thus the message ran—"we now unfold to thee That yet unravelled mystery, 'The Holy Trinity': Our Father-Mother, 'God Supreme,' Wisdom and Love in One, Creative Energy and Power, portrayed in 'God the Son.'"

"From Love Almighty, Love Supreme, conjoined with Wisdom high In equal Majesty, sprang forth Creative Energy; (That power that bade the myriad worlds that meet thy gaze 'To be,' That power that peopled them with forms of life in harmony.)"

"In these behold 'The Trinity' of Father-Mother-Son, Of Wisdom, Love, and Power combined, the Holy 'Three-in-One'; One perfect Whole thus stands revealed to our adoring eye, And thus interpret we to thee 'The Holy Trinity.'"

In awe I gazed; when gradually they faded from my view, Those words of startling import, giving rise to thoughts anew? Then where "The Holy Spirit" of the ancient Three-in-One? Is He from His high place dethroned? His name and glory gone!

And where "The Jesus" of our love? Is He dethroned too? A myth, a symbol only, is He now proclaimed to view? He lost to us for evermore, round whom our heart-strings cling, Our precious Lord and Master, our Brother and our King?

"It cannot be, forbid it, God," in anguish deep I cried; When lo! a gentle Voice in whispering accents by my side Said, "Fear not, Child, but listen while we yet expound to thee Our second lesson gathered from 'The Holy Trinity.'"

"The Father-Mother-Son, the perfect Wisdom, Love, and Power, Know well their children's needs from day to day, from hour to hour; Know well they need a loving Guide, a Guardian to watch o'er Their faltering steps, and lead them on from Shore to brighter Shore.

"And such is Jesus, called 'The Christ,' in Ancient times, as now, 'The Expression' of the Three-in-One, embodied here below As Christna, Buddha, Jesus, born on earth to lead the way To ever clearer, bright Light, unto meridian day.

"And such The Holy Spirit is; 'The Comforter' foretold By Jesus, when on earth He lived some thirty years, of old; 'Twas of Himself He prophesied, that He would ever be, Nearer and ever nearer drawn to our humanity.

"And hath He not His word fulfilled? 'The Comforter' hath been In every hour of need to all who draw near unto Him? Whether as Christna, Buddha, Christ, 'tis still God's 'Holy Son,' God's 'Holy Spirit' sent to earth from God the 'Three-in-One.'"

"'Tis He, the Comforter and Guide, dear Guardian, tender Friend, Who from all time the Mission had, thy Planet, 'Earth,' to tend; 'Tis He, 'The Expression' of our God, incarnate for Earth's weal, In earthly robes of differing forms, but the same Spirit still.

"Know, then, oh child, and understand the lessons taught thee now Of grand and mighty Truths; and may thy Soul and Spirit bow In deep humility before that Wisdom, Love, and Power, That deigns thee knowledge so sublime; a precious, priceless dower."

In awe these wondrous words I heard, flashed to me from above As living Truths upon my Soul, vouchsafed to me in love, And with deep gratitude in prayer and praise, my Soul o'erflowed To Him, The Almighty "Three-in-One," Love, Wisdom, Power,—"God."

January 24th, 1885.

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

"ROBERT HOUDIN.

"4th May, 1847."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).—I am, Monsieur, &c.,

"(Signed), ROBERT HOUDIN.

"May 16th, 1847."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but

I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht, mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates medianimic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877."

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT."—Paul.

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THE SOCIETY FOR PSYCHICAL RESEARCH AND SPIRITUALISM.

By EDMUND GURNEY.

The letter of your correspondent "X." in the current number of "LIGHT" seems to call for a few words of comment. These will relate exclusively to his criticism of our past work: with his view as to the importance of other and further investigations, I cordially concur.

He begins by saying that the word "telepathy" is one which we have adopted as expressing our view of "almost all spiritualistic phenomena so-called, so far as the experiments and observations of the Society have been recorded." But the first phenomenon which he adduces as an instance of this is automatic writing; and whatever the rationale of automatic writing may be, telepathy has never been, and never could be, represented as having anything to do with it, unless what is automatically written has distinct reference to the mental content of some second person, whose hands are not in contact with the writing instrument. In these cases, it seems reasonable to infer that the mind of the writer is unconsciously influenced by the other person. The difficulty that may be felt in the fact that the recipient mind is not conscious of the "transferred impression," is not in our view a formidable one; but such as it is, it may be relieved by noting that something similar seems often to take place in cases of spontaneous telepathy. An event happens to the "agent" of which an impression of some sort is conveyed to the "percipient"; but the impression at the moment is an unconscious one, and does not become conscious till, perhaps, some hours afterwards, when quiet, or darkness, or some other condition, favours its emergence. This view of the matter may help to remove "X.'s" next difficulty, as to the occurrence of "an apparition an hour after death." A further criticism which he makes—namely, that "those only can receive 'thought-transference' who are psychics or mediums—that is, those who believe in spirit-communication"—is not in accordance with the evidence. Among the percipients whose records of telepathic experiences are in the Society's possession, there are a very large number who have not held the belief in question.

"X." proceeds to mention some more of the alleged marvels of Spiritualism, and asks whether we consider telepathy to be the explanation of these. I reply, certainly not; nor do we see any more likelihood of being prejudiced in judging of such phenomena by a belief in the reality of telepathy than by a belief in the reality of hypnotism, or of any other order of psychological facts. And even in respect of phantasmal indications of death, as I may remind your readers, "We are far from dogmatically asserting that all of them are of identical nature, or that because thought-

transference explains some of them, it must needs explain all." (*Proceedings*, Part VI., p. 182.)

"X." goes on to regret, in the interest of subscribers to the Society for Psychical Research, that the *Proceedings* of the Society must for a long time be largely occupied with telepathic researches. They have been and will continue to be largely occupied with other topics as well. But "X.'s" tone suggests a much more light-hearted view than we can at all share, as to what telepathy and the proof of it really imply. Has he carefully considered the relation of even the humbler forms of thought-transference to recognised science? Has he appraised the weight of the presumption that there is against them? Can he deny that the lifelong devotion of hundreds of workers for generations has been before now expended—and worthily expended—in establishing facts of incomparably less scientific importance than the smallest genuine instance of the direct action of mind on mind? And till the recognition of genuine thought-transference has become a part of orthodox scientific belief, the task of the Society for Psychical Research in that direction will be incomplete. If the task merely consisted, as "X." seems to think, "in bringing some order into the willing-game—so long the amusement of society," his position would be intelligible. But the relation of our work to the results of the "willing-game" has been a purely negative one; we have simply discarded these and all other results where contact was used or physical signs were possible, as having no claim to the name of thought-transference at all. Of our positive results, however unattractive the records of them may be, we can only express a hope that they are still in their infancy.

To the next criticism—that we withhold from our printed reports the views "of the few thinkers who venture to call the telepathic and other conclusions in question"—I can only reply that no paper embodying these views has even been submitted to the Council for presentation to the Society. If such a paper were submitted, it would be judged on its merits like any other.

Finally, "X." describes our view of telepathy as a physiological theory, and identifies it with materialism. As to this, it will perhaps be enough to refer your readers to the *Proceedings*, Part VI., pp. 134, 135, where the inadequacy of physical explanations and analogies is very strongly set forth; and to p. 184 of the same Part, where it is expressly said that "only in some form of Idealism can the long controversy between Science and Faith find a close." The discussion in which these words occur, and which treats of the relation of psychical research to human faiths and hopes, may be undogmatic enough; but it scarcely seems accurate to describe it as "a form of agnosticism."

March 16th, 1885.

To the Editor of "LIGHT."

SIR,—I hope that you will allow me a few lines in reply to my friendly critic "X.," whose letter appears in your last issue.

As regards the practical advice which "X." gives to your readers, I am most thoroughly in accord with him, and am glad to see the request put prominently forward in "LIGHT." "It is to be desired," he says, "that those who

can give instances in which automatic writing must have come from external sources, should record them in "LIGHT." To this I would only add that if, as I hope may be the case, these instances should be too numerous and detailed to admit of the reception of all of them in the columns of "LIGHT," I shall be most grateful for any which may be sent to me at my private address, or to the Secretary, Society for Psychical Research, at 14, Dean's-yard, S.W. I must ask in all cases for first-hand testimony, and full details, with names and dates; not, of course, to be published without express authorisation. The interesting case which "X." mentions, where children are said to have written Latin verses automatically, would be specially welcome if thus authenticated. At present it is shrouded behind a triple veil of anonymity, being "X.'s" account of what "Y." said to him as regards the children of "Z."

I may add that I quite agree with "X." that it would have been my duty "to subject the statements of Spiritualists to a very vigorous scrutiny before committing [myself] to a theory which would dispense with all spiritualistic agency, and reduce spiritualistic phenomena so-called to the operation of physical movements altogether." But I may remark in reply, first, that I have explicitly and *totidem verbis* guarded myself against being supposed to assert that the telepathic theory can be made to cover all alleged spiritualistic phenomena, and secondly, that I have, in fact, scrutinised almost all spiritualistic statements accessible to me with very great care, although it is surely obvious that one cannot say everything at once, and that where all is so strange and novel it is safest to begin at the end which is least remote from established knowledge, and recognised methods of experimentation. As regards the cases of automatic writing alleged to have come from external sources, I may say frankly, as I am thus directly appealed to, that I have no prepossession against the theory, and that I think some of the cases in "M.A. Oxon's" "Spirit Identity" very striking and impressive, but that it seems to me (as it surely must to most people) that there is not as yet nearly enough evidence of this kind to compel the assent of the scientific world. I do not think that any one who realises how slowly and cautiously any new generalisation in the established sciences is built up; how many years, how many treatises, how many observations, are found necessary in order to establish any valid natural law; can maintain that the evidence hitherto offered for spiritualistic manifestations has been at all in proportion to the startling magnitude of the conclusions founded thereon. The question of communication with an invisible world is an enormously more important thing (for instance) than the etiology and treatment of typhoid-fever; yet the literature of typhoid-fever alone would be found, I think, greatly to outweigh, in its accumulation of observation and reasoning, the whole mass of spiritualistic literature. I am not bringing any kind of charge against anyone for this comparative deficiency; but only pointing out that there is still a real need for more evidence, and full scope for the energies of all those who are in a position to attain it. For my part, I wish that ten thousand families would try experiments with planchette, and carefully and minutely report the results. As compared with existing reports on cases of typhoid, that number would still be few; and yet how much more complex is the spiritual than the medical problem!

I must not trespass much further on your space. But I should like to refer "X." and your readers generally to Professor Sidgwick's presidential addresses, as showing how far from hostile, how far from prejudiced, the attitude of the Society for Psychical Research towards Spiritualism really is. Professor Sidgwick's contention, throughout the three brief years of our existence, has been that Thought-transference has now received proof enough to convince us who have investigated it, although we cannot expect the world in general to become convinced without a great deal

more proof; but that Spiritualism is still an open question,—still needs more proof to convince not only the outer world but the careful inquirer. We are open to any such proof, and are especially anxious to receive it from private sources. Professor Sidgwick and others have felt that there were grave objections to the employment of the funds of the Society for Psychical Research in paying fees to public mediums; but a private fund has been subscribed for that purpose and many sittings held, though not as yet with conclusive results. Will not private circles offer us opportunities of inquiry?

In a world where it is hard to please everyone there is a melancholy comfort in feeling that at any rate one does not give more dissatisfaction to one side than to the other. When next I see myself described as "a wild mystic, who must inevitably take the fatal plunge into the pit of Spiritualism, with all its stuffed hands, banjos, and nameless abominations," I shall try to console myself by the reflection that "X." considers me as "stranded in Agnosticism" and Mr. Houghton as an adept in the art of "How not to do it."—I am, Sir, yours obediently,

FREDERIC W. H. MYERS.

Leckhampton House, Cambridge,
March 14th, 1885.

[If our readers will kindly furnish us with records of phenomena of any description, we will gladly tabulate those that appear suitable for publication in "LIGHT," and pass on any with which we may not be able to deal. Our friends need not fear that we shall be overburdened as regards quantity; we can find room for all accurate narrations of fact. In cases where it is desired that names and addresses shall not be published, we will arrange accordingly, but we hope our friends will not allow this consideration to stand in the way of forwarding their records to us. In any case, we have little doubt that we shall be able profitably to use them, and we will guarantee due observance of our correspondents' wishes. All communications should be addressed to the Editor of "LIGHT," 4, Ave Maria-lane, London, E.C.—ED. OF "LIGHT."]

At Nice, Spiritism is one of the standing topics of conversation in society, where it is stated that the late Prince Leopold, on the morning previous to his death, at Cannes, said that he had seen his deceased sister smilingly beckoning to him. At a séance here the medium asked a sceptic to earnestly call some one to mind whom he had, when living, loved. He said he had done so. Presently her hand wrote in characters she did not understand, but the sceptic did; it was, he said, Russian, and it was a Russian of whom he thought. At his further request what he wore under his vest was accurately described—a talisman.—*Revue Spirite*.

BARON DAVISO obtained some spirit photographs in the studio of S. Tonker at Rome, the particulars of which appeared in the *Revue Spirite* of December, 1879. On a recent occasion, two of the leading photographers of Rome said that such photographs must be fabrications. The Baron, therefore, publicly offers any photographer 500 francs to produce a photograph of a deceased person under similar conditions, the work to be judged by a committee to be mutually appointed. He points out the characteristics of the photograph of a spirit form, which are inimitable by ordinary photographic art. The photographers of Rome and also of Milan have, on consideration, declined the attempt.—*Revue Spirite*.

A SPIRITUALISTIC LEGACY.—The late M. Jadot left 8,500frs. to be devoted to the promulgation of Spiritualism. The *Messenger* has received three thousand francs for its share, and the Groupe La Paix, one thousand francs. These sums have been put together, and will be used in the purchase and distribution of books, &c., under the supervision of a committee appointed by our established Groupes. M. Leruth, of Poulseur, has received one thousand five hundred francs; he writes that he has already used a portion in agreement with his Groupe. M. Howart, of Lemaing, president of the Société Spiritualiste, has received one thousand francs; the committee of the society is employing it in the purchase and distribution of books, &c., in Lemaing and the neighbouring communes. Accounts will be kept and presented to the various Groupes, of all expenses made in accordance with the wishes of our departed warm-hearted friend.—*Le Messenger*.

"APPARITIONS" FORMED IN FULL VIEW.

III.

By JOHN S. FARMER.

Since the publication of the report of our Committee in "LIGHT" for February 28th, I have received a communication in respect to the phenomena then recorded from Mr. S. W. Watson, of Birkby, Huddersfield. This letter is a representative one; therefore I quote the relevant passages *in extenso*, and I will then deal with the several points raised.

I should like, with your permission, to make a few remarks on the séance reported at such length in "LIGHT," February 28th—a séance which one of the witnesses claims to be one of the most remarkable that ever occurred. Presuming, sir, that this séance, and the published account of it, were meant not merely for Spiritualists only—in which case my letter would be irrelevant—but, from the prominence given to accuracy of detail, and the evident sincerity of the witnesses, that it was intended also for general readers, I think my remarks may not be entirely out of place; particularly as I notice that, from the letters that appear from time to time in "LIGHT," you thoroughly recognise the principle of *audi alteram partem*.

Now, Sir, it seems to me that the séance, when viewed either by the unwashed and unregenerate *hoi polloi*, or by those who, like myself, occupy that border line where we "hop between two twigs," or, as we translate it, halt between two opinions, will appear most unsatisfactory and inconclusive; and however interesting it may be to those who have been fortunate enough to reach those higher planes of spiritual conviction, will, when viewed in the light of a test experiment, be considered by sceptics and doubters as a failure.

The first weak point that occurs to me is—that the séance should have taken place at the house of the medium. This, to say the least, was unfortunate; for it opens, at the very outset, a door for cavil and objection; for, I think, it is generally admitted that, on his own ground, a clever conjurer is more than a match for the sharpest and severest scrutiny.

The next point is with regard to the light. I think one might ask—1st, Was the light sufficiently good to enable the nearest sitters, notably No. 1 and No. 14, to distinguish the curtain in front of the bath-room door, and, as a matter of course, the space between the curtain and the spot marked B in the plan? 2ndly, Assuming there was a sufficiency of light, was strict watch kept upon that part of the room previous to the appearance of the figure, and most particularly during that remarkable downpour of muslin or whatever it might be? It is a well-known plan of conjurers to distract the attention of their audience, and then concentrate it upon some particular point by means of some dramatic by-play; and this can they do in the fullest light, and with the largest audience. How much easier, then, will it be in a darkened room, and with a small audience, consisting, too—I think I am right in assuming—if not entirely, principally of devout Spiritualists. I can conceive it perfectly easy to a skilful hand to introduce his spirit, or rather for the spirit to introduce himself, while all eyes and attentions were directed to that mystical manufacture of muslin; which latter, when piled in a large heap, as it appears to have been, would afford a convenient shield while the figure was approaching. Mind, I do not say that it was so; I only state the doubts and suspicions that arise in me.

But, to my mind, the weakest part, by far, in the whole séance is this, that when the figure and the psychic disappeared through the curtain, there appears to be no record of any prompt and accurate scrutiny of the bath-room. Of course I can imagine a thorough Spiritualist would think this superfluous, but I am speaking as a heathen. One witness alone says something on the subject, viz., "that after some minutes Mr. Eglinton was found, &c." "but that the visitor had disappeared or had become invisible."

Now, "after some minutes" is very vague, and on the supposition that the séance was a test one, there ought not to have been a quarter of a minute allowed to elapse before examining that closet. What ought to have been done is this: someone should have been placed at the door leading into the bath-room, then the moment the medium and the form had retired through the curtain, another person should have stationed himself there; after that, it does not matter how many minutes you

allow, it only remains to search the bath-room carefully, very carefully, remembering it is his own house. Assuming all this to have been done by shrewd, and at the same time by known trustworthy persons, and better still if they were outsiders not connected with the circle—then, if no trace of the mysterious visitant were discovered, I cannot conceive of but one opinion on the matter.

I do not think, Sir, the theory of materialisation will receive any additional confirmation, at least not in the eyes of unbelievers or honest doubters, from this séance.

Although in some cases the fact of the séance having taken place at the residence of the medium might properly be considered as detrimental to the value of the evidence, yet in this instance the argument cannot fairly be held as applicable. The strength of the testimony for the phenomenon recorded in "LIGHT" for February 28th, lies in the fact of its being entirely independent of such precautions. Diligent and careful search was made, both previous and subsequent to the séance, of the adjoining room, and all means of access for a possible confederate were carefully barred. Even, however, if these precautions had not been observed, the value of the evidence would not have been, in the least degree, vitiated. If Mr. Watson will carefully read the testimony again, he will observe that (1) Mr. Eglinton came alone from the inner room; (2) that his every movement was plainly discernible; and (3) that the light was sufficient for careful observation. How, then, even assuming, for the sake of argument, that a confederate gained access to the inner room, could he (the confederate) have passed into the room in which the "apparition" was formed, unknown to one or two at least of the fourteen witnesses? Such an idea is the more manifestly absurd if it is remembered that all testify that the light was good; quite sufficient indeed to enable everyone to see what was taking place, and enough to enable most of those present to observe in detail the various stages of the phenomenon. Moreover, from the position occupied by Mr. Eglinton during the process, the gaze of all the observers was directed to that portion of the room in which, to take part in what occurred, a confederate must have made his or her appearance. I am personally perfectly satisfied that no man, woman, or child, could possibly have passed through the door leading from the inner room to the séance room without my instantly having become aware of it; this also is the testimony of all my fellow witnesses. In addition to this, it must be remembered I carefully secured the only means of ingress, searched the room both before and after the séance, and found everything to my satisfaction. I have also satisfied myself that the door in question is not "a trick door," as someone has suggested; nor is there a trap door at, or near, the spot at which the apparition was developed, nor indeed in any part of the two rooms. This has been ascertained by the most careful scrutiny. But—that inevitable "but"—I did not look up the chimney (the circle was between it and the "form"), and possibly someone got himself tied to the end of the apparatus of some chimney sweeper, and in that way gained access to the room, and then—why, all would be very easy!

In answer to Mr. Watson's question about the light, I must refer him to the account already given. It was, as a matter of fact—the description given is under rather than over-stated—sufficiently good to enable every person present to observe the curtains in question, and I have already said strict watch was kept. No amount of by-play would have so distracted my attention (nor, I am assured, did it distract the attention of other witnesses to whom I have mentioned this point) as to have rendered possible what Mr. Watson suggests.

Mr. Watson's third question has already been answered in dealing with the other points he raises.

The whole matter really resolves itself into these alternatives: Either fourteen persons have united to perjure themselves, or they were, one and all, simultaneously

deceived. Whether either of these hypotheses is credible, or whether it is more likely that the fourteen witnesses possessed just sufficient every-day common-sense to observe accurately, and to record faithfully, what they saw, I leave to others to judge. Nevertheless, it cannot be denied that to some minds, "projecting teeth," "broomsticks," "fishing rods," and "chimney sweep's tackle" are formidable obstacles to the acceptance of plain unvarnished statements of fact! As to the investigators being Spiritualists—I pass by the question as to whether they are "devout" or not—such is the case. But that fact is no disqualification, provided they are, in addition, careful and patient seekers for truth; and *ceteris paribus*, their experience in research of this kind would undoubtedly stand them in good stead, compared with the facilities for observation and judgment at the command of those who are confessedly novices in these studies. Still it is well to subject all results to the severest scrutiny, and if my remarks serve to satisfy the undoubtedly honest though extremely crude criticism of Mr. Watson, I shall be very pleased.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

Mr. Podmore and "Spiritualism at Home."

To the Editor of "LIGHT."

SIR,—With supreme indifference to all Mr. Podmore's criticisms to-day, of phenomena which occurred in my house twelve months ago, these wonders still go on! Tests accumulate; fires are lighted at all hours of the day; messages are written which ordinary hands and eyes cannot imitate or read comfortably without help: other phenomena also which I have not published are developing; and if he, and Mr. Hughes, after an hour's examination, can take upon themselves to pronounce oracularly that these things are capable of a simple and natural explanation, there are many other persons cognisant of them, who have stayed in my house, who calmly and earnestly protest against the monstrous and ludicrous insufficiency of these explanations.

Mr. Podmore will not in so many words accuse me of dishonesty. I should think better of his frankness if he would, instead of doing so through his shadowy authority—his "Mrs. Harris, which her name he does not give"! My crime is that I have referred to a person as a Greek scholar, "whose knowledge" (according to his own profession) "is scarcely beyond the alphabet." Mr. Podmore will excuse me if I decline to accept the modest self-depreciation of a person, with high ideals of culture, as a fair description of actual attainments. Was Hamlet a rogue and peasant-slave,—a dull and muddy-mettled rascal, a pigeon-livered coward! Was St. Paul the chief of sinners! And, if Mr. Podmore's philosophy and imagination are unequal to the task of interpreting such a simple case of self-detraction, is he, therefore, entitled to bring "Mrs. Harris" to testify that I am "absolutely dishonest," when it is possibly only in evidence that he himself and "Mrs. Harris" are both dull! Clearly, Mr. Podmore is not familiar with that type of noble humility which shrinks from praise, and is ready to cheapen its own accomplishments when appreciation becomes too warm. But even apart from this dimness of perception, it seems to me that Mr. Podmore is certainly not generous, and, I am disposed to say, scarcely just, either to me or to our mutual friend, when he strains a collateral point of this kind with the simple view of fastening a charge of some kind of duplicity upon me. For, however Mr. Podmore may sheath his claws under a velvet covering of conventional politeness, this is what he very plainly indicates.

So far as the merits of the Greek are concerned, I do not rely on the judgment of this one friend only. For my purpose it matters very little whether the Greek is accurate or not. The "phenomenal" character remains the same, whether the language is Attic Greek or Fourth Form Greek. I think that the opinion of competent critics amounts to this—the Greek is not bad, but it might be better!

I have no objection to Mr. Podmore's corroborating double, Mr. Hughes; he strengthens my allegation that a more official and formal character is claimed for his report,

than that which I supposed his original investigation possessed. I do not wish to make more of this point than it deserves; but if Mr. Podmore does not appear throughout the whole business as an authorised and presumably deputed representative of the Society for Psychical Research, I have a difficulty in understanding the varied emphasis which he puts upon his official standing, and his association with Mr. Hughes. Yet I know that this claim is unauthorised, for the secretary of the Society writes, in answer to an inquiry, "The subject of the phenomena at your house was never before the council (otherwise than in incidental allusions) and no deputation was ever made by the council to investigate them." For the sake of the Society, of which I am a member, I am glad to learn it was in no sense an official business, though the Society is naturally willing that its faithful sons should take every opportunity of doing its work, and would readily give its work an *ex post facto* recognition if such reports should prove deserving of a place in its annals!

I do not think Mr. Podmore's additional criticisms are of any importance. He attributes the whole of the phenomena to trickery and evidently believes that I am befooled by my servant (probably also by my own children fifteen years of age?). I can only call attention to the large mass of work involved, as totally inconsistent with this very crude, I am almost disposed to think vulgar, explanation. In reference to this point, a friend who has been pursuing these inquiries for many years, makes this sensible remark: "It is often easy to find an explanation by some cumbrous, difficult, and laborious process of deception, which would account for one strange fact; and, if that fact stood alone, such explanation would be accepted as the less improbable. But when the facts are multiplied, as yours are, the explanation fails, and the spiritual explanation becomes more easy, because it is not in human nature to devote enormous and wearying labour and great skill, to carry on a deception for months and years with no object whatever to gain."

Mr. Podmore's aim seems to be, throughout, to reduce the phenomena within the limits of ordinary events, and I submit that he signally fails to do so.

He is nervous over measurements, timid about 9ft. 4in., creeps under an archway, and if I persist in going to the top, screams out, like a suspicious schoolboy, "That isn't fair!" (9ft. 4in. is correct.) He is exultant over his feat of condensing 201 words into a space of 2in. by 1½in.; he mounts his broomstick and rides across the ceiling, and is extremely anxious that all the writings found there should be large and straggling, and evidently very disappointed because they are not. I have only referred to one that is not, whereas I might have completed his discomfort by saying *there is not one* which would bear that bald description; so at least all of the many friends who came in response to the invitation given in "LIGHT" to judge for themselves, have decided. (The writings on the ceilings vary in length from 3in. to 14in., and the size of letters ranges from very small hand to round and text hand, as known in copy-books.) Perhaps they have shrunk since Messrs. Podmore and Hughes saw them a year ago!

His explanations strike me and others as laboured, struggling, forced, artificial, and unwieldy. If they feebly suggest how the things *might* be done, they are utterly insufficient to explain how they were, and are, done; and, if correct, my unobtrusive handmaiden is a prodigy of fraudulent cleverness; while poor I am either a perjured accomplice or credulous victim, capable of finding authentic fact in a nursery rhyme, helpless in her hands, more baffled than the most bewildered detective who ever worked himself into a frenzy over a mare's nest.

Mr. Podmore and Mr. Hughes, a year ago, had a magnificent opportunity of investigating some of the most remarkable spiritualistic phenomena of the day, and, had they been a little more experienced, they would not have settled such perplexing problems after one cursory inspection of an hour's duration, but, with a laudable desire to prove all things, to prevent mistakes and avoid hasty conclusions, would have frankly told me of their difficulties, and I would have met them, and given them every facility for following up honest inquiries to a satisfactory issue, worth recording, and instructive to themselves and all concerned. They would themselves have obtained the subsequent confirmation which angers them now as further evidence. As it is, they have effectually shut the door upon themselves by their hasty and unscientific behaviour, and made it more difficult for the Society they claim to represent to undertake better investigations in future.

Just one word to your readers. I wrote these accounts for them and not with a view to scientific scrutiny, though I do not shrink from that at any time. If I do not at present reply to Mr. Podmore on the difficult question of identity, I may remind them that I have already *partly* done so in a letter which Mr. Podmore, doubtless for good reasons, overlooks (see "LIGHT," September 13th, 1884); which contains a key which may possibly help Spiritualists to solve many questions on this very interesting, but complicated subject.—Yours faithfully,

MORELL THEOBALD.

March 14th, 1885.

P.S.—Mr. Podmore no doubt thinks his case strengthened by adding Mr. Hughes's letter after his own. Let us see. Mr. Hughes writes: "Before paying our visit to Mr. Theobald last May . . . we went carefully through Mr. Theobald's letters to 'LIGHT' of March and April." Indeed! As their visit was made on Tuesday, the 18th March, how could they possibly read letters written in March and April? I will suggest that Mr. Hughes should keep a diary (as we do), and that he should apologise for such a ridiculously inaccurate statement. He did not read my two letters in April. Your readers, after this, will be perfectly able to judge on which side are the inaccuracies complained of. I have not another word to say to such critics: the *reductio ad absurdum* can no further go!

[This correspondence must now close. It is obvious that no good purpose can be served in continuing it. Speaking apart from personal investigation, we are inclined to the belief, already expressed, that Mr. Podmore's difficulties arise, wholly and solely, from the incomplete, and, on the face of it, hasty investigation which he accorded the phenomena occurring in Mr. Theobald's household. While giving Messrs. Podmore and Hughes credit for the keenest powers of observation, and the wisest and most acute capacity for sitting in judgment on these matters, we must also remind them that history is full of records of the unwisdom of verdicts expressed under similar conditions. As to the question of identity, that rests on an entirely different basis, and in the present incomplete state of our knowledge on this point Mr. Theobald is wise in deferring a reply.—ED. OF "LIGHT."]

The Society for Psychical Research and Mr. Eglinton.

To the Editor of "LIGHT."

SIR,—Mr. Pease is by no means accurate in his letter which appears in your last issue. In January of 1884 (not having my diary for that year with me I am uncertain as to dates), he arranged for a series of six sittings, three of which were, I think, held at his residence, and three at the chambers of another gentleman. At the second sitting most marked phenomena took place; but probably owing to the change of circle, and the removal elsewhere, we obtained absolutely nothing at the remaining four sittings. Being anxious to secure results—for although it was understood the members of the circle were not an official committee of the Psychical Society, yet they were, as Mr. Pease confesses, assisted by the leading members of that body—I offered to give six more sittings without a fee. This offer was accepted, and these sittings took place on the premises of the Society in Dean's-yard, and we certainly obtained minor phenomena, such as the movements of objects, lights, &c. Mr. Pease's statement that they "obtained practically no phenomena of any sort" is, therefore, not in accordance with the actual facts; although these facts may have been explained away by the "projecting teeth" theory of one of their number, and so not counted as a "result!"—I am, Sir, yours truly,

Hotel Bauer, Venice.

W. EGLINTON.

To the Editor of "LIGHT."

SIR,—I am glad to think that my letter of inquiry has at last elicited two very definite answers, one from Mr. Eglinton, the other from Mr. Pease. From these it appears that Mr. Eglinton is perfectly willing to be investigated by the Society for Psychical Research, and is able to yield their unofficial representatives "practically no phenomena of any sort." Nothing, in its peculiar way, can be more straightforward, conclusive, and generally satisfactory. Doubtless, it was to this that "C. C. M." referred when, in his reply to me, he mourned over "the people who ask for testimony and more testimony and still let it all flow through their minds like water

through a sieve." Let him be comforted! my craving for testimony is at last appeased, and the "sieve" is satisfied with its sifting.—Faithfully yours,

A. EUBULE-EVANS.

[In justice to Mr. Eglinton it must be stated that although *comparatively* unsuccessful with Mr. Pease and his friends, yet other members of the Psychical Society obtained thoroughly satisfactory results—for example, Mr. C. C. Massey, Hon. Percy Wyndham, the Hon. Roden Noel, Mr. E. Dawson Rogers, and other prominent members.—ED. OF "LIGHT."]

To the Editor of "LIGHT."

SIR,—In reply to my remarks in your number of the 7th inst., Mr. E. R. Pease informs us that the Society have already tested Mr. Eglinton, if not quite formally, yet substantially, through the writer himself and some other members, and with a most abortive result. "We obtained practically no phenomena of any sort." These, therefore, were what we may call *negative* sittings. Now, since then, especially in the present year, many sittings have been held with him, and if the sitters are to be believed, they have obtained the most positive and astounding results. Among those present there were Mr. C. C. Massey, Mr. Roden Noel, and others for aught I know quite as honest, intelligent, and reliable as Mr. Pease himself and his associates.

Now the question is, are the abortive sittings utterly to outweigh the positive and successful ones? It would be reversing every rule of equity to say so, unless we have good reason for affirming that the sitters in the first instance were undeniably superior, both in honesty and intelligence, to those in the second instance, and that the latter were notoriously wanting in both respects. Are negative results to be accepted as nullifying all the testimony given for positive ones? This may be a good rule in Bedlam, but assuredly nowhere outside of it.

Now I want to know whether the Psychical Society dismisses the case of Mr. Eglinton as that of a proved impostor, and if not why do they delay to test him? This is more strange, as Messrs. Gurney and Myers have said in the May number of the *Nineteenth Century*, speaking of Telepathy: "The testing or verification of such speculations as these must be left for a later stage of this inquiry. The achievement which we claim for our Society is not a *theory of causes*, but a *colligation of facts*." In flat contradiction of this, the Society turns away from the testing of credibly asserted facts, while it spins telepathic theories and utters assumptions which seem likely to develop into the grossest materialism.

I may add that if Mr. Eglinton is not a true man, the Society can do no better service than to expose him. Why should they hesitate? Again, if he is a true man and no deceiver, they are bound to throw their shield over him. To refuse to do this would be cowardly and base.

He says in a short note, which appeared in your issue of February 21st, "I believe it is no secret, I have sat with many of the most prominent members of that Society, with what results only those who have had the experience can say." This seems to point to a different result than that announced by Mr. Pease. Be this as it may, we want Mr. Eglinton's pretensions tested anew, and that officially, by the Society itself, not in the timid, semi-official way they resorted to before, which looks evasive.

I wish also to say that "the Matter through Matter" case cannot be left where it is. Dr. Wyld has beaten Mr. Gurney at every point, and has shown how shallow and evasive are all the objections raised. They were the remarks of one who would not use the best available means of ascertaining the truth. Some would say that he did not want to find it.

I therefore submit that the Eglinton and Husk cases ought to be subjected to a fresh scrutiny on the part of the Society, otherwise they will incur the charge of wasting time, wasting opportunities, and wasting means entrusted to their disposal.

G. D. HAUGHTON.

We are requested to announce that Mr. W. Eglinton has secured the copyright of the translation of Baron Hellenbach's "Birth and Death," and all his future works.

In Saxony, says Dr. Cyriax, in the *Religio-Philosophical Journal*, "there are spiritualist societies with 800 enrolled members and thrice as many unenrolled, and they are on the increase. There is also a Theosophical Society. Of course I encounter virulent antagonism."

All Communications to be addressed to
THE EDITOR OF "LIGHT,"
4, AVE MARIA LANE,
LONDON, E.C.

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Light:

SATURDAY, MARCH 21st, 1885.

"THERE ARE HIDDEN FORCES IN NATURE—"

—The Right Hon. W. E. Gladstone.

It has been said that the two great giants of the present century are steam and electricity. Both these powers existed in a latent form thousands of years ago, but the minds of the men at that remote date were not subtle and delicate enough to discover, from the small indications given, that two such powers were really in existence. Kettles and saucepans contained water which was made to boil, and the lids of these vessels probably jumped up when the steam was generated in sufficient quantities, but these significant manifestations were overlooked, and so, for thousands of years, steam remained an unknown power.

Hundreds of years ago the rubbing of amber produced an effect which surprised the inexperienced, and a loadstone was known to possess a power which was considered wonderful. Nature exhibited her latent force in the lightning's flash, and yet the coarse minds of former ages could find nothing in these indications worthy of their attention. To investigate any new subject, especially when this subject is ruled by subtle and delicate laws, requires a mental organisation of a very high order. When any person has gone before, and established certain laws and facts, it is easy enough for a mere average mind to follow and to be taught. The rarity of minds capable of dealing with delicate laws in nature is shown by the fact that it is only in modern times that steam and electricity have been brought into general use. Had either of these subjects been mere rough and coarse matters, they would have been discovered, and worked, centuries ago. Any problems in nature, which are not generally known, must naturally be those governed by even more delicate and subtle laws than those which regulate steam, or electricity, and therefore there will be fewer minds capable of comprehending, or even perceiving, these laws. We might show to a mere savage a small electric battery, and ask him what use might be made of it, and he would certainly fail to perceive that any use would result; his mind could not grasp the probable effects. This would be due to the fact that the subject was beyond him. Any force in nature not hitherto discovered must be a force which is of too delicate a nature to have been hitherto discerned by the minds of men of the past.

When we come to the physical phenomena appertaining to Spiritualism, we have to deal with exactly such a power. We find that phenomena occur hitherto unknown, or only recorded as miraculous. These phenomena have been rare, and seeming to occur only under exceptional conditions. Had they not been rare, they would have been recognised and placed on the record of exact science, hundreds of years ago. But the laws which govern these manifestations are most subtle and delicate, and to investigate these we require, not the mere brute force type of mind, but the delicate, yet intense brain power, possessed by so few men. Manifestations take place under certain conditions, and with certain persons, but not always; and why not? Because the whole of the conditions which existed on one occasion, did not exist on other occasions. And what were these conditions? It may be that the physical state of the medium was not the same, that the atmosphere was damp, that the electric state of the atmosphere was different, that the physical condition of those present was different, that those who were present had lately been in the society of persons whose atmosphere was of what may be termed an antagonistic type; and a hundred other conditions might prevail, of which conditions we have as yet but a very imperfect knowledge.

That a certain remarkable and unusual effect occurs, say half-a-dozen times in succession, and then fails to occur, is considered by the coarse mind to indicate that there is nothing to examine, but, to the mind of power and high intelligence, it proves that there is an effect produced under certain conditions, which conditions cannot always be secured, even granting that we know what all these conditions should be. Let us have but one thoroughly well-authenticated case of a table rising in the air without contact of any kind, thus proving an invisible power which overcomes gravity; or let us have but one clearly established case of writing occurring between closed slates, and without the aid of a human hand, and to the mind capable of venturing on these, and grasping the value of the facts, there is evidence of a discovery which may exceed in importance all that we know of steam or electricity.

At a late gathering of so-called scientific men, it was announced that one of the most important and valuable communications ever received by the Association had just been announced, viz., that some little creature hitherto supposed to produce its young in the egg form, was found not to do so. Truly this is an admirable example of the expansiveness of the minds which claim infallibility. That a power is now being manifested and developed in England, France, Germany, and America, as well as in many other countries, which power exceeds in its earliest indications a thousand times the indications given by a kettle containing boiling water, or a piece of amber when rubbed, is considered by the present popular teachers in science a matter not only of no importance, but one to be ridiculed and denied. Facts, to these men, are of no significance. Their opinions are the only valuable subjects to be listened to. Why does this singular state of affairs exist? may be asked. The answer is simple. The phenomena connected with so-called spiritual manifestations are ruled by laws and conditions of so delicate a nature that the minds capable of accurately examining these are rare in the extreme. To be, as some enthusiasts are, endeavouring to convince such minds of the truth and importance of the phenomena is, perhaps, interesting, but not profitable. We may have a very clever member of the canine race in our house, but if we endeavoured to prove to him by geometry that two sides of a triangle were greater than the third side, we should not probably succeed. The animal's mind could not grasp the proof or demonstration, simply because its mind was not subtle enough to comprehend the evidence. Why then waste time on such endeavours? There is a far more important field for the labours and energies of

those whose minds are of the nature suitable for comprehending delicate proofs, and appreciating the value of evidence.

Men whose minds are of the rough kind, though they may have succeeded in gaining a reputation as scientific men, cannot be correct, except by chance, when they decide on questions requiring subtle reasoning. Consequently there must be, and are, many problems, yet unsolved, or at least not generally accepted as solved, connected with all the higher sciences, which could be more readily unravelled by such minds as those which have been accustomed to deal with spiritual phenomena, than by the brute-force class of minds which have hitherto dealt with such subjects. Here is a wide opening, and one likely to be more fruitful of results than endeavouring to convince unwilling and incapable minds that certain facts exist, and which facts the commonest powers of observation would be capable of perceiving if there were not the insuperable obstacles of arrogance, prejudice, and preconceived opinion, or vested interests, standing in the way.

THE ILLUSTRATION OF SPIRITUAL PHENOMENA BY CHROMO-LITHOGRAPHY.

Our readers have now had a fair opportunity of judging of the value of the presentation made by Mr. Keulemans and his co-donor. These chromo-lithographic illustrations of "spiritual" phenomena have, we learn, surpassed expectation; indeed, we believe that the chief cause of so many of our readers failing to make the necessary application for them in due time arose from a conviction that, as so many attempts in the same direction had signally failed so also would this last effort.

We regret the natural disappointment thus caused, and in order to minimise it as much as possible, and to popularise such means of information as far as lies in our power, it has been suggested that the four plates already issued should be reproduced on a smaller scale, and be published in separate form, together with Mr. Keulemans' valuable series of papers descriptive of them. To this might be added the report of the fourteen witnesses on the formation of an apparition in full view (from "LIGHT," Feb. 28th), and the whole would form a very important and valuable addition to the evidence for materialisation. We are ready to adopt this suggestion if we are placed in a position to do so. To minimise the estimated expense we have arranged to keep these articles in type, and the cost of production would represent £20. Will any friend undertake this responsibility? Meanwhile we shall be pleased to receive orders for the book at 2s. 6d. per copy, or eight copies for £1, if re-published as suggested. Friends will, however, oblige us by not remitting money until they receive an intimation from us that payment is required.

We know that, could this be accomplished, Mr. Keulemans and his friend would regard it as a high compliment, and the best return that could be made to them in recognition of their generous initiation of a new method of presentation of spiritual phenomena; and it would, we believe, materially aid in the continuation of the good work so well begun.

TRANSITION.

Mrs. Crowther, Sherburn, Bournemouth, passed, somewhat suddenly, to the higher life on Friday last, the 13th inst. She was a devoted Spiritualist, and an appreciative student of the works of Swedenborg and Jacob Böhme. She possessed fine intellectual powers, and, though of an unassuming and even retiring disposition, those who enjoyed her intimate friendship valued it highly.

MR. JAMES RILEY, of 11, Altoun-street, Blackburn, an inquirer into Spiritualism, desires to meet with others interested, with a view to mutual benefit. We shall esteem it as a personal favour if any Spiritualist in or near Blackburn can help Mr. Riley in his investigation.

PHENOMENA CALLED "SPIRITUAL" ILLUSTRATED BY CHROMO-LITHOGRAPHY.*

III.

By J. G. KEULEMANS.

(Continued from page 127.)

PLATE II.

I have here attempted to represent a materialised hand, carrying its own light; the whole being enveloped in partly solidified drapery. The subject forming this illustration has been obtained at a séance with Mr. Eglinton; and although intended to represent a combination of phenomena, it is but a fragment of a larger sketch prepared the day after the séance. My object in making a series of sketches is to illustrate the gradual formation of a "substantial spirit," as seen in a reduced light; or, in other words, to construct a series of illustrations representing some of the various stages of the gradual development of a "form." It will be obvious to those who have witnessed this process, that the delineation of a similar subject almost amounts to an impossibility. The constant change of appearance in the subject itself, the perpetual and irregular movements of the objects discernible, and the absence of requisite light, render such an attempt exceedingly difficult. Still, if I can only "supplement" memory by the observation of additional facts, and be allowed to witness the same process once more, I trust my sketches may be completed, and a series of representations given that will fairly show by what *modus operandi* an invisible being makes another *entrée* into this material world, and becomes temporarily a material "man" again.

The hand represented in Plate II. is, I believe, that of Mr. Eglinton's familiar, "Joey." Not having known "Joey" in earth-life, I am unable to testify to his identity, or to recognise the identical hand. All I can state is, that "Joey's" voice was *inside* an ever accumulating mass of drapery developing itself over the medium's lap. The medium, resting in an easy-chair, could be seen by the yellowish light emanating from this drapery. I ought to have stated that the room on that occasion was dark, the gas having, on request, been turned out, and that soon after the medium had retired into his chair, clouds of light were noticed over the region of his chest, and large quantities of thin substance were seen to form and condense themselves into a semi-solid mass of something like drapery falling in soft pleats on his lap. After a short while, some dark object could be observed inside this heap of flimsy substance, turning and twisting it in a lateral and circular direction. Up to that time, no other light but the phosphorescent glow emanating from the medium's chest had been noticed (unless the cloudy mass of semi-solid drapery was, perhaps, to a certain extent, self-luminous). But now, a most brilliant light suddenly appeared in front of the medium, inside the whitish mass. At first the movements were too agitated to enable me to observe the nature of the light itself, but, after a few seconds, it became more tranquil, and I then noticed that it was carried by a hand. It had the appearance of a rounded crystal, and was not unlike the semi-transparent waxy discs (Figs. 1 and 2), though more perfectly clear, and of a light bluish colour. I could now distinctly see the upper portion of the medium's body, and afterwards his right hand resting upon his knee. The hand holding the light was also a "right" one, which proved that it could not have been that of the medium. However, the brilliancy gradually diminished, and then little drops were seen to proceed from the inside of the hand, and fall into the drapery. It seemed that the luminous crystal had now been changed into a large, somewhat triangular shaped, phosphorescent

* A few sets of these chromo drawings still remain, and may be obtained of the Manager of the Psychological Press, 4, Ave Maria-lane, E.C., price 2s. 6d. the set, packed on roller for safe transmission by parcel post.—SEE ADVT.

light, out of which smaller sparks were projected, these projections becoming accelerated until a regular "throbbing" movement was assumed, like drops of glowing liquid oozing out of a glass tube, and inflaming when in contact with the air. This continued for about two minutes, when the throbbing movements increased to a rapid "pulsation" of about 130 to 140 per minute, and which was besides audible. It still increased in quickness of movement, not unlike a flowing stream of shivering waves of light, which gradually became calmed, and then died away. By this time the quantity of material drapery had considerably increased; but the light having "gone out," and not being able to see what was taking place, I bent a little forward in expectation that another light would be forthcoming, and accidentally touched the still flowing mass with my head. As far as I could detect there was still a faint luminosity, either behind the drapery, or the latter was slightly self-luminous. Certainly something was moving between the medium and myself, causing me to anticipate the apparition of a "form." Unfortunately, the contact with my head produced such an amount of repelling force as to entirely counteract any further operations, and the whole wonderful fabric disappeared with the swiftness of thought. As far as the process of materialisation was concerned, only the hands were exhibited. Yet, I had the great satisfaction of seeing under my very eyes the gradual formation of spirit-drapery from its primitive cloudy stage into what seemed solid material.

SPIRIT DRAPERY.

It must not be expected that in an illustration of this kind (Plate II.), a faithful reproduction of this curious substance can be given. To obtain a faultless copy of the real thing, would necessitate the application of photography. Not a small piece, but a large sheet should be obtained; part of it reproduced full size, and additional illustrations should be given of the texture of this material on a greatly magnified scale. To complete a strictly scientific investigation, part of a semi-solid, viz., "unfinished," mass should be studied under the microscope, and only then would it be possible to form some idea as to its real nature. It is to be pitied that so little knowledge has been, or can be, obtained in these matters. Every investigator has observed "spirit forms" clad in white material of various degrees of thickness, while some have witnessed its actual formation by gradual condensation. "Clothed full forms" have been seen to emerge from behind the curtains of a cabinet, in which the medium had but just taken his seat; and this has happened in cases when both medium and cabinet had been previously searched. From this rapid development of the "form," and its garments, it may be inferred that the slow and gradual procedure is not invariably followed by the "spirits."

Fragments or small pieces of drapery have, in some exceptional cases, been cut out by the forms, and distributed amongst the circle for inspection, or left as a remembrance. Such pieces, of which I have examined three examples, seem, as far as the material is concerned, in every respect similar to ordinary cotton stuff obtained at the linendraper's shop. These three pieces—said to have been cut out of the drapery of as many incontestably genuine materialised forms—did not, even when microscopically magnified, appear, in the slightest, different from washed calico. Some Spiritualists have assured me, notwithstanding, that "spirit-drapery" is or at least has, in certain cases, been found to be, distinguishable from the ordinary article by its peculiar construction of the woof, i.e., the threads. This, they say, is devoid of any adhesive fibre (*fibria*). But this peculiarity of thread does not, on that account, prove the "spiritual" nature or origin of the manufacture. Besides, the thread of which ordinary muslin is woven is equally smooth and even, since it is spun from nettle-flax. We have also to take

into account the generally admitted (though not fully demonstrated) fact, that fragments of this spirit-drapery once obtained have been found to vanish away either quickly, viz., in a few minutes, or slowly—in a few days. This, if correct, would prove beyond a doubt that the substance is intrinsically different from the ordinary product of the loom. But is it correct? Has its slow disappearance been watched throughout? In the absence of additional testimony of reliable eye-witnesses, or direct experiment, the assertion has little or no value; for the disappearance of a very small piece of cotton stuff can be explained in many other, less miraculous, ways. Even if after repeated and patient experimentation, the foregoing thesis of a "subsequent disintegration," like the presumed distinctiveness of this "spirit-drapery," were found to be based upon fact, we should still be confronted with the serious question: "Whence" was originally procured that pre-supposed spiritual counterpart out of which "spirits" build their drapery and which they (the "spirits") say is brought with them? And it is this very question of "origin" that requires to be settled before any attempt can be made to explain the mystery of its appearance and disappearance. Before venturing to undertake so heavy a task, it may be well to first consider the several prevailing theories propounded by the majority of modern Spiritualists, and which are based partly upon observation of facts and partly upon information derived from the manifesting "spirits" themselves. It will also be necessary to compare these theories with some facts which have lately been observed through the mediumship of Mr. Eglinton.

(To be continued.)

THE LATE PROFESSOR CASSAL.

To the Editor of "LIGHT."

SIR,—I have just heard, with the deepest concern, that Professor Cassal, of University College, one of the most sagacious and enlightened Spiritualists,—for how much sagacity and enlightenment is not Spiritualism indebted to that institution,—passed away at an early hour on Wednesday morning.

Having made his acquaintance only in recent years, and enjoyed the opportunity of intercourse with him only occasionally, I can advance no claim to do any public justice to his memory; but a poor stone on his cairn I may seek perhaps to cast. He was a man of rare force and simplicity of character. He possessed great sweetness of nature, and a lively and delicate sense of humour. His was a large and sympathetic intellect, combining (he was, I believe, an Alsatian) the mental solidity of the Teuton with the imaginative mobility of the Frenchman. I do not remember to have met a person in whom this combination,—out of which surely is to be born the new life of the future,—was so marked, so surely on its way to the fullest development. He was a valued member of the Council of the Spiritualists Alliance, and will be deeply missed by his colleagues as a co-worker and a friend; but I can imagine no person more capable, in another condition, of being serviceable to the cause of Spiritualism here. This is a poor consolation to those who have to mourn him, and to feel that they can be sustained in their work by his manly sympathy and ripeness of judgment and experience no more; but it is a consolation, nevertheless.

May God be with him; and he, sometimes, with us.—Sincerely yours,

19, Cheyne-walk, Chelsea, March 14th. A. A. WATTS.

TRANSITION OF MRS. NORTWORTH.—An inquest was held on Thursday, at Blundell Sands, Liverpool, on Mrs. Frederick A. Northworth, the wife of a Liverpool merchant, and eldest daughter of Mr. Geo. Thompson, formerly Member for the Tower Hamlets. She was accidentally poisoned by taking a quarter of an ounce of laudanum. The lady had been treated for a brain affection. There was no question as to her sanity, and she had frequently, by order, taken opium for sleeplessness. She had a private medicine chest, and was described as exceptionally intelligent. The Jury returned a verdict of death by misadventure in taking an overdose of laudanum. Mrs. Northworth was well known to many Spiritualists. For many years she was an active and most indefatigable worker in the cause. Our Liverpool friends will miss her valuable assistance most. She was also a frequent contributor in past years to the Spiritualist press.

A PROTESTANT BISHOP ON SPIRITUALISM.

The *Revue Spirite* of February translates a verbatim report of a sermon by Bishop Elisando, in the Protestant Cathedral of Mexico, last November. The doctrines to which the Bishop refers are, no doubt, those expressed in the books of Allan Kardec, who preferred the term Spiritism to Spiritualism, and they are much read in South America. The Bishop's text is "The Kingdom of God." It will be seen that in our translation we have condensed.

He says: "In all parts of the world, and in all times, voices from Heaven have made themselves heard among mankind, and in these latter days, when institutions that were thought ever-enduring are crumbling away, such voices are again heard with power. These voices have exhorted men to raise themselves above the engrossments of earth, and have told them of a life beyond the present."

"The idea of life in eternity is the fundamental basis of the Revelation that has come to us in these days, and which solves obscure problems of life, past, present, and future, in a mode harmonious with religious faith and reason, presenting to us not only a system of philosophico-religious doctrine, but the rational relationship between us in the body and the denizens of the spirit-world."

"I have said New Revelation. When a truth revealed long since is again enforced upon mankind it may justly be spoken of as new; as was Christianity when it came into the world, although the doctrines it taught were not new."

"When He Whom the nations expected, the promised Messiah, came, men had sunk into a depraved state, and few were found to comprehend Him. The words of the Master provoked in them anger and derision. So is it also with this new truth. Old Churches look upon it as heresy. They say the Christian Church was finished in the time of the Apostles. They do not comprehend the progressive character of truth in humanity. They forget that Jesus could not speak to the purblind and deaf masses as He could to His disciples; that He could not even to them reveal some mysteries, for He said that He had many things to tell them which they could not comprehend; but that He would send to them the Spirit of Truth Who would make things plain to them."

"The Spirit thus promised is that which is working among us now, in divers ways, in all parts of the world where the Christian revelation's primitive character has become perverted and obscured. The New Revelation is not, therefore, a new evangel. The Spirit comes now only to quicken us to receive the Gospel of Jesus by a new presentation and exposition of it."

"As all ideas transform themselves into sentiments, and these into action, and all doctrines transform themselves into institutions, so a great transformation will be fruitfully realised by the New Revelation. Its origin being from the Divine Spirit, its object being God with man, its end eternal happiness, its means spiritual, it must be regarded as a continuation of the Messianic work in establishing the Kingdom of God on earth. So the social institution in which the doctrines are to take form must be what is called a Church, truly catholic, free and universal, a Church in harmony with the Gospel of Jesus, a Church of which He will be the head, His law of love our rule, His promised Spirit of Truth our guide. In this Church there will be no separate order of priesthood; the service of religion will be without price; the exercise of the gifts of the Spirit will not be turned to gain; there will be no pre-eminence of one over another, all being brethren and servants each of the other."

"In the Kingdom of God we shall not make prayers in special places; but wherever we meet for mutual edification and encouragement, and for receiving instruction and consolation from the Divine Spirit, we shall open and close our

meetings by asking the blessing of our Eternal Father, Cause of all.

"To the children of God temples will be symbols, monuments of their union with the Eternal through Faith, Hope, and Charity."

"My brethren Spiritualists, profess openly your faith! the faith destined to save the world. Let us, who are numbered by millions, unite in working as one man. Let us learn to know each other; let us, in frequent meetings, prepare ourselves for the realisation of the idea presented to us in the New Revelation—the 'Kingdom of God.'"

[This is certainly as remarkable a discourse as was ever delivered in a cathedral, and the more remarkable from the fact, according to General Gonzalez—who forwarded the report to the *Revue Spirite*—that the regular pastor of the congregation, in dismissing it, expressed entire concurrence and sympathy with the Bishop's utterances.—Ed. of "LIGHT."]

A SEANCE WITH MR. EGLINTON.

(From the *Revue Spirite*.)

Professor Charles Cassal, formerly a representative of the people from 1848 to 1851, has had a psychographic séance with Mr. Eglinton, and his narrative of the séance we think worthy to be placed before our readers. It is as follows:—

I had long been desirous to witness the fact of direct writing; at last I found myself able, and went to Mr. Eglinton, accompanied by a scientific friend, purchasing on our way several ordinary framed slates.

We found Mr. Eglinton a sympathetic, intelligent, gentlemanly young man, and he received us in a neatly-furnished room, the most striking article in which was a deal table, standing near the window.

At this table we took our seats with the medium, my friend facing him and I being on his right.

After trying my new slates, with feeble results, the medium took one of his own, cleaned it carefully, laid a fragment of pencil on it, and held it with his left hand—his right being in mine—against the under surface of the table, the slate being partly visible to me.

In answer to the question whether a spirit could communicate, we heard the sound of pencil-writing, then three little taps. We then found written, on the upper surface of the slate, the word "Yes." It seemed written from the side opposite to the medium, and it was on the part of the slate remote from his hand.

Thinking the ice broken, we returned to my own slates. Here are the results:—

1. Two were placed together with a morsel of pencil between, loose in the space formed by the apposition of their frames. The medium and I held them between us, he with his right hand, I with my left. I asked if a spirit friend was with us. We heard movements of the pencil; I distinguished the sounds of marking stops and dots, then three taps. On separating the slates I read upon the upper surface of the under one "Madame C.'s guide, Dr. F., is present and salutes you." Neither the medium nor I had left hold of the slates, and I looked fixedly upon them. Dr. F. was the name of one of our old friends.

2. My friend, holding a slate out of sight of the medium and myself, wrote upon it. I then held it against the under surface of the table. After sounds of writing and three taps, I withdrew it, and read "Yes, she is here. We regret, however, that she is not able to write. Do you not feel her presence?"

3. In my turn I wrote upon a slate, using the same precaution, "Is my friend W. present?" "Is my father here?" The answers were: "Your friend W. is not here," in French; and in English, "Your father is here, and many others with him."

4. Upon a fourth slate I wrote, "Could my father give

me his signature, or a few words of his writing?" The reply was, "We are sorry that your father cannot write. He will probably be able another time." Neither the medium nor my friend could have seen what I had written. My questions were in French; the replies, as all were, except the one about my friend W., in English.

5. The medium handed to my friend a pair of hinged folding-slates, furnished with lock and key. My friend wrote, on one of the clean slates, a question, locked the slates together, put the key in his pocket, and laid them on the table. The medium and I laid a hand each upon the slates; writing was heard, then three taps. On my friend unlocking the slates he found an answer apposite to the question he had written, of a private personal nature.

6. Lastly, the medium placed two large slates together upon the table. Then we heard sounds of writing for about a minute. On separating them we found the lower one covered with writing entirely different in character to Mr. Eglinton's. A few concluding lines were above the body of the writing and written inversely to it. It was this: "We have long desired to have this opportunity. The writing which you have under your eye is produced under conditions which, under ordinary circumstances, would be impossible. It consequently goes to prove the truth of what we are endeavouring to promulgate. What is the agent or acting cause in the phenomena? That does not much matter. The fact is here. Certain clever, lynx-eyed persons, who pretend to explain what they have never seen, will one day have to admit their ignorance. But to those who, like you, enjoy the consolation and advantage of knowing this truth, I say that the knowledge they acquire and are able to impart, should compensate for what they endure in an unpopular cause. Farewell.—ERNEST."

In conclusion, it is needless to say that my friend and I took every precaution which men with their eyes open, seeking for truth, could take, and we affirm that deception was simply impossible. All took place in full daylight, and, when that began to fade, in the light of a large lamp.

I only record irrefragable facts. I leave others to draw conclusions.

CHARLES CASSAL.

"J. C. D." writes in eulogistic terms of the result of his investigations with Mr. J. Thomas, of Frodsham, and Miss Pawley, 33, Bayston-road, Stoke Newington.

In *The Messiah's Advocate*, Oakland, California, H. D. Irwin writes: "Spiritualism finds converts not only among infidels but among church members. This ought not to surprise, for Spiritualism demonstrates absolutely the fact, which church members hold in the abstract or only more or less vaguely, of conscious spiritual existence after death. It is, therefore, logically a complement to their own faith."

In Australia Gerald Massey has aided much in disseminating liberal ideas generally. He has been well received everywhere. He has just undertaken a series of spiritualist lectures in Queensland. In New South Wales the area of spiritualism is extending. At Sydney the Theatre Royal has crowded audiences every Sunday evening, to listen to spiritualist lecturers. Numerous circles are formed in the city, and mediums of every kind are being developed. In New Zealand progress is marked; the editor of an important journal, Mr. Bright, has, with his wife, been instrumental in this extension.—*Le Messenger*.

La Nueva Luz (The New Light), published by the Spiritist Society of Caracas, the capital of the South American Republic of Venezuela, informs us that a society has been formed at Sombrero, "for the exercise of mediumship, and the study of the works of Allan Kardec"; and that another has been formed at La Victoria, "for promulgating the doctrine, and for the scientific study of psychological phenomena." But the Spiritists meet with active clerical opposition; for instance at Barbacas—a town remote from the great centres—the curé threatened them with excommunication; but finding this of no effect, expelled them with the aid of the fanatical peasants, persuading them that he was supported by the Government.—*Le Messenger*.

THE SPIRITUAL OUTLOOK.

XX.

[We shall esteem it a favour on the part of our readers if they will forward us, for use in this column, any allusions to Spiritualism and Psychical Research they may come across in the course of their reading. We see a great many of these ourselves, but it is obvious that there must be many references to the subject which do not meet our eyes.—ED. OF "LIGHT."]

The *Christian Million*—"be the same more or less"—has published a long article entitled "Two Nights with the Spiritualists," a title I consider unfair, since there are varieties in Spiritualists as in other classes—so that the substitution of *some* for *the*, would be more fair. What the writer saw was one of Mr. Duguid's pictures and some photographs; what he heard was supposed to be trance-speaking, the medium's controls being the spirit of a very unorthodox Quaker and a North American Indian. Not very satisfactory.

But at the second séance the correspondent met with some undoubted and very wonderful clairvoyance, which it was impossible to attribute to fraud, but which he hesitates to attribute to spirits. What troubles him is that "these millions of Spiritualists are not orthodox Christians." Consequently the more wonderful their facts the worse for them and the world, and he comes to the extraordinary conclusion that the whole thing is a fraud, a mistake—and also Satanic and extremely dangerous!

Well, some say, nine-tenths fraud and only one-tenth diabolism. But our friends of the *Christian Million*—if there be really so many—must settle the proportions to suit themselves. We who give the phenomena a serious, and, in many cases, a scientific examination, know how little there is or can be of fraud. As to the diabolism, it matters very little.

And how much of fraud and diabolism might one imagine to be mixed up with our hundred and seven religious sects? What opinion have Papists of Protestants, and *vice versa*? What do Trinitarians think of Unitarians, and the reverse—again? Come gentlemen of the *Christian Million*! Do you not see that the charges of fraud and diabolism may have a wide application? Has it never been intimated, for example, that our churches and conventicles were filled with hypocrites and idiots—or, in plainer terms, with knaves and fools?

The true thing to do in all matters of doubt is to follow the plain words of inspiration and common-sense: "Prove all things—hold fast to that which is good"; the good being the true. To reject a fact because it teaches us something we did not know, or did not wish to know, would be the greatest conceivable folly.

"It is a great mistake of Christianity," says the writer in the *Christian Million*, "to ignore this modern superstition"—Spiritualism. "It is slaying its thousands and tens of thousands by its 'seducing spirits and doctrine of devils.'" Well! Christianity makes "mistakes," and even "great mistakes," it seems, or else this writer does. But how a true religion, with its inspired Gospels, can make mistakes, the *Christian Million* has forgotten to inform us.

Spiritualism has had its martyrs. Some have been banished, some imprisoned. Mrs. Weldon just escaped a lunatic asylum, to become the terror and attraction of the Law Courts. But our greatest martyr, perhaps, was poor Thackeray, who dared to publish an account of a séance with Home in the *Cornhill Magazine*. Imagine the agonies of an editor, one of the most popular of our time, who, by the sole indiscretion of printing a few pages of spirit phenomena, knocked off some thousands of his circulation.

The *Daily Telegraph*, in one of its learned leading articles, explains faith-healing, which has broken out in the Salvation Army, and recalls the marvellous cures performed two centuries ago by Valentine Greatrakes, who, it says, "is reported to have deceived a huge number of people in every rank and class of life. His simple method of curing diseases by means of stroking—a form of the imposition of hands." Greatrakes may have been a mesmerist, he may have been a healing medium, but healing by the laying on of hands was for centuries exercised by the Kings and Queens of England, and the facts of an

immense number of cures performed by them have the testimony of the best men and the wisest physicians down to the reign of Queen Anne.

A curious fact is that one of the most popular and successful of these Royal healing mediums was that least moral of modern monarchs, the Second Charles. Henry VIII. also cured great numbers—and his marital eccentricities did not diminish the popular faith in his powers of healing. The Salvation Army has merely taken a leaf out of the Church of England Book of Common Prayer, which a few years ago contained the form of service used by the Bishop who attended the healing monarch when he cured the "King's Evil"—curiously so named, because the king or queen had this power of healing it. So eminent a man and moralist as Dr. Johnson was touched by Queen Anne, after the prayers were solemnly read which were afterwards torn from the book.

Speaking of prayers, there seems to be a growing, rather than a diminishing faith in their efficacy—which is a form of Spiritualism. The Archbishop of Canterbury and the Bishop of Rochester, perhaps other Bishops, have published forms of prayers for our Army in Egypt and the Soudan—prayers that God may be pleased to help our soldiers kill more of the Mahdi's soldiers than they can kill of ours. Of course, the holy Mahdi, who holds himself quite equal to the Archbishop of Canterbury, is fervently praying on the other side. When men get in earnest in their efforts to kill each other they fall to praying.

And, really, if God, in answer to the prayers of either the Archbishop or the Mahdi, helps men to kill each other, why should He not, in answer to General Booth or Major Pierson, help them to cure?

And the high authorities of the Church, we are told, are adopting the tactics of the Salvation Army. Have we not just had a special mission in the West End Churches, which have been crammed with worshippers? Certainly there is a growing faith in some sorts of spiritualism. Who can say how far it has been influenced by our manifestations? Who can tell how much effect the knowledge of a few may have upon the faith of many?

It is quite true that we are told in the Holy Scriptures that persons having or consulting spirits incurred the punishment of death, and that King Saul was heavily punished for talking with a materialised spirit, when he had a séance with that eminent medium, the "Witch" of Endor. But it is not pretended that any fraud was practised, or that Samuel did not appear. In fact, if the Bible, Old Testament or New, is a record of facts, Spiritualism was well known from Adam to St. Paul.

The ghosts in Shakespeare's plays and the horrid persecutions for witchcraft in Europe and America, up to a recent period, show how prevalent and all but universal was the belief in Spiritualism over the civilised world. As to ghosts, enough of the faith remains to enable our politest audiences to enjoy "Richard III.," "Macbeth," or "Hamlet." Twenty years ago I saw a drama in the theatre in Tottenham Court-road, in which there were eleven ghosts, who came to denounce and punish that reverend wretch whom Charles II. had whipped and pilloried.

I have it on good authority that a certain Prince in Austria is a splendid physical medium of the highest order. His manifestations are chiefly spontaneous; that is to say, he only sits when he is impressed to do so—when the movements of objects in the light and materialisations in the dark frequently occur. He has been instrumental in doing great good by converting many prominent persons in society. When will some of those mediums who are well-known members of our aristocracy do the same thing for Spiritualism in this country?

"VERDADE E LUZ" (Truth and Light) is the title of a handsome book of 382 pages, 8vo., by M. Manuel Nicolau da Costa, whose literary and scientific works are appreciated wherever the Portuguese language is spoken. The author informs his readers that in Lisbon a society is formed, called the "Portuguese Spiritual Centre," for the promulgation of magnetism and Spiritism.—*Moniteur Spirite et Magnétique*.

SPIRITUALISM IN THE PROVINCES.

GLASGOW.—The appeal on behalf of the Guarantee Fund for ensuring the re-engagement of Mr. and Mrs. Wallis for a further six months, and to which reference was made last week, has already produced very encouraging results. It is hoped those whom the appeal has reached, and who feel inclined to assist in the attainment of so desirable an object as the one in view, but have not yet responded, will speedily make up their minds so as to enable the committee to arrange this important matter of business with all possible despatch. Last Sunday's proceedings at the hall, 2, Carlton-place, were harmonious, instructive, and promotive of the cause of Spiritualism. At the morning séance the manifestations of clairvoyance through Mr. Wallis, under control of his "familiar" Lighthouse, were lucid, and in several instances convincing to those on whose behalf the descriptions of spirit friends were given. In the evening Mr. Wallis' guides discoursed on the subject of "Man's Three Saviours"; and were successful in giving expression to some eloquent and suggestive thoughts on false and true education, &c. On Friday, 20th inst., a soirée will be held here, when Mr. Morse will be in our midst for the last time prior to his intended trip abroad. Next Sunday and Monday evenings Mr. Morse will occupy the platform; his subjects: "The Gospel of Rest," and "Man: Why was he made?"—*ST. MUNGO*.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S. President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zollner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perry, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstätt, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

ANOTHER medium for the direct writing has appeared in the person of C. S. West, of Syracuse, N.Y., tests through whom of spirit identity have given great satisfaction to the editor of *Facts*.

ABRAHAM JAMES, once a prominent resident in Chicago, has passed to spirit-life in Oregon, aged seventy-seven. Years ago, in Pennsylvania, he discovered through his mediumship, he said, a spot for oil. He got up a company, who sunk a well which yielded 150 gallons daily for a considerable time.

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. ——— is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

"ROBERT HOUDIN.

"4th May, 1847."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).—I am, Monsieur, &c.,

"(Signed), ROBERT HOUDIN.

"May 16th, 1847."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but

I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht*, *mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the mediumistic facts demonstrated by the two brothers were absolutely true, and belonged to the spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877."

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER IS, THAT MANIFESTS ITSELF IN LIGHT."—Paul.

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PRICE TWOPENCE.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

FAILURES VERSUS SUCCESSES IN PSYCHOGRAPHY.

By C. C. MASSEY.

Mr. Haughton will have observed from the letter of another of your correspondents, that the rule that experimental failures nullify successes finds favour elsewhere than in Bedlam. And granting the assumption on which it rests, it is perfectly reasonable. That assumption is not, in the first instance, that one set of investigators were competent and that the other were not, but that all the conditions of a genuine result, if such a result were possible, were equally present in the one case as in the other. That being so, the incompetence of the apparently successful observers, and the fallacy of their results, are not at all assumed, but are rigorously proved, upon the principle of the uniform operation of natural laws. Given a perfect similarity of conditions, the same result must follow. To take an instance from recent science, Professor Tyndall's negative results in the experiments relating to the origin of life effectually nullified Dr. Charlton Bastian's affirmative results. And why? Because in that case the only conditions of the experiment, (1) that the germs in the vegetable infusion should be effectually destroyed; (2) that the bottles should be effectually sealed, were exactly known. When Professor Tyndall's bottles were found, or being opened, to contain no life, it was as clear a proof as could be afforded that Dr. Bastian's precautions had been defective.

Were it simply a question of the competence of investigators I should certainly remonstrate against being put forward myself as a representative of the affirmative side, because my intelligence is to the general public an unknown quantity. If the failure of certain distinguished members of the Society for Psychical Research is thought important on account of their known intellectual competence, we have merely to set off the successes, some after prolonged investigation, of such men as Zollner, Fechner, Weber, Wallace, and, perhaps, we may now add Richet and Ribot. But that is really not the question. The fallacy we have to meet is the assumption about conditions. We are here in a new and profoundly obscure field of research, and yet it is assumed that the apparent conditions are the only essential ones, or that any others must be present equally on all occasions, or at least with every fairly-disposed "sitter." To begin with, this absolutely excludes, *a priori*, two spiritualistic explanations, or hypotheses. For if the agency be that of a will which is neither our own nor the medium's,

and of the nature or motives of which we know nothing, its design or its caprices must be quite beyond our control. We can equally conceive a purpose regulating these phenomena with a wisdom and foresight comprehending, as we cannot comprehend, the conditions of human progress; and a tricky, or sportive, spirit, amusing itself with our perplexities, and giving or withholding purposely to increase them. I am far, indeed, from advancing either of these suggestions as my own hypothesis to explain failures. They are merely among the possible conditions below the surface which we can conceive. The real ones are probably such as our psychology is still too immature to apprehend. But the fallacy in question supposes that our psychology is exhaustive, whereas, to a scientific mind, it should be evident that if these phenomena are genuine, a new and deeper psychology is required to explain them when they occur, and, therefore, to account for their non-occurrence when the apparent physical conditions are the same. We are beginning now to understand how small a part of real mental action and disposition belongs to the surface consciousness. That these phenomena depend largely on sub-conscious psychological conditions of the medium may be inferred from the apparent fact that to some extent they depend on his conscious condition. It is quite possible and probable that dispositions, emotional when conscious, may sink below the threshold, and thence impel or restrain occult agencies which either belong to, or are in intimate sympathy with, the medium. If, for instance, Mr. Eglinton had ever received the impression that the Society for Psychical Research were going to sit in suspicious judgment on him, or if (to suppose a case) he had ever been treated dictatorially by one of its prominent representatives, who can say that resentment, even after it had ceased to be a conscious emotion, might not remain as an adverse disposition in direct variance with that by which he might sincerely believe himself to be actuated?

Unfortunately, all suggestions of this sort must be too crude and conjectural to do any justice to the principle of judgment they are intended to illustrate. All we can say is, that the very undertaking to investigate this subject, or profession of interest in it, should imply recognition of our ignorance of the most important conditions. That, I am confident, is the disposition with which the leaders of the Society for Psychical Research approach the question, and we shall probably not find these gentlemen attaching undue importance to their failures with Mr. Eglinton, the impression of which I hope may be effaced by future success. I have sat with Mr. Eglinton in company with some of them on several occasions, with completely negative results under apparent conditions precisely the same as those which had formerly been attended with the most remarkable success. The demand for "scientific" investigation, put forward in ignorance, apparently, of the usual course of proceeding at the séances, and the supposition that only persons of very superior acumen, or of trained habits of minute observation, are competent witnesses, would not survive a single experience of the slate-writing under ordinary conditions. I do not, of course, mean by this that the investigator would not require to repeat the experiment, probably often, before committing himself to a final judgment. But it would be seen at once that the conditions are not such as a conjurer requires to deceive a

fairly intelligent spectator. If, when Mr. Eglinton returns, any conjurer will go with me to his rooms, and after taking note of all the conditions of a séance, will write on a slate, or change a slate (of the size of those used by the medium), under similar conditions before my eyes, without observing it, I will give him a hundred pounds.

Mr. Eglinton is aware, by means of a very curious communication, that I went to him at first for this slate-writing in anything but a confiding disposition. And that fact makes me more anxious to testify publicly to his perfectly simple and straightforward conduct at all these séances I have attended with him. I do so again, leaving my testimony to be taken for what it may be considered worth.

One word more as to the relation of the Society for Psychical Research to Mr. Eglinton, and to "Spiritualism" generally. I do not see how the Society can adopt either of Mr. Haughton's alternatives at present, unless it is to fall into the very error he denounces, of treating merely negative results as justifying an adverse judgment. As regards the whole general question of the spiritualistic phenomena, it must, I think, be sufficiently apparent from the letter you publish from Mr. Myers, that the Society is prepared to consider affirmative testimony to them, past, present, and future, just as it considers testimony to the other phenomena already engaging its attention. When the time comes, I have no doubt that my own evidence, and that of more important witnesses, will be duly weighed. I hope, indeed, that the Society will not proceed too slowly, so as ultimately to find itself in the somewhat ludicrous position of assuring a world that is already convinced. Meanwhile, I am able to declare most confidently, from full opportunity of judgment during the past three years, that suggestions of prejudice in the minds of the most active leaders of the Society against these phenomena, are utterly unfounded. In ordinary cases I should naturally not be willing to associate myself with men who could not implicitly accept my testimony upon matters of fact within my personal experience. But in this region no sensible person would dream of making such a demand upon his friends. The question must be narrowed to one of mere veracity before that will be possible. And we must remember that of unveracity there are all shades, the faintest of which, consistent, perhaps, with a rough measure of honesty for all usual purposes, may invalidate testimony of this peculiar character. It is always difficult to say where moral unveracity shades off into the inaccuracy which has its origin in defects of intellectual habit or temperament.

And so we must be patient. For my own part, I expect the general recognition of these facts as much from the operation of larger intellectual causes as from actual demonstration. Mr. Lecky has shown that the tendency to incredulity which set in towards the close of the seventeenth century, and which is now, perhaps, passing its climax, was quite irrespective of evidence, and was so automatic in character that some of the most acute and powerful minds of the age would do no more than maintain their own independence in presence of it.* It seems to me that the reaction is already observable, and that with the gradual suppression of an insuperable presumption against unseen agencies, the mass of testimony to them will recover its relative weight. Its cumulative force is still practically ignored, but we may say with Le Maistre, "*Le dix-huitième siècle dure encore; mais il va finir.*"

Mr. J. G. Meugens, who is well known to many of our readers as a warm and devoted Spiritualist, has just arrived in England from India. We are glad to hear that he purposes making a stay of a few months before returning to Calcutta.

"ANGELIC REVELATIONS."—The fifth volume of this work is now ready for private circulation. Any of those friends who have the four preceding volumes and would wish to have the fifth will please communicate with William Oxley, 65, Bury New-road, Higher Broughton, Manchester. The enclosure of sixpence in stamps for postage will save time, and an acknowledgment of receipt is requested.

* "History of Rationalism," Vol. I., chap. 1.

MR. EGLINTON'S SLATE-WRITING.

By H. WEDGWOOD, VICE-PRESIDENT S.P.R.

So many writers have borne witness, in the columns of "LIGHT," to the genuineness of Mr. Eglinton's slate-writing that I have thought it needless to add my voice, although my experiences have, I think, not been less decisive than any of those previously published. But now I am induced to come forward by seeing that stress has been laid on his want of success when sitting with a party of members of the Society for Psychical Research, as if any amount of negative evidence could derogate from the weight of facts solidly established on positive testimony. The Society for Psychical Research have no patent for accurate observation. Their testimony should have just as much and no greater weight than that of any other trustworthy witnesses. The peculiar value of the slate-writing test depends upon the extremely simple conditions under which it is exhibited, so as to render fraud conspicuously impossible in the case of a moderately observant witness.

The first experience that I shall notice took place some years ago, when Mr. Eglinton was staying with Dr. Nichols in Popstone-road. I took with me a pair of my own slates which I had tied up with string passing twice across the long and once across the short side of the slates, sealing them on the edges at the six points where they were crossed by the string. We sat in the dark, but on this occasion did not succeed in getting anything written on my slates. Two or three months later I took the same slates as I had tied them, and gummed the edges all round with postage paper, so as to exclude the possibility of inserting a tool, however fine, at any point. We now sat under the gas-light with the gas turned low, but with light enough to see each other clearly, as well as the slates laid flat on the table between us and covered by our four hands, Mr. Eglinton's as well as mine, which were never removed from them. After a while, the well-known sound of slate-writing began to be heard, and putting down my ear to the slates and withdrawing it again there could be no doubt that it was from them that the sound proceeded. I remarked to Mr. Eglinton on the painful amount of bodily effort he seemed to be exerting, which appeared strange to me, as I thought that whatever influence he could exert in the matter must be purely the result of mental effort. When the slates were opened, the seals and gummed paper remained unbroken. Three separate messages were written on both sides, containing seventy-five words in all, in three different hands, neatly written in even lines, with all the dots and accents correctly placed (one of the messages being in French), and each handwriting kept consistently throughout the message. One sentence was written with soft slate-pencil, the others had the appearance of being written with a blunt metallic point. The morsels of slate-pencil that had been put in rawly broken, had plainly been worn as if with writing. One of the sentences seemed to be in answer to my remark on the effort it appeared to cost Mr. Eglinton: "We managed to produce what you require, but with great difficulty and stress upon the medium."

My next instance is a case of writing between the leaves of a closed book, where the difficulty is carried one degree further than that of writing in the empty space inclosed between the rims of a pair of slates. It was in the autumn of 1883, soon after Mr. Eglinton had moved to Old Quebec-street. I was one of a party of eight, sitting round the table, with the gas full on. Mr. Eglinton gave me a blank card, from which I tore off a corner and kept it in my pocket. He put the card in a book, together with a morsel of black lead, and, turning to a sitter on his right, laid the book on the table, with both their hands on it. As nothing ensued, Mr. Eglinton removed the book, and laid it between him and me, and we placed our hands on it. Shortly after, having had the usual notice of three little taps that the

writing was accomplished, I opened the book, and on the card I had placed there blank a few minutes before, I found a short letter addressed to me in a well-known and very peculiar handwriting, "Did you get my letter?" In fact, I had received the letter alluded to only just before starting from my house for the sitting, and so had it in my pocket to show my fellow-sitters. There could not be a doubt of the identity of the two handwritings and signatures. I had not mentioned nor shown the letter to anyone, nor was the person through whose hand it was written (unconsciously as I believe) aware of my intention to sit with Mr. Eglinton. Nor, conversely, did the latter know anything of my communications with my mysterious correspondent.

There was no trace whatever of black lead on the page of the book opposite to the card, although, of course, the fragment used in writing the card must have rubbed with equal force on the opposite page. I have still the card with the fragment I tore off; the corner accurately fitted on to it. The last instance that I will mention was one in which Mr. Eglinton's famous pair of locked slates was made use of. We sat as usual at the corner of his table, in full light. After showing me the very neat contrivance in question, shutting with a spring lock, Mr. Eglinton gave me a blank card, on one corner of which I wrote my initials, and shut the card up between the slates, putting the key in my pocket. The frame was then laid on the table between us, each of us placing one hand upon the frame while our other two hands were clasped together over the table. In a short time, on receiving notice that the task was accomplished, I unlocked the slates, and found drawn upon the card, which I had put in five or ten minutes before, quite a graceful sketch of a female figure floating in the air, and holding back her hair with both hands, with shading enough to show the fore-shortened limbs. It was drawn on the same face of the card with my initials, so that I could not possibly have overlooked it if the drawing had really been on the card when I shut it up in the frame, unless indeed (as some may perhaps suppose) I was biologised into partial blindness, whatever satisfaction may be found in such an explanation.

HARRY KELLAR.—The *Religio-Philosophical Journal* states that Harry Kellar, whose statement we have repeatedly published, is now endeavouring to make money by "exposing" what he once declared that he was "unable to explain by any natural means": phenomena in the production of which "there was no trickery in any form." This was his opinion while he was in the presence of Mr. Eglinton, the medium in whose presence these things occurred. This was his voluntary statement. Since then he has seen "money in it," and has "ratified" accordingly. Now, he will "duplicate any performance given by mediums of whatever nature, after he has been allowed to see it done three times." Philip sober and Philip drunk—which shall we believe? Probably it would depend on circumstances—on what line of action would pay best. Of one thing our readers may rest assured: Harry Kellar cannot duplicate one single phenomenon that occurs in the presence of an honest medium—unless he is a medium himself.

The *Christian Messenger*, an Australian journal, published recently an article on "Ghosts," not intended, the editor says, "to destroy faith in the supernatural, but in superstition." In the succeeding number it had a communication of two columns on Bible Ghosts and the phenomena of Modern Spiritualism; and a leader denouncing it as "a dark and distinctive enchantment," a black art forbidden in the Bible, stained with vile deceptions which have driven a considerable number into immorality and insanity—"as if an insane person could be immoral! Finally, this pious Australian tells us that "to hanker after these manifestations, and with foolish eagerness place ourselves in all kinds of unnatural and hysterical attitudes to obtain them, will only lead us into fearful regions of evil. Modern Spiritualism is of little or no service to humanity. Our Lord taught that these spiritual apparitions would not even convince the sceptical of the truth of religion, for He said, 'If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.'" And yet the same wonderful journal told us that these strange phenomena destroyed Materialism and proved the existence of mind and God!

SPIRITUALISM AND THE SOCIETY FOR PSYCHICAL RESEARCH.

The letter of Mr. F. W. H. Myers, in reply to that of "X," in last week's "LIGHT," shows that he possesses a candid mind and one willing to admit a demonstrated truth.

But he will pardon me when I say that he makes use of a false analogy when he likens the researches which have taken place in regard to the etiology and treatment of typhoid fever, to those which have been made to demonstrate whether there are, or are not, means of communication between the visible and the invisible worlds. In the case of the disease, there has never been any question from the first whether there does, or does not, exist an assemblage of symptoms which it has been agreed to call typhoid fever—the facts are universally admitted, and the whole object of research is to gain more and more accurate knowledge as to these facts in all their bearings.

But in the case of Spiritualism, all the elementary facts are refused belief; they are asserted to be frauds.

The analogy would hold if typhoid fever were a disease newly introduced into England, and which had only been observed by a very fractional part of the medical profession, and if when this fractional part published their observations the remainder refused to listen to their statements, told them that when they stated the temperature of the patient was so and so, the thermometer must have been out of order, or that it had previously been deliberately held to the fire; when they described certain rose-coloured, particular shaped spots as appearing on the patient's skin, declared that such a thing had never been heard of before, was quite impossible and totally opposed to the laws of nature, and when invited to examine the cases for themselves, indignantly refused to waste their time about such nonsense.

Whilst addressing you on this subject may I take the opportunity of alluding to another?

I refer to the phrase now so frequently met with in spiritual periodicals, "Matter passing through matter."

This is really a very unscientific use of terms.

Inasmuch as matter is recognised by all physicists as of three forms, solid, liquid and gaseous, it is evident on slight reflection that matter is constantly passing through matter in the ordinary course of nature, or more strictly speaking between the particles of it; in every movement of our own bodies we are passing through the matter of the air, as the fish does through the matter of the water. Of course, what is meant to be implied by the term to which I refer is the phenomenon of *solid* matter passing between the particles of other solid matter, without leaving any visible lesion behind.

As it is better not to give any handle of offence that can be avoided, to hostile scientists, say of the Lankesterian school, could not some of our Greek scholars coin us a single word to express this phenomenon, just as psychography expresses a particular manifestation? Mr. Podmore's learned friend might be appealed to; but supposing no one to be equal to the task, or that the term might prove too cacophonous, I would suggest that writers in future should speak of "Solids passing through solids."—I am, sir, yours, &c. M. D. (LOND.)

ERRATUM.—"LIGHT," March 21st, p. 136, second column, twenty-two lines down, for "ago," read "age."

THE LONDON SPIRITUALIST ALLIANCE.—The next conversation of the Alliance will be held on Friday, April 24th, in the Banqueting Hall, St. James's Hall, when Mr. T. P. Barkas, F.G.S., of Newcastle-on-Tyne, will deliver an address, his subject being "There are more things in Heaven and earth, Horatio, than are dreamt of in our philosophy." We hope members and friends will take note of this engagement, and hold themselves free to be present on the occasion.

THE TELEPATHIC THEORY.

By G. WYLD, M.D.

It appears to me that the general argument in "X's" letter is sound, and that the telepathic theory has been adopted more in deference to materialistic prejudices, than because it is in harmony with spiritualistic facts.

I think we should have a precise definition of what is meant by the term telepathic.

I understand it to signify, that mental operations produce certain brain waves, the result of central vibrations, and that those vibrations, independently of the organs of the senses, can convey mental pictures to other brains, by these exciting identical vibrations.

We believe that vision is the result of vibrations impinging on the pupil of the eye, being by the lens concentrated on the retina and thus conveyed to the brain. So also hearing is the result of vibrations, acting on the inner membrane of the ear, being mechanically conveyed to the brain.

We find, however, that if cotton wool be packed into the outer cavity of the ear, the hearing is reduced to a confused hum, and if cotton wool is held over the eyes, sight is reduced to a dim obscurity.

The popular observation on this is, that opaque and dense substances intercept light and sound, but the scientific explanation is, that these interposed substances obliterate sight and hearing, by refracting, breaking up, and scattering the rhythmical vibrations, necessary to clear sight and hearing.

These facts seem to me to offer considerations of much importance in relation to the theory of brain waves and telepathic action.

As to the brain, we find that it is, except through the orifices of the senses and nervous system, separated from the external world by nine coverings of various textures and densities. 1. A fine membrane which adheres to its surface. 2. A thick strong membrane which encloses it. 3. The skull, which is composed of three layers, viz., a dense inner layer, a spongy form middle layer, which is full of blood vessels, and an outer bone case. 4. A strong fibrous covering external to the skull. 5. The scalp, which has two layers. 6. The hair of the head.

There are thus nine layers of various densities, and of, therefore, various refracting powers, protecting the brain against all minor vibrations from without, and scattering and obliterating all internal vibrations, arising in the brain itself, which might escape otherwise than by the orifices of the senses.

If then, we with cotton wool, close vibratory access to, and exit from, the eyes, the ears, the nose, and the face, it would seem impossible for any definite vibrations or brain waves to escape from or to enter the brain, and yet under these circumstances the clairvoyant and thought-reader know the condition of external things.

It would seem as if Nature took elaborate pains, to isolate the brain as a silent house, for the mind to occupy, in order that it could the better, as an autonomic power, hidden in its camera obscura, secretly concoct, and silently transmit and receive, independently of physical vibrations, its spiritual telegrams.

If so, then it seems to me, excluding the senses, there can be no necessity for, or possibility of, telepathic thought-transference.

I must thank Mr. Gurney and Mr. Myers for their courteous replies to my letter in "LIGHT."

A soft answer not only turns away wrath, but it almost disarms criticism; still I hope I may be permitted to say that I do not find my views materially answered by the respondents.

My position virtually was, that the telepathic theory had been adopted without sufficient proof, that it had been pushed to an unreasonable length, and that it logically led to Materialism.

In agreement with Mr. Gurney I admitted that some automatic writing might be the product of an external human impulse, but my opinion was that Mr. Myers had not given sufficient data for his belief that the vast proportion of automatic writing could be accounted for on his telepathic theory; and I cannot follow Mr. Gurney when he indicates that a ghostly visitor, such as is described in the July number of the *Nineteenth Century*, could possibly be explainable on that theory.

A ghost is there described as entering the chamber of a judge while he lay in bed beside his wife; an hour after the author of the ghost had died.

The judge held with this ghost a persistent and angry altercation, and finally drove the ghost out of the room, and I am asked to believe that all this might have been the result of certain cerebrations, operating an hour after the brain which cerebrated was dead. I could not force myself to believe in such a thing, even to oblige my best friend.

I made a mistake in saying that all thought-readers believed in the spiritualistic theory, but I still think I am right in saying that test thought-readers are all more or less sensitives, mediumistic, and clairvoyant.

I repeat—the Society for Psychical Research has done great service in solidifying the scattered results of the willing-game, much of which is now worked without contact.

When I said that the Society for Psychical Research carefully excluded from its printed reports the names and opinions of those expressing opinions at variance with the telepathic theory, I did not allude to written matter, but to oral remarks offered at the meetings of the Society.

It is true that in Part VI. of the Society's transactions the telepathic theory is presented in a refined psychophysical attitude; but one may ask why the term telepathic is preferred to the term tele-psychic? And I still say that the accepted term has a physiological origin, and therefore logically leads to materialistic conclusions.

Mr. Myers would advocate a prolonged experimentation on the lines of the telepathic theory, because he finds innumerable volumes have been written on the far less important subject, typhoid fever. But when we know that there are about 200,000 medical men in Europe and America all struggling to distinguish themselves, we can find an excuse for innumerable *réchauffés* in the form of medical monographs; although all that is known regarding typhoid fever can be given within thirty octavo pages, or within the ten large pages of one of the latest scientific works—"Quain's Medical Dictionary." Therefore I think immeasurable medical literature should be regarded rather as a warning than an example.

The Society must have in its drawers an immense collection of ghost stories—authenticated first-hand. Why not give us a volume of these? The book would be most interesting, and would be a solid contribution to psychical research.

We do not, however, require more telepathic ghosts, but real, objective, and persistent ghostly identities.

X.

At the Convention at Waterbury, Vermont, October, 1884, Dr. Provo related the case of Mr. Curtis Turner, pronounced by several physicians to be beyond recovery from chronic broncho-pneumonia; but who did recover thoroughly under spirit-control and prescription. Since then he has been a healing medium for the same controlling spirit, who says he was a French physician named Hanibal. Under his influence Curtis Turner talks French, and plays the violin, neither of which can he do in his ordinary state.—*Facts*.

THE SPIRITUAL OUTLOOK.

XXI.

[We shall esteem it a favour on the part of our readers if they will forward us, for use in this column, any allusions to Spiritualism and Psychical Research they may come across in the course of their reading. We see a great many of these ourselves, but it is obvious that there must be many references to the subject which do not meet our eyes.—ED. OF "LIGHT."]

The spirited Spiritualists of Blackburn have built, opened, and consecrated a new hall for their meetings and services. As usual Lancashire is well to the front, and the smaller towns are much easier to move than the congeries of towns which we call the Metropolis—mother of cities; which, going on as now, threatens to become the largest densely peopled area in the world. In all this area with its five millions, soon to become ten millions, the first Spiritualist temple is yet to be built.

Liverpool will follow Blackburn, and spirited Newcastle, with such a solid, downright, thorough-going scientific Spiritualist as Mr. Barkas, may not be far behind. His contributions to the body of facts are above all praise—because they prove one thing of two; either that a most estimable, learned, and respected gentleman is an idiot or a rascal—a knave or a fool—or that Spiritualism is a fact, and a most stupendous reality.

Secularists, in some ways, are more likely to become Spiritualists than ordinary Christians are. Those who take a prominent and active part in teaching Materialism tie themselves up, no doubt, and may be as much bound and blindfolded as some Christians are—but they profess free inquiry and boast of free thought; many Christians denounce both as the rankest heresy. Then it is often easier to fill an empty vessel than to empty a full one.

We have little to hope for from the enlightenment of bigots of any creed or no creed. We have no doctrines to teach—no thirty-nine or other magic number of articles to sign. All we have is a body of facts and innumerable testimonies to their reality—facts which may be observed from day to day, proving to all open-minded men the greatest of all facts—that there is life beyond the grave.

This one fact, held by the great mass of the human race in all known ages, is Spiritualism. The phenomena of what we call "Modern Spiritualism" come as an answer to the materialism which denies the possibility of spirit-life and agency. The tiniest rap upon a table—the smallest movement of any material object—may be proof of spirit-existence and evidence of spirit-power. One name, written in a familiar handwriting, which we hear and feel, but which no one but a spirit could possibly inscribe, may be all we need to perfectly convince us of the great facts of spirit-life and spirit-power.

The utterances of the Rev. W. H. Black, A.M., of St. Louis, U.S.A., on "Modern Spiritualism" have been copied in the *Cumberland Presbyterian*. He says that "according to the estimates of the keenest investigators, there are from seven to eleven millions of Spiritualists—more devotees of this hag of the night than there are followers of the Pope in America." "Hag of the night" is rather a nice epithet to fling in the face of a fact you want to disparage. Mr. Black is hysterical—to which we have not the least objection.

The cause is confessed in the next sentence. Spiritualists "are diffused through all circles and seriously menace the Church"—whatever that, in the view of a Presbyterian, may be. Professor Phelps says the pulpit ought not to ignore Spiritualism; Professor Christlieb, on the banks of the Rhine, says the same. The most commanding voice of recent times, says "Beware."

"Beware!" also is good, if this reverend denouncer of the Science of Immortality could understand it—but he doesn't, and he goes on to lay down the law. He says:—

"With reference to this gigantic heresy, three things should be borne in mind:—

1. Spiritualism is underlaid with many indisputable facts. It is not all fraud.

2. All is not fact that is alleged as such in the name of

Spiritualism. Much is perpetrated in its name which leading Spiritualists themselves denounce.

3. All facts are not wholesome."

Here we take issue. There is no fact in the universe which, duly considered and rightly used, is not wholesome. The mischief of all sectarianism is to pick out such facts as suit them, and sturdily to reject all others. Ignoring facts keeps men in ignorance and false doctrines. "Prove all things" is as much a command as "hold fast to that which is good."

Then the Rev. Mr. Black tells in his way the story of the Fox girls and the materialising of spirit forms, "as in the case of Mr. Livermore, the New York banker, and others, who saw their deceased wives." He gives a case in 1854 of C. B. Sanders. "He wrote with materials out of sight (though not out of reach), exactly following the lines on the paper. He foretold events near at hand. He saw things far away, and out of reach of natural vision. He heard sermons which were being preached miles distant. He wrote and interpreted languages unknown to him in his normal state. He always acted in these trance-spells or 'sleeps' as they were called, as a different person from C. B. Sanders, invariably signing himself 'X + Y = Z.' He had powers of healing, so that he was ultimately called 'Dr. Sanders.' These facts are certified by many witnesses of social, medical, and theological standing."

Mr. Sanders, however, was not a Spiritualist, says Mr. Black, but had all his communications from persons still in the flesh, "therefore—1. Preternatural mental phenomena are not to be taken as evidence of Spiritualism. It does not require this heresy to explain mind-reading, telepathy, and many other unexplained mental phenomena; and 2. Communication with invisible persons does not prove that those persons are disembodied. Mr. Sanders got information from those who were far distant, but never, as we are informed, from the spirits of the dead."

Also all that is alleged of Spiritualism is not fraudulent—at least cannot be proved to be. Careful scientific investigators like Zollner, Crookes, and Wallace have affirmed that there are facts in Spiritualism yet to be accounted for. Wallace, the discoverer of the law of evolution, classifies the phenomena of Spiritualism as physical and mental. He names six kinds of physical phenomena: 1. Simple physical manifestations—such as raps, moving bodies, releasing mediums from bonds, &c. 2. Chemical phenomena—such as preserving from effects of fire. 3. Writing phenomena—such as inditing messages with materials out of reach of the medium, &c. 4. Musical phenomena—as when instruments are played without human hands. 5. Spiritual forms—as sparks, globes of light, hands, faces, &c., which are made to appear and perform unusual deeds. 6. Spiritual photographs—as when spirit-forms have appeared in pictures taken in the presence of a medium.

Of mental phenomena, Mr. Wallace says there are five kinds: 1. Automatic writing—as when the medium writes involuntarily, and often on themes and in languages to him unintelligible. 2. Clairvoyance and clairaudience—as seeing and hearing things imperceptible to the natural organs. 3. Trance-speaking—as when the medium, in a more or less unconscious state, speaks of things often beyond his own capacity. 4. Impersonation—that is, assuming the character of other beings. 5. Healing.

And after this testimony, unimpeached and unimpeachable, what is the result? What is the outcome of this "hag of the night"—this "pestilent heresy"? It is "an unalterable conviction of the reality of mind." It is that "Materialism can give no explanation of these strange phenomena. No mere atomic aggregations can account for these wonders. Only mind furnishes the data for the solution of such problems. They must be referred to something which overleaps the limitations of matter and performs deeds which are miracles to Materialism. But if mind be conceded, then the supernatural is involved, and that which involves the supernatural involves God. The conclusion of the whole matter, then, is *God is*."

Balaam again. He begins to curse and goes on to bless. The "hag" and the "heresy" prove mind and God. And so a bad beginning comes to a good ending.

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Light:

SATURDAY, MARCH 28TH, 1885.

In Memoriam.

CHARLES CASSAL.

By "M. A. (Oxon.)"

One by one, with increasing rapidity, and at intervals each of which seems appreciably shortened, the friends with whom the profession of a common faith has associated me are being gathered into their places in that state of life to which we are all travelling. The last—one of those whom we could least spare, as it seems to our clouded judgment—is the many-sided man whose name heads this notice.

It is not generally known to my readers of what eminence in various walks of life was the man whose modest simplicity of character caused him often to take a lowly place in a company where he was *facile princeps*.

Hugues Charles Stainislas Cassal was born in the year 1818 at Altkirch, Département du Haut-Rhin, Alsace. At the college at Altkirch he commenced his studies, and continued them in Dijon, where, in the year 1836, he took his Degree of Bachelier es Lettres.

He then proceeded to Strasbourg, where he took his Degree of LL.B. (Bachelier en Droit) in 1839, and LL.D. in 1840 (Université de France).

Down to the year 1845 he practised at the Bar. In that year he lost his father, and found himself at the head of a family of eight children, four of whom were sisters, and was thus compelled to take up his father's practice as a solicitor.

He was successively elected member of the Conseil Général du Département du Haut-Rhin; Mayor of Altkirch (1848); Représentant du Peuple for the Département du Haut-Rhin in the Assemblée Nationale in the Republican interest, by a large majority of votes.

Shortly before his mayoralty of Altkirch, advantage had been taken of the troubled time of the revolution of 1848 to oppress the Jews in some districts, and to wreck and pillage their houses. He was chosen to proceed to the disturbed districts for the purpose of quelling the disturbances. This he did successfully at great personal risk, and to the satisfaction of the Jewish community, which subsequently showed him many marks of gratitude.

While a member of the Assemblée Nationale he lived in Paris, and spoke and wrote on various subjects, among

which may be mentioned a speech and series of articles in the Press demanding a Commission of Inquiry into the Practice of Usury in Rural Districts. Politically he belonged to the Republican Left. His seat in the Assembly was next to that of Lamartine, but Lamartine was not of exactly the same political *couleur*.

In 1851, at the Coup d'Etat, several unsuccessful attempts were made to arrest him. He was tracked during a whole fortnight in Paris. In company with Victor Hugo, Jules Favre, Arago, Eugène Sue, and others of the Republican Left, he had actively opposed the usurper, and had done his best to rouse the people. With these eminent men, and others less conspicuous, he was exiled by special decree. In the list of proscription his name came next to Victor Hugo's. He always regarded it as an honour to himself to be proscribed in such company.

He came, almost of course, to England, on January 28th, 1852, without resources of any kind, without even a knowledge of the language. This he picked up at first by reading the *Times*. He gave lessons, everywhere making friends, and finally was introduced to University College School, in 1856-7, by the late Professor Key, F.R.S., for whom he always entertained the greatest affection and respect. He was chosen to the Professorship of French in University College, in 1860. Before this important event in his career, he had already obtained the coveted post of Examiner in French to the University of London.

From that time his success was assured, and his progress rapid. It is pleasant to think that he was not forgotten in his own country, which he had always loved with undiminished affection. On July 12th, 1880, he was created Chevalier de la Légion d'Honneur, by decree of the President of the Republic "comme récompense de dévouement éprouvé à la cause républicaine et des services rendus aux intérêts Français en Angleterre."

He accumulated, during the three-and-thirty years that he spent in London, many distinguished posts, which are never filled except by men of the highest eminence in their profession. In addition to the post of Examiner to the University of London, he examined also for the Civil Service Commission, and for the Indian Civil Service; for the Staff College, the Admiralty, the War Office, and the Royal Military Academy. His name and fame had reached the Colonies, for he was appointed Examiner for the University of New Zealand. And, last, but by no means least, he had very recently been appointed Examiner in the newly-founded Victoria University, at Manchester.

This is not the place to recount the long list of his works, chiefly educational, nor to extend, as I might readily do, my narration of his public services. He was far more than I have been able to depict him in one of the walks of life which he adorned. He was admitted by common consent, as I can testify, to be one of the ablest teachers that University College can produce, and his weight of character, his directness of speech, his downrightness of purpose, were of inestimable value in the government of that institution.

A passing word only on his domestic relations, lest I seem to intrude, however respectfully, where a sacred privacy should prevail. No family ever mourned a parent whose love and devotion to them were more touchingly manifested throughout a long life, the friction of which might be held to excuse some variation of temper. His deeply religious mind—no man was ever, in the truest sense of the word, more religious; his high sense of honour, causing him to render to each his due; his generosity to any fellow-man in need; made his private life as striking by the display of moral qualities as his public life was striking by the superiority of his intellect.

It is, however, as a Spiritualist that we are most concerned with him. He was, here as elsewhere, simple, sincere, and earnest in his belief. He was a Spiritualist of

PHENOMENA CALLED "SPIRITUAL" ILLUSTRATED BY CHROMO-LITHOGRAPHY.*

IV.

By J. G. KEULEMANS.

(Continued from page 140.)

PLATE II.—SPIRIT DRAPERY.

The information I have obtained from various séance-rooms (or otherwise manifesting) "spirits," is chiefly to the effect that they possess this counterpart "naturally." Pressed to state, as far as their recollection enables them, how they became possessed of it "naturally," all invariably "break down," and tell me they do not know; or they (as is usually the case) evade further interrogation by putting counter-questions. They do not know, cannot explain, or have quite forgotten, when it was, or under what circumstances, they first found themselves endowed with the "counterpart." To them the mystery appears as great as it does to us. All they are aware of is that they possess it, and that, although it is visible or real to them, it is not perceivable to our senses. As to its transformation, the information given is that a (to us) solid substance can be produced out of this essential part by certain processes of which we cannot form any conception.

They further state that in their condition as "spiritual beings" they have the faculty of working out such a process, but cannot, because it is not natural to us, explain that faculty otherwise than by terming it "will-power." Mortals can, they say, only observe the results which, as we (mortals) are aware, fully demonstrate the reality of that power. The process followed is said to be that of "agglomeration" of the atoms present in this earthly atmosphere. These atoms being attracted to, or absorbed by, the spiritual basis, the latter can be seen gradually to assume the different phases of solidification (sometimes observed in the dim light at séances for physical manifestations) until the whole of the previously invisible basis or spiritual counterpart is transformed into the solid substance known as "drapery." Now, all this is conceivable, and has, moreover, been partially witnessed by scores of investigators; but we have still to learn whence that spiritual counterpart was originally derived. For it is evident that, in order to obtain such particular counterpart of an object, the object itself must, at one time or other, have been in the possession of the operator; unless it be assumed that the production of the material is a "creation." This, we know, is beyond the power of the "spirits," and has, besides, never been claimed by them. But for the absence of information respecting the origin of the counterpart, the theory is acceptable.

We now come to a somewhat different hypothesis, also based upon spirit-communications, which leaves the essential basis or spiritual counterpart out of the question altogether. According to it, the material of which the drapery is "formed," is produced by will-power, on the spot and out of the atoms collected in the medium's surrounding atmosphere, —some say the medium's "magnetism"; the process being likewise that of slow and gradual transition from the invisible to the substantial. Here we are obliged to infer that will-power is sufficient to explain the formation, not of some solid substance merely, but of a manufactured product, viz., woven cloth! But we cannot be expected to believe that atoms, molecules, or what else one may consider these things to represent, will shape themselves in long-spun threads, each thread twisted round hundreds of times and intercrossing other similar threads thousands of times, following a strictly mechanical arrangement of the most complicated nature, and all this without mechanical com-

* A few sets of these chromo drawings still remain, and may be obtained of the Manager of the Psychological Press, 4, Ave Maria-lane, E.C., price 2s. 6d. the set, packed on roller for safe transmission by parcel post.—SEE: ADVT.

a type that is becoming perhaps a little old-fashioned. His mental faculties did not stand in the way of a simplicity of belief that experience had not availed to modify. Perhaps he had not had time to climb up to the fashionable Agnostic platform. He knew, or he thought he knew, by evidence that satisfied his keenly critical mind, that those whom death hides from us are "not lost, but gone before"; that they live as really as they ever did; and that their power of communion with earth is a demonstrated fact. In that faith he rested content, leaving curious questionings to those who, as he said to me, "had more time to vex themselves with them." Yet he was anxious to "judge righteous judgment," for he borrowed from me all the printed particulars that I could lend him about the Theosophical Society, and was equally anxious to know of the Hermetic Society, and the distinctive professions of Thomas Lake Harris. Hardly a day passed, for we met daily except during vacation, but he came to me with some difficulty to settle, some problem that disturbed him, something in his reading of spiritualistic literature on which he thought I could throw light, for his own experience had been comparatively recent, and he was always learning and coming daily nearer to the knowledge of the truth. We agreed repeatedly that a study of every form of the Occult was a duty to ourselves, and a necessary preliminary to the expression of any opinion on a subject so perplexing and full of mystery as is that which we call Spiritualism.

He was a member of the Council of the London Spiritualist Alliance, where his genial presence and weighty counsel will be sadly missed.

I have now narrated such facts in my friend's life as will show by their bare recital what manner of man he was. I have given the skeleton; but who, even among those who knew him best, can reproduce the spirit that animated it, can show the man as he was, and fix by feeble words—the more feeble in my case that they are penned by one who has himself long been cast on a bed of sickness and extreme pain—the whole many-sidedness of Charles Cassal? To him as to few else apply the words:—

"He was a MAN, take him for all in all;
I shall not look upon his like again."

"M. A. (Oxon.)"

At a Council meeting of the London Spiritualist Alliance held on Tuesday, March 24th, a vote of sympathy and condolence with the family of the late Professor Cassal was unanimously passed on behalf of the President, Council, and members of the Alliance. Mr. A. A. Watts, the deputy-president, reported that, anticipating the wishes of the Council, he had sent a wreath of flowers, for use at the funeral, as a slight token of the esteem in which their co-worker was held by all who knew him. A vote of thanks was passed to Mr. Watts for his action in the matter.

CAVENDISH ROOMS.

A soirée in commemoration of the thirty-seventh anniversary of Spiritualism was held at the Cavendish Rooms on Wednesday, March 18th, 1885.

After tea the business of the meeting was commenced by Mr. J. Burns, and, in the course of the evening, addresses were delivered by A. T. T. P., Mr. T. Everitt, Dr. J. Commodore Street, Mr. T. Shorter, and Mr. E. Dawson Rogers, the various speeches being interspersed by a well-arranged musical programme.

Through the courtesy of Mr. J. Burns, of the *Medium and Daybreak*, we have been favoured with advance proofs of the report of the proceedings. In making our acknowledgments, we have to express regret at our inability to use it, but have much pleasure in referring those who wish to read the various speeches to the current issue of our contemporary.

pulsion. Are we to ascribe a similar result simply to the superior power over matter with which these "spirits" are endowed? If the "spirit's" products were only a substance, in composition *unlike* the stuff we are able to manufacture, the above theory would seem more readily acceptable. Strange to say, the material worn by the "spirits" is, after careful examination, found to be intrinsically the same as the material we wear, and, what looks more mysterious, if not more surreptitious, is, that sometimes the edges are either cut straight or even hemmed.

But it may be asked whether the question as to its origin is worthy of the attention directed to it; or, whether it would not be preferable to abandon further research for the present, considering the insuperable obstacles that stand in the way of direct experiment, and also the comparatively secondary importance of the question to be settled. For it may be, and has been, argued that it matters little how, and when, the drapery was procured, provided the incontestable genuineness of a materialisation be proven. Certainly, if the "forms" were seen to materialise apart from the drapery; but the question is, do "forms" build up until fully developed and then go in search of some calico to cover themselves? From what has been witnessed, they do not; but appear either after, or simultaneously with, the drapery; e.g., the drapery is seen to develop or proceed, as a filmy substance, on, or near, the medium's person, the "form" arising from inside or underneath; or, drapery and "form" appear together by the gradual solidification of a seemingly cloudy mass. Hence there is no need for either the supposition, or the deductions made from it; furthermore, as a pretext to account for the presence of the drapery, it would induce, if not compel, one to suspect the medium or the circle of what to many will be equivalent to premeditated fraud. There is another difficulty anent this drapery production to which I wish to call special attention. The student of these mysterious "form"-manifestations will have experienced that not all such "forms" are distinct materialisations, but they are often (some opine nearly always) "transfigurations" or "transformations." In these latter manifestations we are not beholding a "form" or "spirit," individually distinct and existing apart from the medium, but the medium himself transformed. And, these transformed mediums appear likewise in drapery! Granted that in such cases the "spirit" is compelled to animate the medium's body to avoid an exhausting materialisation, or in consequence of some other cause that would prevent the operator from successfully carrying out that object. This at least is the adopted explanation of these enigmatical occurrences; but what explanation can be given of the presence of drapery in such particular case? Are we to suppose that if a "spirit" lacks the power to build himself a body, it is yet able to construct a large quantity of woven cloth? Why, if it be true that "spirits" manifesting on earth can, by will-power, transform a spiritual counterpart into a solid substance, why does not the transfigurator avail himself of that power? If some can, and others can not, why do those that are deficient to perform that work, come at all or exhibit themselves at all? Would it not be better to turn out the medium as they find him? Were it not that transformations are known to have occurred outside the séance-room, as in some rarer cases of ecstasy—these manifestations might be considered a fraud. However, without imputing any blame on the medium's part, can the same be said of the "spirit" animating the medium's body by trying to pass him off as some one else? Now as to the drapery. Does not its origin—especially in the present case—directly point to "earth"? I therefore submit that the question as to the origin of spirit drapery is worthy, nay, most urgently demands, the most serious attention of all those interested in the subject.

(To be continued.)

IMPROMPTU REPLIES THROUGH A LADY PSYCHIC OF VERY LIMITED EDUCATION.

III.

BY T. P. BARKAS, F.G.S.

(Continued from page 128.)

(Séance August 23rd, 1875. Present: Two ladies and six gentlemen.)

While we were in conversation the hand of the medium wrote, "I have arrived, what can I do for you first?"

QUESTION. Will you kindly give us the information you promised to us on Monday evening last, as to your condition and the general arrangement of affairs, in the sphere in which you now dwell? That statement would be of great interest to all of us.

ANSWER. I will commence with my experience on first entering my new life.

Q. Thanks, we shall be glad to learn it.

A. I told you before that the last nine years of my life were years of pain, and agony, and suffering so exasperating that I looked and longed for death as the only means of relief from my sufferings.

Notwithstanding my German education, I had never taken kindly to pneumatics or metaphysics, and had really troubled myself not at all about the future. To my mother and sister I owe all the good in my nature, and when I once spoke to my mother as to the preparation necessary for the future, she said, "Live, my son, so that when you leave the earth, you may leave nothing to regret behind. Be honest, truthful, and courageous; this is the preparation I advise."

During the last few days of my life I suffered extreme anguish, and my mother was once sitting at my side, and when I made a moan of complaint, she cheered me by saying, "You will soon be free."

I blessed her then, as I have done since, that nothing in her words or manner made me afraid to die. I remember, after this, sinking into a stupor, but I can still feel the kiss on my brow, and the words, "He is going." Directly after that the pain ceased, and I felt—how can I describe the exquisite pleasure, the intoxicating delirium, that took possession of my whole body? I can only liken it to the beatific trance of the opium eater.

I was aroused from this trance by a form, which bade me come, and then I knew for the first time that I had died.

(At this stage the hand of the medium ceased writing, and I wrote.)

Q. You have now favoured us with your account of your entrance into the other state; will you please to give us some of your experiences when there?

A. I remember wishing that my mother knew that the suffering was all over, but when I turned to tell her I found that I was in a strange place, with an old man standing, looking pityingly, beside me. I said, "I want to speak to my mother," but he replied, "Not yet; come!" so I followed him over hills, and through valleys, the while drawing such breaths of pure air that every draught I inhaled seemed to give me life, strength, and happiness.

We came to a city, a city not built with hands, and such as I cannot describe. It was the very perfection of the architect's ideas.

We wandered through it, and I saw a group of men discussing some weighty matter, and when I came nearer I recognised some of the grand old heroes whom I had thought and spoke of with reverence during my life, and I involuntarily bowed myself before them.

I enjoyed some exchange of words and ideas with them, and I found that they inhabited this beautiful place, not for the deeds for which the world remembered them, but

for the self-denial and self-sacrifice for which they had received no thanks while on earth.

After a while my guide beckoned me to follow him again, and we proceeded over more hills, fertile plains, and by streams sparkling as they flowed through the rich verdure, and we came to another city, village, what you will, and we saw hundreds of little children. "This," said my guide, "is the children's village, and these women are the mothers who have left their own on earth, and who undertake the care of the little ones. You see how great the sympathy between them, how fondly each loves the other. These children will grow in wisdom and understanding, and will take their places among men."

Then we passed on and stood in a company of men; painters, writers they had been, but these great masters of the earth, how low have they fallen, when compared with those who starving (!starved) on earth for want of patronage. We spoke to all, and I recall with pleasure how each had some kindly word for the stranger.

"Where," I asked my guide, "are the philanthropists, those men whose names stand high for their works of charity?"

"This way," said my guide, so we turned and came lower, and lower, and lower, and saw a great multitude of men listening to the teachings of one who, when I came nearer, I recognised as one of England's greatest philanthropists there continuing the work to raise those who on earth had not tried to raise themselves.

"These," said my guide, pointing out to my notice some of the multitude, "are your kings, your rulers, your statesmen; how low they are; see there in the rank above them are the poor, the beggar, who, by reason of his greater aspiration after good, is higher than kings or princes. These, again, are those who were idiots and insane; these are among the most promising of that vast multitude; see how eagerly they devour the knowledge that was denied them on earth; they come among us pure as the veriest infant."

(Here the writing ceased, and I wrote.)

Q. We shall be glad if you would proceed with your description (to which the following reply was written through the hand of the medium):—

A. I would rather, now that I have introduced the subject, that you would ask what questions you wish information upon. This is a difficult subject to deal with, since I must use a metaphor all through, but I keep to the truth in every particular.

Q. Have you and your companions in the spiritual world visible organised human forms?

A. We have visible organised forms, but such forms as you, in your present form, would not recognise. You see your friend and know him to be your friend, and so do we, when we see the spirit of our friend, know him to be our friend in the same manner that you recognise yourselves. Yes, if you were to see us, you, with your material eyes, you would not recognise us. I can liken it only to this—the butterfly would not recognise in the chrysalis a fellow-creature; we do not see the form but the spirit, and recognise our friends by it.

Q. Are our organs of vision the same as yours, and do you see, by some kind of ether, as we are supposed to do?

A. It does not require eyes to see even on earth; sight is independent of the eye even there, I believe. You can convey impressions to the brain in many ways.

Yes, we have organs answering the same purpose in every particular that you have; but as to the ether particles, I cannot tell. I never thought about the matter, but I will inquire and tell you more.

Q. Do you partake of food for the purpose of supplying the requirements of your spiritual bodies?

A. Do you give your brain food? We feed our bodies on the same food as you do your brain. We eat it as you would, digest it, and cast away the more worthless.

Q. Do you move rapidly from place to place, and how?

A. We move from place to place rapidly or otherwise by the mere exercise of what you call will power. We wish to be in a place, and, if circumstances permit, we can be there with the wish: we, as it were, rid ourselves from the incumbrance of the body, and can travel even quicker through space than electricity.

Q. Is there a Heaven or a hell, or are there heavens and hells, and do those who leave this world go at once to either the one or the other? If not, what is their state?

A. I have never heard of the hell since coming here, but of Heaven I have, and that seems still above us. I think that the real meaning of the word (hell) is a pit or a grave; if that is so, then I imagine that the condition of some of the multitudes I have mentioned might be the hell, but I am not sure.

Q. Have you anything in your sphere equivalent to our time, and do you ever feel ennui or languor?

A. We have days, nights, and seasons similar to your own. We tire sometimes, but take rest, perhaps not in the same way as you, but in a way as well calculated to restore us.

Q. What is your mode of social intercourse?

A. We visit when we wish to interchange ideas, and get our friends to visit us. We spend much time in debating and organising schemes for raising the status of the lower in condition to ourselves.

Q. Have you any mode of worship, and, if so, what are your leading forms of worship?

A. We have as many, no, almost as many, forms of worship as yourselves. It is the employment of very many, but to greater use than on earth; by worshipping the Deity truly, we raise ourselves, and to do so truly, we must raise others, thus by our own deeds crowning ourselves and benefiting others.

Q. Do you meet with any beings designated angels? Have they any direct relationship to mankind, that is, were angels once men?

A. There are angels, but they belong to a much higher sphere than I am acquainted with; they are sent at times with messages to us, even as they have been to yourselves; but as to your question, were they once men, I believe that if they were, they never lived on earth; at least, such is the opinion of many here.

Q. Will you please to inform us with what sciences and with what languages you are acquainted, in order that we may ask questions in relation to those subjects with which you are more familiar?

A. Acoustics, light, heat, magnetism, electricity, principally, but of a few more. But of languages I know but little more than English. I certainly once knew German as well, but during my illness I let it go down. Still I might be able to recollect it if necessary.

Q. Is it necessary that Humner Stafford should be here present in order to control the medium, or can he control her from a distance?

A. Either; from a distance as the conditions permit; if every condition is not perfect, we can control from a distance but the communications are not to be depended implicitly upon. Frequently the aura or odic force, whatever you like to call it, is interrupted, so the control is not absolute; but when everything is harmonious and we control from the person to person, then the danger of interference is done away with.

Q. We shall be glad to know if it be agreeable to you to meet Mr. —, a celebrated musician, next Monday evening, as he is desirous of making your acquaintance, and he furnished me with several of the musical questions which I asked you to answer. If you agree to meet him, please to say if the conversation shall be on musical instruments, and if so, on which special instrument. Also please to inform us

if you are pretty well acquainted with the most celebrated musical composers?

A. I have no objection to meeting any friend. My musical knowledge is limited, but what I know I am willing to impart. I best understand the organ, piano, and harmonium; the conversation can be on these or optics. I have been getting up that, so if you have any questions, I shall be glad to answer them.

I have not met with many musical composers, but with Meyerbeer and one or two others.

Q. Will you please to inform us as briefly as you feel disposed the difference between chromatic and spherical aberration?

A. By spherical aberration we mean the distortion of the figures or objects looked at through a spherical lens; by chromatic, the ring of colour round the object. (End of séance.)

Readers will please to remember that the replies to the questions were written by the lady medium with very great speed, a speed about double that of ordinary writing. The answers were written without hesitation or erasure of any kind. I have copied them verbatim from the original MS. book. Some of your marvellously-clever unbelieving readers, Messrs. Proctor and Lankester to wit, may suppose they are questions that may easily be answered by normal means, and that the medium is clever, and well acquainted with the topics introduced. I have already stated that the medium is only a very partially-educated woman. In order to test the alleged ease of the replies, let every sceptical reader first test his own powers on the questions in the three séances already given, by writing rapid impromptu answers to the questions, and when he has failed—as fail he probably will—let him test the skill and knowledge of a few hundreds of his well-educated friends, and he will speedily find that in comparison with the controlled hand of the partially-educated automatic medium, they will miserably fail.

(To be continued.)

CONTENTS OF HELLENBACH'S "GEBURT UND TOD" (VIENNA, 1885).*

I. CHAP.—Introduction.

FIRST PART.

The Manifestations of the Transcendental Basis of Human Consciousness.

II. CHAP.—Through Perception.

III. CHAP.—Through Operation at a Distance.

IV. CHAP.—Through Unconscious Writing and Speaking.

SECOND PART.

The Duplications of the Human Body (The Etheral or Astral Body, *linga serica*, &c., called by the author, "the Meta-Organism").

V. CHAP.—Complete Liberation or Severance of the Second Form.

VI. CHAP.—Incomplete Severance.

VII. CHAP.—Apparent Severance.

VIII. CHAP.—The Evidence of History.

THIRD PART.

The Three Hypotheses.

IX. CHAP.—The Explanation of the Phenomena by Fraud.

X. CHAP.—The Explanation of the Phenomena by Psychic Force.

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FOURTH PART.

The Solution of the Problem.

XII. CHAP.—What is, and how to be, a Fakir (The Solution of the Phenomenal Side of the Problem).

XIII. CHAP.—The Solution of its Transcendental Side, or the Mystery of our Existence solved.

XIV. CHAP.—My Metaphysic in Relation to Popular Beliefs, Natural Science, and Philosophy.

XV. CHAP.—My Metaphysic and Religion:—

- 1.—The Historical Personality of Christ.
- 2.—Christ as a Fakir.
- 3.—Christ as a Religious Founder.

XVI. CHAP.—Conclusion.

* A literal translation of the contents page has been forwarded to us for publication. The terminology, however, being in part scarcely intelligible without explanations amounting to a review of the book (for which we have not space at present), we insert a less difficult, though less exact, rendering supplied by a correspondent who is acquainted with the book.—ED. OF "LIGHT."

A ROMAN CATHOLIC VIEW OF SPIRITUALISM.

The following is translated from a recent number of the *Vienna Tagblatt*, a democratic daily.

"Although Pope Pius IX. notoriously condemned Spiritualism in a solemn declaration, it now finds a remarkable advocate in the Papal paper, *Civiltà Cattolica*. This journal deals at length with the Archduke John's pamphlet on the exposure of Bastian, and with Spiritualism generally, and very decidedly opposes the proposition that that is not true of which one cannot be convinced by one's own eyes. The conclusions of the Archduke, founded on a single case with Bastian, this believing paper thinks, are not valid against Spiritualism in general. Plato speaks of the intervention of good and evil demons, quite like Allan Kardec, Du Potet, Flammarion, Baron Hellenbach, and the Spiritists of to-day. So, likewise, the Neo-Platonists Plotinus, Jamblichus, and others, speak of the art of obtaining intercourse with spirits, and of effecting the present so-called spiritistic phenomena. Every one knows the functions of the old Oracles (the Pythia being a medium). The Fathers of the Church, also, accepted spirit phenomena as generally known, and that in which Tertullian and Augustine believed cannot be described as simple fraud. Nor would mere charlatany have convinced Anselm, Thomas Aquinas, Albertus Magnus, and Scotus. Spirit phenomena occur also among the heathens, as missionaries testify. The *Civiltà Cattolica* promises to continue its certainly very interesting discussion of Spiritualism."

THE LATE MR. CHARLES PARTRIDGE.

The American Spiritualist Alliance convened a meeting in the Republican Hall, New York, for a service, February 8th, in commemoration of Mr. Charles Partridge, who passed to the higher life in January, in his seventy-second year. Mr. Newton president of the First Society of Spiritualists, presided.

After the singing and invocation and the president's opening speech, the assembly was addressed by Judge Cross.

He said that it was in the early days of the mediumship of the Fox girls, one of whom—Mrs. Leah Fox Underhill—was on the platform, that Charles Partridge first witnessed modern spiritualist phenomena. Feeling it a duty to make them known, with the philosophy deducible from them, he founded, with the late Dr. S. B. Brittan's editorial aid, the *Spiritual Telegraph*, and supported it through its nine volumes. Under the same impulsion he originated the Spiritual Conferences, which have been continuous to the present time. Charles Partridge believed in the power of organisation, and was the first to urge and help forward the organising of the American Spiritualist Alliance. It was his constantly expressed conviction that the religion of Spiritualism would bring about an end to the strife about creeds, and draw men together in fraternal concord.

Whenever an elevating charitable work was in hand, one might always expect to find Charles Partridge in it; he was—among other societies for good—one of the first in forming that for the Prevention of Crime; and he was the originator of our noble Orphan Asylum: of both of them he was on the Board of Trustees.

A few days before his departure he wrote to Judge Cross that he wished to convey to the American Spiritualist Alliance his books, and his estate on the shores of a beautiful lake in Lewis County, N.Y. The Judge went to take instructions for the necessary deed, but bodily weakness compelled its being deferred till next day. Then it was too late: the next day he entered the spirit world.

Mrs. Hardinge-Britten, said the departed had been her constant friend from the commencement of her mediumship, and concluded with an impromptu poem.

Judge Dailey followed. He held up the character of Charles Partridge as worthy of the contemplation of the rising generation of Spiritualists.

After Mrs. Brigham had recited a beautiful poem, which—like that of Mrs. Hardinge-Britten—could not be reproduced, the proceedings were terminated by the singing of the Doxology and a final invocation.—*Religio-Philosophical Journal*.

SPIRITUALISM IN THE PROVINCES.

GLASGOW.—*Soirée of the Glasgow Association of Spiritualists on Friday, 20th March, 1885.*—This soiree was held on the date given, for the three-fold purpose of commemorating the thirty-seventh anniversary of Modern Spiritualism, Mr. Morse's farewell visit to Glasgow, and the termination of the first six months' engagement by the Society of Mr. and Mrs. Wallis. The proceedings were of the most enthusiastic description, and the occasion may well be remembered as a "red-letter day" in the annals of the Glasgow Association. Mr. Jas. Robertson, president, occupied the chair, and around him on the platform were seated Mr. Morse (the guest of the evening), Mr. and Mrs. Wallis, Mr. T.F. Calder (of Dundee), Rev. Mr. Taylor (Unitarian pastor), Mrs. Taylor, Messrs. Griffin, Anderson, Duguid, and Munro. Tea having been served, and a piano duet gracefully rendered by Misses Wilson and Freebairn, Mr. Wallis, in normal capacity, read a brief, earnest, and stirring address in reference to the anniversary of Spiritualism, in the course of which he ably vindicated the mission of Spiritualism, advocated the cause of mediumship, and exhorted his fellow-labourers in the spiritual cause to elevated purpose and zealous effort. He said: "The realisation of the nearness of the spirit-world, the presence and influence of the loved of our hearts, the certainty which, beyond peradventure, is known to us that there is no death, the conscious reception of baptisms of love, comfort, advice, and healing, of ennobling inspiration, and soul-stirring revelations of Truth and Right—these should kindle in us answering fires of aspiration and enthusiasm, prompt us to nobler purposes, purer lives, and more earnest efforts for the spread of spiritual reform. For it is not enough to have a foundation: we must build upon it; and each working Spiritualist is a co-operator in the building of that temple of use and beauty whose project and plan have their source in the higher life." He characterised mediumship as "the central fact of Modern Spiritualism. Without mediums there could be no phenomena; neither message, nor vision, nor trance, nor love-light from the Unseen. "Spiritualism without the spirits would be like Hamlet without the ghost; and Spiritualism without mediums would be like Hamlet without the Prince, i.e., the instrument to execute the ghost's desires." In regard to Spiritualism, the need of the hour is for men and women who will recognise principles and devote themselves to them, bearing their individual cross the while with fortitude, fearless of consequences. The world needs workers whole-souled, strong and resolute, not mere professors and sentimental talkers. The solemn exhortation of duty is:—

"If you've any task to do,
Let there whispered be to you: Do it.
If you've anything to say—
True and needed—yea or nay: Say it.
If you've anything to love,
As a blessing from above: Love it.
If you've anything to give,
That another's joy may live: Give it."

The address was received with much applause. After a brief vocal and musical diversion, the chairman called on Mr. Munro to speak of the second object on the programme: Mr. Morse's arewell visit. In the course of his remarks, Mr. Munro took occasion to acknowledge the peculiar indebtedness he felt towards the labours of Mr. Morse and the teachings of his guides. He confessed that when he first heard of friend Morse's intention, and understood that he meant it seriously, he felt not a little dismayed, not to say distressed. It seemed to him that in the departure of Mr. Morse for far-off lands, the cause of Spiritualism in this country would be seriously crippled. He trusted such weak-kneed faith in the noble gospel they so nobly preached might be forgiven by Mr. Morse and those who guide and inspire him. Yet it was hardly possible to overestimate the value of the kind of utterance which they conjointly have given to the imperishable things pertaining to Spiritualism. The speaker supported this contention by relating his own experience, somewhat as follows:—When, time and time again, "the cause" went under a cloud; when contumely and slander wrought their utmost to disfigure its fair escutcheon with their ugly "bar sinister"; when discord within the movement, and hostile clamours without, threatened to overwhelm it altogether; when, in hours of weariness and disappointment, the influence of specious sophistries misadvised scientific argument, had almost undermined the citadel of solid fact which secured and guaranteed the speaker's most cherished convictions, it was with the deepest gratitude he had to acknowledge the sustaining efficacy of that steady white ray of spiritual teaching which was ever associated with the labours of Mr. Morse.

Again and again, when Spiritualism as a dispensation of truth from the higher life appeared to be utterly discredited, the speaker was able to recall the eloquence and wisdom of those who, through the inspired lips of Mr. Morse, upheld Spiritualism, in spite of the weakness of its adherents and the aspersions of its adversaries, as a revelation of the utmost importance to humanity. Not alone some lofty utterances of brave old "Tien," but also some sententious saying or flash of kindly and revealing humour from the "Strolling Player" was found at such moments to be potent enough to reassure and console. Referring to Mr. Morse's quitting London, the speaker said: "I am at a loss to comprehend the true purport of Metropolitan Spiritualism, still less to appreciate it. It would seem at times as if Spiritualism existed and the accredited organs of the movement were supported for the sole purpose of converting an odd member of the Society for Psychical Research, or still worse, for supplying occult conundrums for wisacres to explain—away! What can any modest provincial think of the London Spiritualists, who can get so engrossed with "Koot Hoomi" Occultism, so extravagantly wild over the subject of "Matter through Matter," or so abandoned in regard to "Money Challenges," to prove Spiritualism true, as to suffer one of the ablest and most eloquent ministers of the Gospel of the Spiritual Truth to depart from their midst, broken in bodily health and dejected in spirit, because of their sublime indifference? A recent correspondent to the journal, 'LIGHT,' referring to our friend now with us, said that 'in the opinion of many competent judges,' he 'is the finest trance-speaker in the world,' and added the following which, to my way of thinking, are words of strongest condemnation: 'He (Mr. Morse) was badly supported, simply because his guides told the whole truth, concealing nothing.' If that be so, it seems to me that the conversion of as many Laboucheres as there were pounds sterling in the challenge of Signor Damiani could hardly atone for it. But enough on that topic. I only pray with all my heart that the end in this instance may justify the means, and that our friend may return to us by-and-by with renewed vigour of body and mind, his mediumship the agency for grander inspirations than ever. In closing, I can assure Mr. Morse that he may at least count on the interest of his Glasgow friends and fellow-Spiritualists in all his doings in foreign lands; for we shall watch his progress, and rejoice in the success we fervently hope may attend his labours. To him and no less to his revered co-workers in the spirit, I say on behalf of the Glasgow Association of Spiritualists with the most cordial fervour: Farewell and God speed!"—Mr. Morse, who on rising to reply was received with much enthusiasm, spoke in the easy, conversational style peculiar to him, and made some happy attempts to parry the compliments of the previous speaker; good humouredly defended Metropolitan Spiritualism, describing its leanings as towards the phenomenal rather than the inspirational, which of course was a very important bias, likely to be productive of important results. But for himself, he must work, and should betake himself in the direction where the field for labour lay, little heeding, except for the separation from many kind and trusty sympathies, how far he might wander. He gracefully recognised the friends he had in Glasgow, some of them amongst the oldest and truest of his attachments. In regard to the matter of his physical health, the change of climate and scene was an imperative requirement. He had the firm opinion of his guides that this was the only way he could recruit his scattered physical forces. He hoped that on his return six years or so hence he should find the circumstances of the Glasgow Association vastly improved according to its deserts, and the trusty workers, Mr. and Mrs. Wallis, still successfully labouring for the common cause.—The remainder of the proceedings must be briefly summarised in accordance with limited space. With respect to the Wallis engagement, it need only be said that the favourable remarks on that subject by Mr. Griffin were cordially endorsed by the meeting, which fact augured well for the continuance of the labours of Mr. and Mrs. Wallis in Glasgow. Brief trance addresses were delivered in the course of the evening by the guides of Mr. Morse, Mr. and Mrs. Wallis, Mr. D. Anderson (a local medium of considerable promise); likewise short speeches by Rev. Mr. Taylor, Mr. Calder, and the chairman. The musical portion of the programme was charmingly sustained throughout. A ball followed under the direction of Mr. De Banzie, who kindly provided the music, and "the fun" was kept up with vigour till well on in the morning.—Sunday, March 22nd, crowded audiences assembled to listen to the guides of Mr. Morse, who spoke in the forenoon on the subject of "The Spirits and the use to put them to"; and in the evening on "The Gospel of Rest." On both occasions the utterances were equal to the best of these eloquent spirit teachers. The evening's effort was, in the opinion of the writer, to whom Mr. Morse is no stranger, almost the finest piece of sustained reasoning and impassioned oratory combined it has ever been his privilege to listen to. Surely the Glasgow Association will soon begin to show the good results of the recent "high time" they have been enjoying, in the form of efforts more vigorous than ever to further the cause of Spiritualism in this quarter. Next Sunday, after morning service, a general business meeting of the Society will be held to consider ways and means for future work.—Sr. Munro.

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

"ROBERT HOUDIN.

"4th May, 1847."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful! (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).—I am, Monsieur, &c.,

"(Signed), ROBERT HOUDIN.

"May 10th, 1847."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but

I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht*, *mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the *Spiritualistic* order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877."

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER IS MADE MANIFEST IS LIGHT."—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

THE TELEPATHIC THEORY.

By EDMUND GURNEY.

Dr. Wyld asks for a precise definition of our term "telepathic," and goes on to say what he understands it to signify. Our own definition, which we have given on a good many occasions, is, I venture to think, precise, and differs completely from Dr. Wyld's. The term is applied by us to all effects produced by one mind on another otherwise than through the recognised channels of sense. It no more implies any sort of physical affection than does the word "sympathy." In the first half of the word there is, no doubt, a certain philological inaccuracy, in respect of the cases where the two persons concerned are near to one another; for *tele* means *distant*. But it seems worth while to waive this objection, for the sake of obtaining a common term for all cases which have the fundamental characteristic that I have mentioned. (See *Proceedings* VI., p. 118.) The inaccuracy is, after all, less than at first sight appears; for distance is relative; and the two parties in a *bond fide* thought-transference experiment have this in common with two persons who are miles apart, that they are precluded from communicating with one another by physical signs.

Dr. Wyld proceeds to criticise the hypothesis of *brain-waves*. Personally, I am no special friend to that hypothesis, and am not concerned to defend it; but it certainly will not be refuted by the observation that the integuments of the brain are impervious to light and sound. Forms of matter which are opaque to the action of one physical force may be perfectly transparent to another. A sheet of plate glass excludes sound, but not light; a windowless chamber of thin wooden boards would exclude light, but not sound; and other substances which would oppose the transmission of both light and sound may be no obstacles at all to magnetic or electric action. It is in the latter form of force that nervous induction, if it exists, would probably find its nearest analogy.

March 28th.

MR. W. EGLINTON.—Just as we go to press we learn that Mr. Eglinton has returned to England. He has met with complete success during his tour and has much benefited by the change of air and scene.

MIND-READING.—M. Prosper Van Velsen, aged twenty-two, student of medicine at Malines, on holding the wrist, as in feeling the pulse, of a person, can tell his thoughts or where he may have hidden anything.—*Le Messager*.

"MATTER THROUGH MATTER," AND THE SOCIETY FOR PSYCHICAL RESEARCH.

A committee of the above Society having been appointed to investigate and report on my ring as now on Husk's wrist, and supposed to have been placed there by occult means (see "LIGHT," 7th February), Mr. Gurney and Professor Barrett, acting as said committee, examined my ring *in situ*, and agreed that "Their opinion was that though the ring in its present shape could certainly not be drawn off without considerable violence, if at all, yet if it were hammered or forced into a more convenient form, the insertion or withdrawal of the hand might be possible."

This ring has been seen on Husk's wrist by several hundred people, and with the all but universal belief, that to suppose such a ring could be removed intact from Mr. Husk's wrist, without more or less destruction of his hand, would be a manifest absurdity.

I have examined the ring and Mr. Husk's hand very many times, and have always said, it was manifestly ridiculous to suppose it could, without destructive violence, be removed, and I now say that the verdict published by Professor Barrett and Mr. Gurney is a self-evident absurdity, and I have just demonstrated it to be so.

I took the trouble this afternoon to go all the way to Peckham Rye to see Husk, and I took with me a ring I had made of strong twine, considerably larger than the iron ring in question; the iron ring having an internal diameter of 1.80in. by 2.625, the twine ring measuring as stretched in an ovoid-shaped wooden block, 1.80 by 2.75. This twine ring, although it of course fits into every minute surface of Husk's hand, cannot possibly be forced over his hand, and therefore, of course, my iron ring, however hammered or shaped, could not possibly be forced over his hand.

It is, therefore, shown that Mr. Gurney and Professor Barrett have not passed a correct judgment on this matter, and I now call on the Society for Psychical Research to appoint a fuller committee, and to make some attempt to deal with this problem like men of sound sense, anxious for the establishment of truth.

29th March.

GEORGE WYLD, M.D.

SPIRITUALIST LYCEUMS are now established in all the Australasian Colonies, and they have an organ called the *Lyceum Leader*, which is so much sought for by the public that it has reached a third edition.—*Harbinger of Light*.

CURES BY HUMAN MAGNETISM.—Dr. Ashburner, physician to a London hospital, wrote thirty years ago, that in his own experience magnetism had eased agonising suffering, cured cancer, rendered patients insensible to the surgeon's knife and to the sufferings of parturition, and had raised patients from typhus fever; that his own life had been saved by it after medical friends had, in consultation, pronounced him beyond recovery.

REMUNERATING MEDIUMS.—A correspondent in *La Lumière* writes:—"The reasons given against remunerating mediums are noble and elevated, and would command my agreement in practice, if the phenomena I desire, as an investigator, to witness, were adequately accessible through mediums in private life. Until they are, I shall, for my part, be always ready with my contributions to those mediums who give up their time and strength to enable me and other inquirers to witness and study psychical phenomena, to say nothing of the odium they incur from sceptics."

EXALTED SENSIBILITY.

A correspondent of the *Sunday Mercury*, New York, writes:—

"In company with Dr. Newton, of Honey Creek, Ogle Co., Ill., I visited Mr. and Mrs. Collins, about two miles from Dr. Newton's residence. Dr. Newton said that they had resided there for about ten years; that five years ago their son, James, then ten years old, had typhoid fever, and he lay unconscious for twenty-one days. On his recovery it was found that he had hyperæsthesia or exaltation of the senses. Among the instances Mr. Collins gave of his son's excessive sensibility was this: A month ago he had what seemed a dream, in which he perceived two men go by the house, saw them distinctly and heard their conversation. They had with them a great bundle, which they were going to hide. He thought the dream strange, and told it at breakfast. At noon some men came to the house who said they were in search of thieves who had, during the night, broken into a store of the village and carried off goods and money. The boy said he had dreamt of two men going by with a bundle as if stolen, and his description of them pointed to two men who had been seen about the place in the evening. He then remembered that in his dream he heard one of them say they had better hide in a deserted cabin at the foot of Peaked Mountain. They were apprehended there with the goods.

"The boy's own account of his singular faculty is that ever since his illness he was surrounded by an atmosphere extending to an uncertain distance, within which everything and person is as clear to him as if close at hand.

"My desire was to test it for myself, with my friend Dr. Newton, and the parents were willing.

"So, while I sat by the boy the Doctor went out, leaving the boy with me; and moment by moment he described what Dr. Newton did. He said that he saw him get into his buggy, and drive off to a certain spot, water his horse, take a case from his pocket and place it under the cushion, get into the buggy again and drive back. Here Dr. Newton stepped in and confirmed the boy's perceptions to the letter. Dr. Newton then went into another room. The boy reported his comparing his watch with the time-piece there, that he took up a statuette, examined it, and replaced it, all which the Doctor, on coming in, stated was quite correct.

"I then took a turn, Dr. Newton taking his seat by the boy's side, with the clock in front of them, and pencil and paper. I got into the buggy, drove a distance of 500 yards, turned about, backed the horse, drove on again, and returned, having been gone seventeen minutes. A time record had been kept of my doings, which was quite correct. In giving my own account I purposely omitted the details of one part of my experiment, but the boy had them written down. He said, 'But you got down where the cart road enters the wood, tied the halter to the old stump, walked up to the rock, and then back to the buggy.' This was strictly correct. I was quite satisfied with my test."

The correspondent says: "The operations of psychological laws have been observed in every age, but only by the light of false theology and superstition. I am therefore pleased at the prospect of a scientific committee investigating them."

SPAIN.—*La Universidad* (Madrid) is an organ of freethought—which in Spain really means Anti-clericalism—recognises Spiritualism as the basis for fresh reforms, holding that, however good Materialism may be in overturning, it cannot build up. Everywhere in Spain Spiritist circles, journals, and schools are being organised. The same may be said of all Spanish-speaking countries. In Carthage the Spiritists have long been making efforts to inculcate our philosophy among the unhappy inmates of the prisons. From these prison-disciples the *Paro Espiritista* acknowledges the receipt of a small sum in aid of the sufferers from the late earthquake.—*Le Spiritisme*.

"MIND-READING" IN AFRICA.

Under this title we have been favoured, by Dr. Bloede, with a translation of the following from Anton Stecker, the German explorer in Africa:—

"On the cessation of the war between Shoa and Tsdsham, I returned from the Galla country to the Emperor Johannes' camp, and there met again my old acquaintance, Medelek, the Shoa King, whom the Emperor had summoned to arrange peace with Tsdsham.

"At one of my visits to Medelek I heard surprising things about one of his officers, Levasha, the thief-finder, which to me were incomprehensible. A few days afterwards, one of my servants complained of some of his garments having been stolen. I went to Medelek, and requested that his thief-finder might exercise his office in the matter. He willingly consented.

"Levasha came to my tent, bringing with him a young Galla boy. After ceremonious compliments he questioned the robbed servant. Then he called for a small vessel of milk and a nargilleh—a water-smoking pipe. He seated himself with me on a carpet in front of my tent, all my servants being ranged before him, placing the boy between him and the complainant. He then took from his pouch two little powders, mixed them in the milk, bade the boy drink some, and poured the rest into the water-receptacle of the nargilleh; he then bade the boy smoke at this; he took a few whiffs, while, at Levasha's orders, the robbed servant held the boy's head between his hands. Then Levasha got the robbed man to take off his girdle, and held one end of it while he bound the other end to the trembling boy's hand; the boy sank to the ground with closed eyes, breathing heavily. Presently he got up, and Levasha told the man to gently draw him to the tent from whence the garments were stolen. There, the boy went directly to the spot where the man slept, acted as if taking up something, stealthily came out, went to a hollow about a hundred paces off, and seemed to hide something; then returned to us, and laid down; presently he rose and went through the motions of bread-making; from which Levasha inferred that the thief was one of the female servants, as it is they who make bread. Then he went back to the hollow and acted as if taking something up, and from thence to one of the huts in front of my tent. Returning to us he darted at one of the female servants, and gave her some slaps on the neck; then he fell as if in a swoon. The startled woman's confession confirmed the boy's vision as denoted by his acting. He slept for a couple of hours, and on waking said he remembered nothing from the time of drinking Levasha's potion.

"Medelek was delighted with the result. He told me that, to prove the faculty, he once hid a valuable, and that Levasha and the boy discovered the place where he had concealed it, the boy giving him, when he found it, similar slaps. He further said that they once tracked a man for three days who had stolen a mule, and found him with the animal.

"So it seems," concludes Anton Stecker, "that even on the 'dark continent' the 'mind-reading enigma' is not unknown."—*Religio-Philosophical Journal*.

OUR friend Christian Reimers continues his activity in Spiritualism. In Adelaide he presides over and reports séances. He has also written a pamphlet for circulation among Germans, demonstrating remorselessly the Archduke John of Austria's false logic in his published comments upon his single séance with the medium Harry Bastian, to be present at which he shows him to have been unfitted or unprepared.—*Harbinger of Light*.

ABSTINENCE FROM SOLID FOOD.—*The Revue Spirite* quotes from the *Bien Public* (Mortagne), March 8th:—Last year we recorded the fact of a teacher at St. Jean la Forêt having lain five months without solid food; and then, after resuming her previous diet for a fortnight, returned to her duties. We have now to report that, after continuing in fair health for another fortnight, she again fell into a similar condition, the exciting cause having been some disturbance of her nervous system. She lies passive, breathing almost imperceptibly, with a pleasant expression of the countenance and occasional tremulous movement of the eyelids. Nothing can be taken by her beyond small sips of broth, milk, or wine and water, and these with difficulty. The course of her present attack is being watched and compared with the previous. We shall report the result.

THE SPIRITUAL OUTLOOK.

XXII.

[We shall esteem it a favour on the part of our readers if they will forward us, for use in this column, any allusions to Spiritualism and Psychical Research they may come across in the course of their reading. We see a great many of these ourselves, but it is obvious that there must be many references to the subject which do not meet our eyes.—ED. OF "LIGHT."]

Mr. Eglinton writes from Vienna in high spirits. Some of the strongest opponents of Spiritualism, belonging to the Imperial Court Circle, have freely admitted the reality of the manifestations, and he is hoping for equal success in other European capitals. I sincerely congratulate Mr. Eglinton on this triumphant success, which places him very distinctly at the head of European mediums—at the head of the instruments selected by the spirit-world to assure the materialism of the age that there is such a thing as Spiritualism—that it is a living, demonstrated fact.

On his return to England Mr. Eglinton hopes to make arrangements to publish his biography, which will, of course, give a full and authentic account of the manifestations at Vienna, and other European capitals, not forgetting his experiences with the late Professor Zöllner of Leipzig. All that is wanted for the completion and publication of this unique biography is a subscription list for 500 copies, to guarantee the printer's bill. Surely that should be forthcoming.

Faith in a spiritual existence after the decay of the material body has been instinctive in the highest order of minds from the remotest periods. It seems probable that this natural belief has been confirmed from time to time by sensible manifestations of spirit-life and power. It may be that the inhabitants of the higher spheres of life do not like to be ignored by those of the lower. Men carry their dispositions with them, and even, to some extent, their habits. No sudden change of thought and feeling is probable. Our friends who come to us are therefore easily identified. Our spirit-friends may grow to be angelic, but they are human all the same.

The Outlook of Spiritualism was never so encouraging. Even the wars and rumours of wars which engage the minds of thoughtful men, and fill our darkened streets with the clamour of vagabond newsmen roaring "horrible slaughter," turn the minds of men to other world realities. Every sudden death fixes the eyes of a group of relatives and friends upon the conditions of the life to come, and strikes a deathblow in some minds to our old theologies.

In this wise we may believe in some unhappy scapegrace being predestined from all eternity, to be speared by a dusky Arab in an African desert, at his country's call; but as we get better acquainted with the realities of spirit-life we become more reluctant to believe that God has fore-ordained the torments of a hotter Soudan as the inevitable destiny of any of His children to all eternity.

It is quite true that Spiritualism is modifying theology. When the reality of continued existence is demonstrated in the persons of those we have known and loved, we recognise the necessity that the conditions of the spirit-world must conform to the characters and requirements of its inhabitants. There must be fitting place and conditions for every kind, grade, and development. Show me an animal and I know its conditions. It is suited to its world. The spirit-world must correspond in every way to the character of its inhabitants. Swedenborg was either a remarkable medium or a great philosopher. Possibly both.

In any case, there is no reason to doubt that the future condition of every one will be just what his nature and actions—his character and culture—make it. So far as we know, this is our primary school, and we shall find our proper places in the higher grades upon which we must soon enter. Whether we are destined to a repetition of earthly experiences need not concern us. If re-incarnation be a fact, it has its object. The Australian savage expects to "jump up white man." "Upward," "Onward," "Excelsior," are the mottoes of humanity.

The *Pall Mall Gazette*, of late the most spirited of newspapers, is also the most spiritual. It finds the cause of the dauntless courage, the utter devotion of the followers of the Mahdi, in their earnest belief in immortality. They have no fear of death—they eagerly seek it as the passport to eternal joys. There is the same faith, producing the same courage, in China and Japan. In fact, an instinctive, or somehow acquired belief in a future existence, seems to belong to all primitive races.

Whether the so-called pagans who believe in immortality have had proofs of the reality of continuous existence, or have inherited the belief from those who, in some former age, had such proofs, may be uncertain; but the assertion that any people came to such a belief—as universal, for example, as in China or Japan—is probably unsusceptible of proof. The Chinese of the present day, however, are said to have independent psychography; but the whole matter of spirit manifestations in the East—China, Thibet, Japan, India, deserves thorough investigation.

The service which Mr. Gladstone has done to the cause of Spiritualism, and also of open-mindedness, and a philosophic spirit of investigation has been of great service to the truth all over the world, in so far as it has caused men to think. No doubt it has induced thousands to read and hundreds to examine. Position brings responsibility as well as power, and open-mindedness is in a fair way to become a fashionable accomplishment. One result is an index to many. The *Weekly Register*, said to be the special organ of His Eminence, Cardinal Manning, gives more than a column to "The Premier and the Spiritualists."

Irish ghosts are said to be as pertinacious as the Home Rulers—and in one case, going the rounds, they seem to have ruled one home until they ruined it. It was the case of an ancient house on Stephen's Green, Dublin, at one time the residence of the gay and beautiful Lady Clara. After being long empty it was taken by some ladies for a school. It was quiet except on certain nights of the week, when the doors were shut and opened; numerous footsteps heard, with the unmistakable sound of high-heeled shoes on the floor, and the rustle of silken trains, and all the noise of the arrival of a numerous company of well-dressed guests. Nothing was ever seen, though people watched constantly. The ladies had to decamp, and a gentleman, who laughed at the idea of ghosts, took it, but he laughed too soon, for the nocturnal uproar became so unbearable that he, too, had to depart. The house was then taken by some nuns, who doubtless thought that their presence would soon quell the unholy tumult. But they were mistaken; the gay company still held high revel on their accustomed nights, till, as a last resource, the house was pulled down, and the Loretto Chapel stands in its place. This is a good case for the ghost department of the Psychical Research Society.

But in what respect does an old-fashioned ghost differ from a materialised spirit? I—*moi qui parle*—have seen materialised spirits eat, drink, write, make, and unmake, what seemed textile fabrics to sight and touch—grow themselves from apparent nothingness and dissolve into it again. These ghosts are as solid and strong as any living man or woman, and possess the same organs, and perform many of the same functions. I have felt their muscles, and experienced the force they exercise. When a materialised spirit walks and talks he must have bones, muscles, lungs, tongue, and all the usual organs of speech. For example, the materialised spirit who calls himself "Joey"—Mr. Eglinton's friend—has good jaws and teeth, for I have seen and heard him bite off a slate pencil, a feat which the shadowy conventional ghost might find difficult.

A gentleman of St. Louis, U.S.A., gives, in the *Religio-Philosophical Journal*, an account of slate-writing in the light in which persons not only hear the writing but see the words as they are written—so that the progressive production of a long message could be witnessed by all present. He says: "I have often seen the medium take the slate and stand by a light, only holding it by the tips of his fingers while some one else held the other side, and long messages would come there in full view." Progress here, as elsewhere, which makes the idea of a long stay in this world the more interesting!

Materialism is said to increase the proportion of suicides.

Among Spiritualists in Europe and America suicide is extremely rare—perhaps because some spirits have given a bad account of those who have voluntarily gone to the other world before they were wanted. As a rule it seems to be best that people should live in this world as long as they can, and special honours are given to extreme old age. Juries, however, in almost every case show a tender sympathy for suicides. *Felo de se* is a very rare verdict.

Mrs. Hooker, the very clever sister of Rev. H. Ward Beecher, finds so many interested in her ideas of philanthropy and facts of Spiritualism, that her rooms, during her residence in Boston, have been crowded day after day, by persons who wished to enjoy her rare conversational gifts. "These gatherings" says the *Banner of Light*, "have assumed such dimensions that she has thoughts of taking rooms where she may hold frequent conversations, similar to those once sustained by Margaret Fuller." And a good thing to do by other gifted ladies, who might easily make their weekly At Homes useful as well as agreeable.

Mehemet Tewfik, the Mahomedan Khedive of Egypt, by the grace of Mr. Gladstone, has written a very nice letter to the sister of General Gordon, in which he says: "The whole world resounds with the name of the Englishman whose chivalrous nature afforded it for many years its brightest and most powerful example—an example which, I believe, will influence thousands of persons for good through all time. To a man of General Gordon's character the disappointment of hopes he deemed so near fruition, and the sudden manner of his death, were of little importance. In his own words, he left 'weariness for perfect peace.' Our mourning for him is very true and real, as is our loss; but we have a sure hope that a life and faith such as Gordon's are not extinguishable by what we call death." Now, I do not see that a good Christian, or even a Spiritualist, could have done better, but General Gordon said that he was himself a good Mahomedan.

The *Northern Daily Express*, Newcastle, gives a friendly and appreciative notice of the "Psychical Marvels" communicated to "LIGHT" by Mr. Barkas, in which it says: "The first and second papers have appeared, and if the remainder are no less wonderful than those already published, they are likely to excite great interest in the minds of physicists and psychologists."

It is on the cards that before many years are over every popular newspaper will have its department of psychology, filled with interesting facts and curious speculations.

For a good beginning, *Word and Work*, a popular religious periodical of March 12th, opens with an article on "The Occult World," which is followed by one on "A Novel Spiritualism," while the third article is on "Modern Miracles"; certainly the ice is broken. It does not matter that the writers tell us it is all of the devil who is at his old work of deceiving men, by offering men hidden knowledge and saying, "Ye shall be as gods."

Then we have the process of the manufacture of a new Buddha by the old one taking possession of an infant four months old, so effectively described by an uncertain "Mr. K." in "Isis Unveiled." The modern "miracles" are the Faith Cures of Major Pierson of the Salvation Army—which, whatever they may be, should certainly be carefully examined, instead of being ignorantly denounced—because if people can be deceived as to miracles of healing, how are we to be sure that the blind were made to see, the deaf to hear, the dumb to speak, devils cast out, and the dead raised to life at any time anywhere?

Assuredly the last person to denounce miracles should be one who is trying to induce men to believe in a book full of them. We expect materialists to deny spiritual manifestations as impossible while refusing to ascertain whether they may not be true; but the man who asks us to believe a host of miracles which were wrought two or three thousand years ago must not tell us that they are impossible to-day or to-morrow.

And the day has dawned when Mrs. Oliphant, a first-class novelist, begins a supernatural story, entitled "The Seen and the Unseen" in *Blackwood's Magazine*:—which is reviewed

with a supernatural extract, in the *Literary World*! Such is the present outlook.

There are subjects not open to comitreatment—the prayers of the Archbishop of Canterbury, for example, or Mr. Gladstone investigating Spiritualism. They are quite outside the province of a comic paper. An honest man seeking proofs of immortality is high above all the din of Fleet-street. In any case *Punch* is not up to it, and had better leave it to his agnostic and atheistic neighbours.

Mr. Bradlaugh, leader of the materialistic and, of course, atheistic wing of the Secular party, has been compelled to issue a new pronunciamento against Spiritualism. Feeling and thought being results of cerebral development, must cease with the paralysis or disintegration of the brain, all the phenomena in the world to the contrary notwithstanding. Talk about *Papal* infallibility!

MAGNETIC HEALING.—Herr V. Zimmermann, councillor of Chemnitz, Germany, has bequeathed to the municipality half a million of marks, on condition that it authorises the foundation of a professorship, with clinical school attached, of the theory and practise of magnetic therapeutics, or treatment of disease by the natural or magnetic method.—*Le Spiritisme*.

MADAME BABLIN.—In a private family at Brussels, at a séance, the usual phenomena were witnessed with this medium. She called upon them next day, and while seated with them in their garden, described five spirits, with their individual traits, all of whom were recognised. At the next séance, among other phenomena, a hand was laid upon that of one of the sitters next the medium; he sceptically asked himself—could the hand be one of hers? As if his thought had been spoken the hand raised his and laid it upon those of the medium joined together in her lap.—*La Lumière*.

GEORGE CHAINEY.—A correspondent in the *Harbinger of Light*, Robert White, says:—"After lecturing eight years on secular platforms, with no belief in anything beyond this world, George Chainey became convinced, through Spiritualism, that this life is continued into a spiritual state in which there is continual progression. Such conviction is incompatible with Atheism. It will become to him a rational religion. I myself once stood upon the same platform. I was a Materialist. When through spiritual phenomena, I learnt that there is no death, my Atheism went. The more I know of the phenomena of Spiritualism, and learn of its teachings, the more religious I feel myself to be, the more I adore God in Whom we all 'live and move and have our being.' The science of Spiritualism satisfies the intellect, and its religion the heart."

THE MAGNETISER, M. DONATO.—In 1875 there was on the staff of the *Brussels Chronicle*, an honest, sceptical gentleman named D'Hondt, who used to attend the meetings of the *Union Spirite* and argue against the possibility of psychic action. He was induced by a friend to investigate the facts of moving tables, and then of animal magnetism. He found that tables moved by some force, not muscular, proceeding from himself, and that he could induce, apparently by the same force, the magnetic coma. Such, ten years ago, was the commencement of the career of M. Donato, by which name M. d'Hondt chose to introduce himself to audiences as a magnetiser. He is portly, has a sympathetic tenor voice, and bright sparkling eyes. He is now giving his astonishing demonstrations in magnetism to compact crowds in the *Théâtre du Gymnase, Liège*.—*Le Messager*.

NEW ZEALAND.—A correspondent of the *Harbinger of Light* writes: "In Greytown there are now mediums for various phenomena. When the manifestations took place in Mr. Nation's family, a year and a-half ago, he published the fact in his own newspaper. They first came through the mediumship of one of his daughters, thirteen years old. While a visitor would watch the writing through her hand, it was sometimes written, 'Let the visitor try'; and in many cases he was convinced through his own hand: so the movement spread. But it is opposed equally by clergy and secularists. In a lecture recently by one of these he ventured the explanation that a table became charged with the magnetism of the sitters, and communications were reflections of their minds; he had experimented himself, but the result to him had been lies. A Spiritualist in the audience asked if he was sure the table was fully charged with his own magnetism? At which there was some laughter."

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

The Resurrection Body.

To the Editor of "LIGHT."

SIR,—Some months ago I read with deep interest Mr. Haughton's able letter recorded in "LIGHT" on the Bishop of Carlisle's "Theory of Apparitions," which also appeared in your journal, and it has since given me much food for thought, the result of which at this season you may perhaps not consider out of place to allow me space for in your columns.

To all thoughtful minds the question must be a momentous one of "What became of our Lord's body? It was not found in the sepulchre nor afterwards discovered elsewhere;" and if I venture to suggest a possible solution of this difficulty, I trust I shall not be charged with presumption.

We know that the human body can be resolved into its primitive and invisible elements, for I think I am right in stating that the great chemist Liebig absolutely accomplished this feat in the presence of a number of his pupils, whom he had purposely assembled to witness it; and so thoroughly was it accomplished that of the human body laid out before them not one particle finally remained visible; the whole being volatilised into its original elements and gases, and, mingling with the atmosphere, became, like it, invisible!

Now, such a fact having been demonstrated to be possible by an earthly chemist, does it require an impossible stretch of the imagination—to Spiritualists at all events—to suppose that as much at least could be done by a spirit operator, to whom the analysis of the human body would be as an open book before him; or that those spiritual beings who, under the Divine command, watched over and guarded our Lord's tomb, would have any difficulty in separating and disintegrating the elements composing the body; which thus liberated would, as a natural consequence, return to their primitive invisible state?

That the form our Lord subsequently appeared in was not that laid in the tomb, we have clear evidence of; as those who had best known Him before His crucifixion did not recognise Him—not because that body was so spiritualised as to be beyond recognition, or He would not have been thought to have been a person less spiritual than Himself when living—viz.: the gardener; but either that He purposely assumed another form, or that the atmosphere did not, at the moment, yield the exact elements needful to the perfect restoration of His previous bodily appearance, and which, from the New Testament records, we may assume it subsequently did.

That this resurrection body was only a transient one there also seems ample deductory evidence (as Mr. Haughton has so ably shown), specially from our Lord's suddenly appearing and disappearing in the midst of His followers when the doors were shut.

As Spiritualists, we have no difficulties on this head (quite independently of our Lord's exceptional powers), having personal knowledge of the continual recurrence of this phenomenon at the present day.

Then, as we know that spiritual beings of this day of an ordinary type, can and do clothe themselves with a body as material for the time being to the sight, and to the touch, and to every sense, as complete as are our own bodies, and can and do afterwards dissolve that body into nothingness before our very eyes, surely we may well believe that He—God's well-beloved Son—could do so likewise!

And herein we have such an immense advantage over those who, not having investigated, cannot realise the marvellous powers possessed by the spirit world, and which they are allowed in this our day to demonstrate to their fellow beings in the flesh, for the purpose of carrying out the great and gracious designs of the Almighty—once more through His well-beloved Son their Leader—for the regeneration of our race; a work begun by Him not merely two thousand years ago, as is generally received, but from all time as time commences for us.

I feel painfully my inability to adequately express my thoughts on this momentous subject, but having given a dim outline of them, perhaps a more able penman amongst your readers may take up the subject, and elucidate it more fully.—I beg to remain, sir, faithfully yours,

March 19th, 1885.

"LILY."

Testimony to Mr. Eglington's Power.

To the Editor of "LIGHT."

SIR,—I think I ought to let your readers judge for me as to whether I am right or not in accepting without question "slate-writing" as done in Mr. Eglington's presence. I have been at eight séances with Mr. Eglington—one in public, the others in private with one other person and myself. At two out of the seven private ones absolutely nothing occurred. At one other only the word "No" was written to my verbal question as to whether "they" would write. The "No" was very feebly written, but I felt and heard the pencil moving about inside the slates on the table under my hands. At the four remaining séances I had ample writing. At three of the séances I had replies given to questions which no human eye had seen. I had writing in the hand of a deceased relative. I had slate after slate written on, held in the air between Mr. Eglington and myself, and while I was watching the slates, I had a slateful written in this way in a few seconds. I had writing and replies to private questions on the locked slate, with my hand on the top of it while the writing was going on inside. I had writing on new slates, never cleaned. At one séance I had thirteen or fourteen different slates with different writings. One piece of information was not true. I was told, "There is someone here who knew you in —," a place I have never visited. All the private séances took place in the day and in full light. I was in full possession of my senses. I have seven or eight slates by me to prove that the phenomena really occurred. I can offer no explanation, but only state facts. Am I, after evidence like this, to say I do not believe? I cannot. I have given slate-writing a fair and ample trial, and it is a wonder of wonders, and worthy of the deepest and truest investigation.—I am, sir,

AN ASSOCIATE OF THE SOCIETY
FOR PSYCHICAL RESEARCH.

Absurd Trade Prejudice.

To the Editor of "LIGHT."

SIR,—It is difficult to realise the reality of the following absurd trade prejudice. I order of Messrs. W. H. Smith and Son yearly upwards of £200 worth of papers and periodicals, for which I pay full retail price. A few days ago I requested one copy of "LIGHT" to be added to the weekly parcel, and received in reply "We do not supply this paper." As the journals I now obtain range from Agnosticism to Roman Catholicism I should like to know from you why Messrs. Smith and Son do not supply your paper. Is it because you will not supply them? Is the paper too sensible and orthodox, or what is the reason?—I am, &c.,

March 13th, 1885.

T. P. BARKAS.

[This is not the first time a complaint of the kind has reached us. It is, however, impossible to get redress or explanation of any kind from Messrs. Smith and Son. Mr. White, the manager, at a personal interview absolutely refused to supply "LIGHT" to the order of their customers—a different thing from keeping the paper on sale, a course we could not expect—or to give any reason for his action.—ED. OF "LIGHT."]

A DEPOT for the sale of spiritualist books has been opened by Katsan Brothers, in Popham's Broadway, Madras.

MAGNETIC HEALING.—The basis of magnetic or mesmeric healing is an imponderable aura given off by the nervous system; its potency is increased and directed by the will of the operator, sometimes with the co-operation of a spirit: this imponderable, called human or vital magnetism, is received and assimilated by the nervous system of patients, as is proved by their reaction to it, into sense and health.

PSYCHOMETRY AND OCCULT SCIENCE.—Dr. J. Commodore Street, of Boston, who has just arrived in London, writes from 16, York-street, Portman-square, W., to say that, having received instructions from Dr. J. Rhodes Buchanan, he is prepared to give lessons in psychometry, as taught by Dr. Buchanan himself. He has also been a student, under the Japanese Occultist, Yoe Lang Poonetiqua, of the power of mind over matter, and is ready to impart his knowledge to earnest inquirers. He would also like, if suitable members can be found, to form a "Delphic Circle" after the manner of the Greek Oracle. Communications may be sent to him at the above address.

All Communications to be addressed to

THE EDITOR OF "LIGHT,"
4, AVE MARIA LANE,
LONDON, E.C.

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NOTICE TO THE PUBLIC.

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NOTICE TO SUBSCRIBERS.

Subscriptions for 1885 are now due. Subscribers will oblige by forwarding these at once to "The Manager of 'LIGHT,'" 4, Ave Maria-lane, E.C. Post Office Orders may be made payable to Henry Barnes. All Editorial Correspondence to be addressed to "The Editor."

Light:

SATURDAY, APRIL 4TH, 1885.

TRACES OF SPIRITUALISM IN RECENT WORKS.

By "M. A. (OXON)."

I.

GEORGE ELIOT'S LETTERS.

George Eliot, as appears from the letters recently published by her husband, had no liking for what the world knows as Spiritualism. Mrs. Beecher Stowe, a Spiritualist, as her husband also was, brought the subject under her notice with some want of tact, and the result was not satisfactory. George Eliot's was not the type of mind to be impressed with the external aspects of Spiritualism, though it must be said that she is too severely critical of them. They were indeed repulsive to her, as her answers to Mrs. Stowe's letters prove. These letters are, perhaps, worth preserving, and I append them.

Letter to Mrs. Stowe. 1.

Both Mr. Lewes and I are deeply interested in the indications which the Professor gives of his peculiar psychological experience, and we should feel it a great privilege to learn much more of it from his lips. It is a rare thing to have such an opportunity of studying exceptional experience in the testimony of a truthful and in every way distinguished mind. He will, I am sure, accept the brief thanks which I can give in this letter for all that he has generously written to me. He says: "I have had no connection with any of the modern movements, except as father confessor"; and I can well believe that he must be peculiarly sensitive to the repulsive aspects which those movements present. Your view as to the cause of that "great wave of Spiritualism" which is rushing over America—namely, that it is a sort of Rachel-cry of bereavement towards the invisible existence of the loved ones—is deeply affecting. But, so far as

Spiritualism" (by which I mean, of course, spirit communication, by rapping, guidance of the pencil, &c.) has come within reach of my judgment on our side of the water, it has appeared to me either as degrading folly, imbecile in the estimate of evidence, or else as impudent imposture. So far as my observation and experience have hitherto gone, it has even seemed to me an impiety to withdraw from the more assured methods of studying the open secret of the universe any large amount of attention to alleged manifestations which are so defiled by low adventurers and their palpable trickeries, so hopelessly involved in all the doubtfulness of individual testimonies as to phenomena witnessed, which testimonies are no more true objectively because they are honest subjectively

than the Ptolemaic system is true because it seemed to Tycho Brahe a better explanation of the heavenly movements than the Copernican. This is a brief statement of my position on the subject, which your letter shows me to have an aspect much more compulsory on serious attention in America than I can perceive it to have in England. I should not be as simply truthful as my deep respect for you demands if I did not tell you exactly what is my mental attitude in relation to the phenomena in question. But whatever you print on the subject, and will send me, I shall read with attention; and the idea you give me of the hold which Spiritualism has gained on the public mind in the United States is already a fact of historic importance.*

Letter to Mrs. Stowe. 2.

When I am more at liberty, I will certainly read Mr. [Dale] Owen's books, if he is good enough to send them to me. I desire on all subjects to keep an open mind, but hitherto the various phenomena reported or attested in connection with ideas of spirit-intercourse, have come before me here in the painful form of the lowest charlatanism. Take Mr. H. as an example of what I mean. I could not choose to enter a room where he held a *séance*. He is an object of moral disgust to me; and nothing of late reported by Mr. Crookes, Lord Lindsay, and the rest, carries conviction to my mind that Mr. H. is not simply an impostor, whose professedly abnormal manifestations have varied their fashion in order to create a new market, just as if they were *papier mâché* wares or pomades for the idle rich. But apart from personal contact with people who get money by public exhibitions as mediums, or with semi-idiot, such as those who make a court for a Mrs. Guppy or other feminine personage of that kind, I would not willingly place any barriers between my mind and any possible channel of truth affecting the human lot.†

The spirit in which you have written in the paper you kindly sent me, is likely to teach others, to rouse them at least to attention in a case where you have been deeply impressed.‡

Letter to Mrs. Stowe. 3.

I was much impressed with the fact—which you had told me—that he was the original of the "visionary boy" in "Old Town Folk"; and it must be deeply interesting to talk with him on his experience.

Perhaps I am inclined, under the influence of the facts physiological and psychological, which have been gathered of late years, to give larger place to the interpretation of vision—seeing as *subjective* than the Professor would approve. It seems difficult to limit—at least to limit with any precision—the possibility of confounding sense by impressions, derived from inward conditions, with those which are directly dependent on external stimulus. In fact, the division between within and without in this sense seems to become every year a more subtle and bewildering problem.

Your experience with the *planchette* is amazing; but that the words which you found it to have written were dictated by the spirit of Charlotte Brontë is to me (whether rightly or not) so enormously improbable, that I could only accept it if every condition were laid bare, and every explanation demonstrated to be impossible. If it were another spirit aping Charlotte Brontë—if here and there at rare spots, and among people of a certain temperament, or even at many spots and among people of all temperaments, tricky spirits are liable to rise as a sort of earth-bubbles, and set furniture in movement, and tell things which we either know already or should be as well without knowing—I must frankly confess that I have but a feeble interest in these doings, feeling my life very short for the supreme and awful revelations of a more orderly and intelligible kind which I shall die with an imperfect knowledge of. If there were miserable spirits whom we could help, then I think we should pause and have patience with their trivial-mindedness; but otherwise I don't feel bound to study them more than I am bound to study the special follies of a particular phase of human society. Others, who feel differently, and are attracted towards this study, are making an experiment for us as to whether anything better than bewilderment can come of it. At present it seems to me that to rest any fundamental part of religion on such a basis is a melancholy misguidance of men's minds from the true sources of high and pure emotion.

* George Eliot's Life, p. 92.

† It does not appear that George Eliot had any reason for this vituperative utterance beyond a mere dislike which depended on impulse, and not at all on the exercise of her reason.

‡ George Eliot's Life, p. 133.

PHENOMENA CALLED "SPIRITUAL" ILLUSTRATED BY CHROMO-LITHOGRAPHY.*

V.

By J. G. KEULEMANS.

(Continued from page 151.)

I am comforted to think that you partly agree with me there.*

This is the not unreasonable attitude of a mind like George Eliot's to what presented itself to her in her very slender knowledge of the subject—if knowledge it can properly be called at all—as crude, vulgar, and repellent when it was what it pretended to be, and doubly repulsive when, as too often seemed to be the case, the alleged spiritualistic phenomena were but counterfeit imitations of the true. Hers was a deeply introspective mind; one that concerned itself with the niceties of philosophical abstractions, rather than with the external presentation of curious phenomena, which the nearest conjurer would show more neatly, and which she would not care to differentiate from the genuine phenomena of mediumship.

Yet she was not altogether unamenable to spirit-power. No one can read her letters, written in the abandonment of perfect confidence, to her intimate friends, without drawing a marked contrast between George Eliot the woman and George Eliot the authoress. As a woman her letters show her commonplace and dull. There is not in the three large volumes that contain her letters one that rises above the commonplace, until one correspondent touches her heart and causes her to reveal the secrets of its religious changes. From Puritan she had passed through various phases of belief, through a vague Agnosticism to what must be described, for want of a better term, as Positivism.

In the history of those religious changes we seem to trace the influence of something beyond and outside of the woman; something that lifts her above the humdrum monotony of her ordinary correspondence, and touches her soul with fire.

But it is not until we come to the authoress that we discern the full difference between George Eliot and Marian Evans. When she comes to pen "Adam Bede" she is veritably inspired. She lives in the scenes that she is creating. She is wrapped up in the characters whose lineaments she traces. She is as far removed from her ordinary self as light is from darkness. And why? Her imagination, that Divine creative faculty, has been aroused, and for the time she is a new woman. There her Spiritualism is shown. There is the place where Mrs. Stowe might have appealed to her on the ground of philosophical and religious Spiritualism, for she would have claimed part and lot in it, and would have needed no external demonstration of its innate truth, of its infinite possibilities. There she had ears to hear. Mrs. Stowe approached her where she was stone deaf.

SPECIAL NOTICE TO CORRESPONDENTS.

Again, through an enormous press of work, we are far behind with our correspondence. We intended to make a clean sweep of it all, and start afresh, by answering it briefly in these columns, but, however good the intention, we have utterly failed to accomplish it. A few replies, however, will be found in another column, and we ask any reader of "LIGHT" or private correspondent to whom we owe a letter to look down the page and see whether the answer appears there. We shall try and complete the task next week. It is from no want of courtesy that we adopt this method of clearing off arrears; it is simply the sheer impossibility of keeping pace with the many demands upon us. These remarks apply to all who have addressed letters either to the Editor of "LIGHT," the Manager of the Psychological Press, or Mr. J. S. Farmer personally.

POETRY, like truth, is a common flower. God has sown it over the earth like the daisies, sprinkled with tears, and glowing in the sun; even as He places the crocus and the March frosts together, and beautifully mingles life and death.

* George Eliot's Life, p. 160.

Let us compare the various facts and theories before quoted, with the results of our personal observations, and try to arrive at some more definite conclusion. In the first place let it be premised (1) that matter, as we know it, is but a phase of spirit; or, in other words, that certain substances, which (because of their invisibility) are termed spiritual, are but refined phases of matter; (2) that as we find degrees of substantiality in what to our cognisance is matter, so there are also degrees of attenuation in what, for want of a better term, we will call spirit-substance. It seems also that the spirit-substance that comes into operation at séances, is (like the majority of spirit manifestations we are able to witness) of the crudest kind, and belongs to that degree or phase which is nearest to the most refined phases of this earthly matter. In the presence of the physical medium the two worlds, spiritual and material, may be said to meet. To illustrate our proposition, let us see in what order we are to arrange a series of transitions from the palpable and visible to the spiritual or invisible, and confine ourselves exclusively to the "drapery" now under discussion. First of all we have the permanent, time-resisting, and somewhat massive material of calico-like texture; samples or specimens of which, have been given to us by the materialised "spirits." (2) Somewhat similar drapery, but in a condition resembling gauze or gossamer (I have witnessed the formation of the second out of the first, and will refer to this on a future occasion). (3) The condition in which it is seen during the latter stages of its production, when it is sufficiently solid to fold or fall in pleats, but still liable to be stretched, diffused, and again amalgamated with other masses in process of formation. (4) As it appears in thick clouds, slowly contracting into a sheet, or strip, or definable quantity; a stage in which the indication of broad folds is already visible, and which, as a mass, will cast a shadow. (5) The stage when the cloud is opaque, ill-defined, and amorphous. (6) When it appears as a thin, transparent, whitish, nebulousity. (7) When seen, (which is possible in total darkness only), as a faintly luminous mist. Here our power of observation ends, and it might be supposed that no further attenuation can be imagined or be possible. So it would seem; but "photography sees what man's mortal eyes do not perceive, and depicts a still further stage of what is still materiality." Even in these mysterious products, *degree* of materiality is apparent. We have also to consider how far the "veridical phantom" or the equally abstruse "visible astral-body" may be material; for, if there are demonstrable gradations from the material to the spiritual, these must unavoidably find their place amongst some class or other. It cannot be denied that photography reproduces them. When the portraits so obtained are faithful likenesses of the departed, when they are recognised as friends or relatives, whose presence, as spirits, was not even anticipated nor, perhaps, wished for, and when it is known that many of the so recognised "spirits" had, in their earthly existence, never been portrayed, there is no ground for further doubt or unbelief. Hence, we find in these reproductions a most conclusive proof that there is an after-life, and that spiritual beings, in their actual condition, either possess, or can assume, temporarily, an appearance in so far objective as to reflect the actinic rays on the sensitised photographic plate. Any other

* A few sets of these chromo drawings still remain, and may be obtained of the Manager of the Psychological Press, 4, Ave Maria-lane, E.C., price 2s. 6d. the set, packed on roller for safe transmission by parcel post.—SEE ADVT.

attempt to account for the facts would be as unreasonable as it would be unwise and ungrateful, for a discovery of such tremendous significance should be accepted as a precious testimonial to the reality of man's most cherished belief. To reason away such glorious facts would be equal to rejecting evidence in support of one's own case before a court of law.

As will be noticed in these mysterious productions, the "spirits" appear in loose drapery, arranged after the same fashion as is adopted by the corporealised apparitions that are evolved in the presence of physical mediums.

I have examined nearly 100 of these photographs, and find the drapery to be of different degrees of substantiality. What must be considered a very remarkable feature is, that in most cases where the drapery is thin and vaporous, there is not only a larger quantity than would be necessary to cover the whole body, but part of the flowing substance is placed in direct contact with the person near whom the "spirit" appears. Either, part of it touches his shoulder, head or knees, or sometimes the "sitter" is partly enveloped in the vaporous mass that hides the remaining portion of the "spirit" (if the remaining portion does actually exist). The deduction to be made from this fact would be that, to make the substance objective, contact with the human "magnetism" (by which is meant a certain efflux or surrounding aura of a hitherto ill-defined nature) is pre-requisite, in the same manner as the magnetism of a physical medium is a *sine qua non* for the production of the drapery and the "forms" observed in the séance-room. Now, the drapery reproduced in these photographs presents the very same features, both in development and in its finished state, as we notice in the garments worn by the materialised "forms." There are likewise distinct marks of hemmed edges, sometimes indications of embroidery, and, not unfrequently, figures or dots peculiar to printed cotton stuff. Unfortunately, these photographs, being on paper, do not allow any considerable magnification without, at the same time, causing a confusion between the impression and the substance of the paper itself. It must be left to those possessing an original negative to try the experiment under a powerful microscope to detect (1) whether the apparently more solid drapery is also really woven, and (2) how far the vaporous flowing substance shows an indication of the intercrossings of threads. Perhaps from these photographs we might learn—concerning formation of drapery—what séance-room phenomena withhold from us. However, we may reasonably infer that where material is hemmed, or where embroidery, or dots and figures are present, it must also be woven, because no such particular care or fanciful improvement could have been bestowed upon the garments were its nature different. At all events the substance, whether woven or not, would still be earthly in its origin, no matter in what condition we see it, and whether it be composed of threads, flakes, plush, or any other natural product. But now a further question presents itself, viz.: Is the representation (of this spirit-drapery) as obtained by photography that of the much discussed "spiritual counterpart"? i.e., the "essential basis" of which solid drapery is produced in the séance-room; or, does the photographic reproduction represent a substance made for the occasion, and to which there exists still another preëxistent source or fundament? It seems there must be, because in these photographs a degree of substantiality is noticeable. Then, the cloudy flowing masses are more voluminous than would be requisite to cover a "form," which would suggest the probability of a subsequent contraction of the substance. Also, the almost invariable contact of these vaporous masses with the vital element, human magnetism, or the human body, seems to denote the indispensability of some such vehicle to obtain the desired accretion or solidification. With these important data before us, it is obvious that the drapery, as reproduced in these photographs, must be equally derived

from a still anterior source or a still more refined phase of matter. Besides, the highly significant fact that these "spirit-faces," the hands and sometimes other characteristics, or even malformations, are, without exception, like what they used to be in earth-life (a baby returns as a baby after a lapse of thirty or more years) and must be regarded as conclusive evidence that these "spirits" so reproduced, do not exhibit themselves as they *would be* "naturally" in their present state of existence, but appear as a self-constructed temporary "double" of what they *were* when mortals. If they are to approach us, with intent to be photographed and recognised, no other course is conceivable; unless it be assumed that babies remain babies into eternity, and that no further progress towards higher spiritual conditions awaits humanity in the future. It is far more probable then, that the human form, like the garments covering it, is re-assumed, perhaps unconsciously, by entering into direct relation with earthly surroundings, or by volition, and for the occasion only. Now, if there is a re-assumption of the objective appearance, that objectivity must have been produced out of—or derived from—some substance or other. Whether that material addition be ever so refined matters little; it must needs come from somewhere.

(To be continued.)

ON CONJURERS' IMITATIONS.

The *Messenger* makes allusion to the estimable Mr. John Fowler, a merchant of Liverpool, who departed this life last November, and quotes his letter to the *Liverpool Daily Post*, January 30th, 1883 which the *Messenger* reproduced at the time. In that letter, Mr. Fowler related some of his experiences. He said: "To mental questions I have received prompt answers written on the inner side of slates laid upon each other, while held in my own hands. The answers bore the signature of a brother who died years before in Australia, and related to matters known only to him and myself. I have had pictures painted in a darkened room, I myself bringing with me the materials for such painting, and taking away with me the pictures wet. I have seen tables float free from the floor without contact of anyone. I have heard mediums speak under the influence or control of spirit-friends, by the hour together, referring to occurrences in their earthly life known to me, and also to some not known to me, but which were verified."

Mr. Fowler was at the Church Congress, held at Newcastle-on-Tyne, in October, 1881. He there urged investigation into the well-attested facts of Spiritualism, some of which he adduced; but the majority of the Congress preferred to listen to a young man, under the patronage of a Bishop, who had assumed the catching name of "Stuart Cumberland." He told the Congress that the so-called facts were deceptions and illusions, as he himself could show. This protégé of the Bishop was applauded. A few days afterwards the Bishop took the chair at an advertised exhibition by this "S. C." of imitations of spiritual phenomena.

On this Mr. Fowler publicly offered a large sum to this "Stuart Cumberland," to any or every conjurer, if they could produce the same phenomena, under the same conditions as those produced in the presence of mediums. The challenge, like all other similar challenges, was not accepted.

Imagine a conjurer obtaining answers to questions in different languages, as was the case with Mr. W. Eglinton in a recent interview with Mr. Gladstone. Imagine a conjurer being called upon to repeat the experiment made by M. Victor de la Hesbaye, editor of the *Chronique*, with Dr. Slade, when he was at the Hotel Windsor, at Brussels, after the Lankester affair in London. The editor of the *Chronique* recorded on that occasion:—"Dr. Slade only, and I sat together in full light. I placed a morsel of pencil between two slates, which we held together by their frames; and, presently, I found written on the inner surface of one of them three sentences—in Dutch, English, and in French, each in a different handwriting. Dr. Slade speaks English only. He did not move his fingers. Let those explain who can."

SPIRITUALISM IN THE PROVINCES.

Exposition of Slate Writing by Conjuring, at Ulverston.

On Monday evening week, Mr. Thomas W. Gowland, manager for Messrs. Tyler Brothers, boot and shoe dealers, of Ulverston, and who was one of Mr. Eglinton's sitters on the occasion of his recent visit to that town, gave there, before the majority of those who had sat with Mr. Eglinton during his stay, and a number of others, an exhibition of slate-writing by conjuring. Mr. Gowland after Mr. Eglinton's visit gave a certificate, which was published by us, as to Mr. Eglinton's table, in which he said, "I declare that there is no deceptive contrivance about it, and that it appears to be one of the most unlikely description to be selected by a conjurer for his purpose." Notwithstanding this certificate, the object of his exhibition was to show that the whole of the manifestations at the single séance he had attended were dependent upon a certain feature in the construction of the table. Mr. Gowland claimed that he produced his results under precisely the same conditions. He exhibited a table constructed by himself, which was pronounced by several to be identical in construction with that brought by Mr. Eglinton to Ulverston, and a circle was formed around it, Mr. Gowland and the next sitter to him joining their left hands and their arms lying across the table close to the edge. The "exposer" then invited conversation, and a pretty loud murmur of voices thereupon commenced. The operator with his right hand held a perfectly blank single slate under the table, pressing it close against the flap at first, but presently, while the audience were absorbed in loud conversation, and the motion of his right arm being hidden by the left arms of himself and his next sitter, he slipped the slate into the opening or slot which is left under the table when the bar which supports the flap is drawn out. His right hand being then free, he secretly wrote on the upper side of the slate the word "Yes," which amidst the noise of conversation he could easily do inaudibly; he then turned the slate in the slot so that, when exhibited, the word would be at the end farthest from himself, and upside down. Then, withdrawing the slate from the aperture, he again pressed it close up against the flap, his hand being once more exposed to view. In a few minutes he invited the audience to listen to the sound of writing, and immediately a sound became audible which was utterly unlike that heard at Mr. Eglinton's séances, and was really produced by the "exposer" scratching with his nail on the under surface of the slate. Then he triumphantly, amidst the applause of some, and the derision of others, exhibited the writing which he had executed some time before. He repeated the process with another single slate, writing on it the words "There is power," this being meant as an ironical allusion to the fact that at one of Mr. Eglinton's séances the sentence "There is no power" was written. The Bramah-locked slate manifestation was imitated thus. The slate used was not a locked one at all, but was simply fastened by means of a hook, with a screw for a catch. Mr. Robert Casson, auctioneer, one of Mr. Gowland's circle, secretly wrote a lengthy question in the slate, fastened it, and handed it, pencil inside, to Mr. Gowland. The "exposer" surreptitiously slipped it into the aperture beneath the table, opened it, and wrote in it, then fastened it, and held it against the under side of the flap as before, his hand in sight, and presently laid it upon the table, remarking that there was no success. After another experiment with a single slate, he lifted the closed slate from the table, and held it in the air. Instantly the sound of scratching was again heard, which he was producing with his finger nail under the slate, and on it being opened the words, "There is no light," which had been written under the table, were found within. Mr. Casson complained that this sentence was no answer to his question, and Mr. Gowland, though he had a large fire behind him to aid him in reading the questions, as he afterwards explained, stating that Mr. Eglinton always sat with his back to the fire presumably with the same object, and though he had a stronger gaslight than Mr. Eglinton had,—replied that his light was not equal to Mr. Eglinton's. Several of the audience, including the writer of this report, expressed the opinion that it was better. We may mention that in the course of the proceedings a gentleman present called out that he saw Mr. Gowland scratching, a circumstance which has certainly never occurred at a séance of Mr. Eglinton's. Mr. Gowland then gave an explanation of how his phenomena were produced. Afterwards Mr. Robert Casson was appointed chairman to preserve order, and Mr. Gowland proceeded to deliver a further address, of such duration that

those who had to reply to him had not half the time he had occupied in which to make their observations. He characterised Mr. Eglinton's locked slate manifestation as rather a barefaced sort of thing, and stated that though he allowed the writer of a question in it to lock it, and retain the key, he (Mr. Eglinton) must have a duplicate key with which he opened the slate under the table. Mr. Gowland said another Ulverston gentleman had, simultaneously with himself, hit upon his idea of how slate-writing was done. If Mr. Eglinton would produce answers to questions in the dark, in which he could not read the questions, it would be much more satisfactory. He (Mr. Gowland) only undertook to expose what he saw at the séance he himself attended. He left it for others to explain the remainder. He wished it to be understood that he did not call Mr. Eglinton an impostor. He was not ignorant of the testimony given by men of science and high social position in that gentleman's favour. Mr. Gowland proceeded to comment on the fact of Mr. Eglinton bringing his own table to Ulverston as suspicious, also complained that he objected to people looking under the table when the sound as of writing was going on, and that he could not always get manifestations, alleging that this was just what would be the case with a conjurer, who would have to watch his opportunity to deceive. He also said he could not conceive how there could be more difficulty in getting writing in sealed slates than in others if it was executed by spirits. He further objected that the writing was never commenced at the top of the slate. This, he said, seemed to be due to this, that Mr. Eglinton could not reach the top because of the aperture in which the slate rested preventing him. Mr. Gowland then endeavoured to explain away his certificate by saying that it only declared the table to be apparently satisfactory, and said he had given it for a purpose—to show how people could be deceived by relying on the testimony of others. Mr. J. G. Speed, editor of the *Ulverston Mirror*, who was instrumental in bringing Mr. Eglinton to Ulverston, led the opposition. He denied that the conditions were the same, appealing to Mr. Eglinton's sitters to prove this, and attacked Mr. Gowland as to his certificate, declaring that it was intended to describe the table as really satisfactory, Mr. Gowland having pronounced it, in the presence of the speaker and three other persons at the house of a Mr. Martindale, to be so, and Mr. J. S. Sykes, who was present, having declared to him (Mr. Speed) that Mr. Gowland had, the morning after his séance with Mr. Eglinton, expressed his conviction that the manifestations were spiritual. Mr. Speed cited the facts that at a séance at a private house in Ulverston, where a table without any aperture beneath it was used, results were obtained, and that Mr. Eglinton at, at least, one of his other séances had, of his own accord, suggested that another table should be substituted for his own. Mr. Speed adduced the experience of the German scientists with Dr. Slade, and of Professor Cassall and others with Mr. Eglinton, in obtaining writing on blank slates, never placed under the table; also the speaker's own obtainment of writing on blank slates on Mr. Eglinton's table in London, and the opinions of conjurers in favour of Messrs. Eglinton and Slade. He concluded by describing Mr. Gowland's séance as a crude, clumsy, and utterly inadequate attempt to explain the marvellous phenomena of Mr. Eglinton. Mr. James Hamer followed. He said he had not witnessed one of Mr. Eglinton's conditions in Mr. Gowland's séance. Mr. Eglinton always grasped the top of the table with his thumb in holding the slate under the table, and kept the slate close up against the flap; but Mr. Gowland put his hand completely out of sight. Most of Mr. Eglinton's manifestations that he (Mr. Hamer) had witnessed were produced upon the table. Mr. Hamer cited some remarkable instances in which writing had been obtained in closed slates never taken off the table, and one case in which they had never been either on or under the table—when writing was obtained in the air. Mr. Hamer expressed his surprise that Mr. Gowland should think that sensible men could be gulled by such crude and clumsy tricks into thinking they were an exposure of Mr. Eglinton. Mr. J. S. Sykes, clerk to the Ulverston Board of Guardians, said he believed that Spiritualism was imposture and wicked, but expressed the conviction that Mr. Eglinton's manifestations were no jugglery, but the result of some mysterious, not yet comprehended, force of nature. Mr. H. W. Hope, lay-assistant in connection with an Ulverston Episcopal church, also bore testimony in favour of Mr. Eglinton, declaring that he had obtained, in the air, between two slates, which he could swear were blank when put together,

an audible answer to an oral question put while he and Mr. Eglinton held the slates. Mr. A. H. Sykes, solicitor, and others, also deposed to marvellous experiences with Mr. Eglinton; and, though two gentlemen supported Mr. Gowland, the majority of those present, at any rate of those who had sat with Mr. Eglinton, were of opinion that Mr. Gowland's séance was a signal and ludicrous failure to account for Mr. Eglinton's phenomena. Mr. Gowland replied on the discussion, and declared that Mr. Speed's assertion that he (Mr. Gowland) had, at Mr. Martindale's house, said the construction of the table had nothing to do with the manifestations, was untrue; and further, that he had never met Mr. Martindale or mentioned the subject to him. Mr. Martindale asserted that Mr. Speed's statement was true. A withdrawal of Mr. Gowland's denial that he met Mr. Martindale has since been published, Mr. Gowland declaring that he had forgotten the circumstance, but he still maintains that he never made the assertion about the table. We can confidently assert that Mr. Gowland's séance was a complete exposure, but merely because of his own incapacity to produce even the least of Mr. Eglinton's marvels under the same conditions.

[We have also received other communication on this subject—one from Mr. Gowland—with which we will deal next week, making also a few remarks on the question ourselves.—ED. OF "LIGHT."]

GLASGOW.—On Monday, 23rd ult., Mr. Morse again occupied the platform of the Spiritualists while his guides discoursed on the subject: "Man, why was he made?" The basic idea conveyed was that man within himself contained the only satisfactory answer that could be obtained, and that answer, endorsed by Spiritualism, was complete and conclusive. A theme so interesting and philosophical afforded an opportunity for the display of that masterly grasp and rich fluency and grandeur of expression which are peculiarly characteristic of the guides of Mr. Morse. It being probably the last public appearance of Mr. Morse in Glasgow prior to his departure from this country, a hearty expression of sympathy and good feeling towards him was given by the meeting, which Mr. Morse gratefully acknowledged.—Sunday, 29th ult. A general business meeting of the Glasgow Association was held in the forenoon, when various matters of more or less importance were discussed, chiefly the question of ways and means relative to the further engagement of Mr. and Mrs. Wallis. The treasurer's financial report revealed the significant and encouraging fact that notwithstanding the increased outlay consequent upon the maintenance of Mr. and Mrs. Wallis as resident lecturers and mediums, the funds of the Association at the end of the six months were in a better condition than at the commencement. The subscriptions to the Wallis Guarantee Fund for the next six months already amount to more than half the requisite sum, so that the re-engagement of these good workers was speedily and *non. con.* concluded at the meeting referred to.—Mr. Wallis read a short address cordially acknowledging the kindness which had been shown to Mrs. Wallis and himself, and said that they personally had no claim to be regarded as leaders, ministers, or teachers, and no ambition whatsoever in that direction. Their desire was to be co-workers with the members and servants of the spirit-world, endeavouring to understand their mediumship and develop it, as well as to grow wiser and live more and more in harmony with the teachings from the higher life. During the last six months they both had felt that their mediumship had developed considerably and their susceptibility increased, but with this increase the need became more urgent for harmony in surrounding conditions and circumstances, for the fuller and more successful exercise of their mediumistic gifts. He concluded by expressing a hope that hearty and harmonious co-operation might characterise the labours of the Association in the future even more than in the past, that they should come to know and understand each other better, and in unity and good fellowship work so that the blessing of God might crown their efforts. At the evening meeting the guides of Mr. Wallis spoke on the subject of "Scepticism, Free-thought, Spiritualism," and delivered an able and substantial address.—*ST. MURDO.*

ORTHODOXY.—Many old theological notions have certainly been modified by Modern Spiritualism; but the old orthodox still hold nothing as to the future life beyond the hope and faith based upon the recorded resurrection and ascension of their Lord and Saviour. When Spiritualists would present them with what one might think congenial testimony, based upon actual demonstration of continued spiritual existence, they repel them and call them all sorts of bad names! Can this be because the revelations of this Spiritualism do not include the orthodox hell?—*Rev. G. Walters, Unitarian.—Harbinger of Light.*

ANSWERS TO CORRESPONDENTS.

SPECIAL NOTICE.—The Editor of "LIGHT" cannot, save in exceptional cases, undertake to answer correspondence through the post. All inquiries reaching this office not later than Wednesday morning, will, as far as practicable, be answered in the ensuing number of "LIGHT."

- W. NUTTALL.—Your kind words are fully appreciated.
- L. ALLEN.—Plates were sent. We hope they came to hand all right.
- J. W. SHARPE.—You have been duly entered as a subscriber to "Present Day Problems."
- T. G. STODDART.—The chromos were duly despatched. We do not know the book you mention.
- T. HAYLE.—The number of "LIGHT" you asked for was out of print before your letter came to hand.
- R. H. FRYAR (Bath).—Five "Mental Magic" have been sent to the publisher named, as requested.
- G. PIDDLE.—Please send your items of news earlier in the week. We will then give them place with pleasure.
- J. PHILLIPS.—The pamphlet you mention was printed for private circulation only, and they are now entirely out of print.
- C. J. ATKINSON.—Thanks for narrative. It will be used in due course. Though silent we have not forgotten the matter.
- J. G. SREED.—Thanks. Though unable to write, we have been very glad of the advice you sent. Please keep us *en courant*.
- DR. J. C. STREET.—Card and pamphlet received with thanks. We hope an opportunity will occur for a personal interchange of views.
- T. WEEKS.—You had not been forgotten. You should have made the requisite application in good time.
- GEO. WALLACE.—You have been entered as a subscriber to "Present Day Problems." There is no need to remit until the book is published.
- E. KERRY.—A copy of "LIGHT" has been sent to the address given. We are glad you like the plates. It is quite refreshing to get some thanks.
- J. JONES (Keighley).—You did not comply with the very clearly expressed regulations three times published in "LIGHT."
- J. N. TIEDMAN.—A psychograph is now on its way. We regret delay, but the stock was exhausted and some difficulty was experienced in replenishing it.
- MISS MAJOR.—We know of Spiritualists in Brighton, but are not at liberty to mention names. Many apologies are due to you from us for the long delay in replying.
- F. E. BURR.—Sorry your plates got damaged. Have sent another set which please accept. We should like to see the articles you refer to. Could you not have the paper posted to us when any appear?
- JOHN SHAW.—Not suitable. After all, such information is only valuable in so far as it is capable of demonstration. Claims of the nature you speak of have been made, but never, as far as we can learn, by "civilised" men.
- F. PLASKETT.—Thanks. We shall be very glad to receive items of news. Unless, however, of a very high order of merit we cannot find room for communications of the kind you sent us. Our columns as a rule are too crowded.
- A. F. TINDALL.—Much as we would like to help you, it has been utterly impossible to give any attention to the matter. The books will be returned and if you care to send them back in a short time we hope to have more leisure.
- MRS. BOOLE.—Your letter and MSS. addressed to Mr. E. Dawson Rogers have been handed to us. When an opportunity occurs we will read it and write you on the subject. We have no lack of such contributions and each has necessarily to take its turn.
- G. F. GROSVENOR.—The plates packed as promised were sent on the Friday and crossed your letter. On inquiry we found that a set had also been sent with the copy of "LIGHT," thus giving rise to the complaint. You had not, however, been forgotten.
- A. GREGG.—Your MS. came safely to hand, but we have not had time to read it yet. Mr. Buxey's name shall be added to a list of agents we are preparing, and which will shortly be published. Your action in the matter has been very acceptable.
- MISS GLYNN.—The plates were sent in usual course, your interpretation of the instructions being quite correct. Did they reach you safely? The *Psychological Review* is "dead." There is therefore no id. to your credit. Please say how this shall be dealt with.
- MRS. T. (Weymouth).—The "instructions," as printed in catalogue of P.P., will doubtless help you. If not, write again. Use large paper—placing the psychograph upon the upper surface. We regret our inability to write privately, but if you experience further difficulty we will most surely do so.
- S. R. WATSON (Birkby, Huddersfield).—The major portion of your letter was answered in "LIGHT" for March 21st. Your remarks with reference to Mr. Barkas' articles will be dealt with by that gentleman if you will inform him whether your criticism on Nos. 5, 6 and 7 refers to the first or the second series of questions. Please say.
- E. W. WALLIS.—Memo shall be sent shortly. "LIGHT" is published on Friday for Saturday, and, although occasionally copies are posted on Thursday evening, we do not bind ourselves to do this, especially with packages sent by parcel

post. At the same time, you may depend upon it that not a moment's delay is incurred. We are only too glad to complete our work. Remittance came duly to hand.

LIEUT.-COL. D.—Your order for "Present Day Problems" has been entered. We do not make a practice of recommending individual mediums. Why not experiment privately? There are a number of Spiritualists and inquirers near Aldershot, and if you wished we might possibly be able to arrange an introduction. If you will write again we shall be pleased to render you further assistance if necessary. Please, however, excuse a private letter this time.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Fries, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstätt, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Chavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

IS IT CONJURING?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See *Psychische Studien* for January, 1878, p. 43.

PROFESSOR JACOBI, writing to the editor of *Licht, Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.'"

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butleroff, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held *over*, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will elicit noisy manifestations.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

"ROBERT HOUDIN.

"4th May, 1847."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful! (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).—I am, Monsieur, &c.,

"(Signed), ROBERT HOUDIN.

"May 16th, 1847."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but

I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht, mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an insipid and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877."

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER IS, THAT MAKES MANIFEST IS LIGHT."—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

"MATTER THROUGH MATTER" AND MR. MASKELYNE.

My ring No. 2 has now been on Mr. Husk's wrist since the 28th January, and has been examined by about 500 people, including doctors, engineers, and practical mechanics.

As yet, no natural explanation of any weight has been attempted; but being anxious to get the most scientific opinion I could obtain on the matter, I applied to a distinguished engineer on the staff of one of our railways, to name the man whose opinion would be most valuable on this subject.

His reply was, "I know of no engineer who could give you so important an opinion as Mr. Maskelyne, for he is the most expert mechanic in London."

As this opinion coincided with my own, I wrote to Mr. Maskelyne, and he immediately replied; that my statements much interested him, and he would be happy to see the ring in its present position.

Accordingly we waited on him at the Egyptian Hall on Saturday, at two o'clock, when he, assisted by two other gentlemen, carefully inquired into the case, and minutely examined the ring with a magnifying glass.

Of course, he expressed his views with reticence, but from what he said to me, I believe he will have no objection to my giving the substance of his words thus formulated.

1. The ring is solid and without joint.
2. Apparently it could not be removed from the wrist intact without injury to the hand.
3. It could not have been hot welded in its present position.
4. Possibly it might have been cold welded, but this would be a process requiring a long time.
5. The fact of the ring being in its present position, was certainly the most puzzling thing he had seen in Spiritualism.

As to cold welding, I have consulted with an expert, who said, "I have seen your ring, and it has not been cold welded, and if it were, it could easily be severed, as cold welding does not bite like hot welding."

The reader will perceive that these admissions are very important, considering the quarter from which they come, and are equivalent to a reverse judgment on the verdict passed by the Committee of the Society for Psychical Research.

Surely that Society cannot refuse to re-investigate the matter, unless, indeed, it is determined not to recognise any spiritualistic phenomena which transcend the powers of the telepathic theory to explain.

GEORGE WYLD, M.D.

I beg to say that the result of a careful examination of the ring upon Mr. Husk's wrist enables me entirely to concur in the opinion expressed by Dr. Wyld as to the verdict of Messrs. Barrett and Gurney, respecting the phenomenon in question.

May I add that some years ago I, in company with "M.A. (Oxon.)," paid an impromptu visit to one of the then best known mediums in London! He showed us a ring upon his wrist, similar in all respects to that on Mr. Husk's. To attempt to remove it by natural means was clearly an absolute impossibility, as it could not even be forced over the carpal extremities of the radius and ulna. The medium expressed his determination not to have it removed, except by the same means by which he averred that it had been placed there. We proposed to try a séance, and, sitting down, we each grasped a hand of the medium; I myself holding the hand above which the ring was placed with a grip which would have done credit to a drowning man. While doing so I heard the sound of metal falling on the table below my hand, and on requesting "M.A. (Oxon.)" to turn up the gas with his disengaged hand, we found the ring, which I need scarcely say we had carefully examined before sitting down, lying upon the table. No other ring was to be found upon the arm from wrist to shoulder. Other phenomena occurred which it is not essential to my present purpose to mention.

St. Leonards-on-Sea, S. T. SPEER, M.D., EDIN.

April 3rd, 1885.

Dr. Speer has read to me his account of the séance, in the course of which a ring was withdrawn by abnormal means from the arm of a medium. My memory entirely corroborates his account. I examined the ring carefully before the sitting, and advised the medium to have it filed off if he wanted to get rid of it. There is no doubt in my mind that the ring was withdrawn by abnormal means. I tested it by ringing after the sitting was over, and examined it thoroughly. It was a sound iron ring, through which the medium's hand could not pass.—"M. A. (Oxon.)"

"ANGELIC REVELATIONS."—The fifth volume of this work is now ready for private circulation. Any of those friends who have the four preceding volumes and would wish to have the fifth will please to communicate with William Oxley, 65, Bury New-road, Higher Broughton, Manchester. The enclosure of sixpence in stamps for postage will save time, and an acknowledgment of receipt is requested.

SOME of the American scientific periodicals are giving articles on spiritual phenomena which remind us of the truly philosophical researches of our own scientists: Crookes, Wallace, Zollner, Barrett, and the other eminent men whose names are a tower of strength and a refuge from ridicule. It may be a pity to need such a refuge—but when fools are throwing mud, a wise man may ward it off with his umbrella.

FAITH healing, it appears from a letter in the *Standard*, occurs among the Buddhists. A girl, whose foot had been twisted in childhood so that she could not walk upon the sole, was cured by a visit to the Pagoda Bethshan, and an English officer sent to investigate the matter reported that the cure was established on evidence as good as would be required to sustain a criminal conviction. We have often said that the testimony to the verity of spiritual manifestations would be considered good enough to hang a man by any jury.

TELEPATHY AND THE SOCIETY FOR PSYCHICAL RESEARCH.

I beg to thank Mr. Gurney for his brief and clear statement of what he considers the Society he represents implies by the term "telepathic."

He says: "The term is applied by us to all effects produced by one mind on another, otherwise than through the recognised channel of sense. It no more implies any sort of physical affection than does the word sympathy."

On this I would remark that the word sympathy is popularly used to express mental or spiritual affection, but the word telepathy has been framed to express an occult theory; and it seems to me, after reading the article, "A Theory of Apparitions," in Part VI. of the Proceedings of the Society, that the word and theory have a physiological rather than a psychological basis and import.

When it is said the word telepathy is applied to the action of mind on mind, it is signified that minds in the flesh are meant, and that the Society has not yet recognised the action of spirits on mind, and still less the action of spirits on matter.

It is quite legitimate that the Society, in deference to the materialism of the age, should progress by careful steps; but, on the other hand, members of the Society should not, without prudence, attack the evidence for spiritualistic phenomena.

They should not, for instance, rashly volunteer to imitate a thousand marks produced by fire and hammers on an iron ring, with a pin in a few hours; nor should they offer to imitate spirit-writing on a ceiling, with the assistance of a pencil at the end of a broom-stick; nor to remove an iron ring, measuring, say 8, without rupture, over an impediment measuring, say 9, if some one would lend them a hammer.

With reference to Mr. Gurney's criticism on my remarks as to the impossibility of brain waves produced by brain vibrations penetrating the nine coverings of the brain and then creating like vibrations and thoughts by penetrating the nine coverings of another brain, namely, eighteen substances of various densities and various refracting powers, I would reply;

True—light passes through glass, but not through wood, and sound passes through wood, but not so well through glass, and electricity passes through other substances. But even electricity has a difficulty in passing through the various textures of the body, as is shown by the shocks received; and as brain vibrations must be physical, they must submit to physical law and be refracted and disjointed in passing through the various coverings of the brain.

But mind, in its spirit condition, can pass through all substances without shock, and travelling, possibly, by a magnetic wire, can convey its thoughts to a distance, and even at that distance create the objective forms of its imagination.

GEORGE WYLD, M.D.

THE presentiment of approaching death is not uncommon—but it is often vague and unreliable. A boy, ten years old, at Colesville, New York, wrote on a piece of paper: "Within twelve days after to-day, on Friday, at three o'clock in the afternoon, something remarkable will happen." He was in perfect health when this was written—but his funeral took place on the day and hour.

MR. EGLINTON'S VISIT TO ULVERSTON.—We referred last week to the efforts of a Mr. Gowland to discredit the results of Mr. Eglinton's work at Ulverston. On reconsidering the whole matter, it seems to us Mr. Gowland is not worth powder and shot. He gives certificates, and withdraws them when convenient, alleging as an excuse for such an extraordinary course that he "did it for a purpose!" In another quarter, he says he did it to show "how easy it is to gull people in that way." Well, if a man likes to tell a lie he can hardly be surprised if the character sticks to him. Above all, Mr. Gowland's methods and tricks are flimsy. He attended one séance only, and thereupon seeks a little notoriety by professing to show "how it is all done." We simply remind Mr. Gowland of the old adage about the fools and the angels.

PHENOMENA OF MATERIALISATION.

We extract the following from a letter bearing the signature of Hiram Gregg, an old Spiritualist, in the *Religio-Philosophical Journal*:—

I have just returned from a visit to John Campbell, a wealthy farmer near Winchester. I met old friends under his hospitable roof, partly with the view of being present at a séance with Mrs. Mendenhall, the medium of Winchester. A goodly number assembled, nearly filling the spacious parlour. A little adjoining room was converted into a cabinet by suspending thick, dark curtains over the door-way. In this the medium, Mrs. Mendenhall, took her seat alone, and the light in our parlour was subdued to a bland twilight.

The friends then engaged in singing. After a little the curtains parted, revealing the form of a man: after several attempts, as if against the action of the light, he came before the curtains, and was recognised as the son of a lady present, who was much affected!

Upon his retiring, another male form, of different stature, appeared, after similar hesitancy. He was also recognised.

After more singing, a voice called out from within the cabinet, "Massa Gregg's son." The curtains parted, and the form of my dear son, Clayton, was well recognised by several who knew him.

At his withdrawing, the same voice called out "Massa Gregg's daughter is coming out." We continued singing, and presently a female form emerged from between the curtains, arrayed in a flowing robe of dazzling white; her angelic mien thrilled all. My daughter would be now twenty-eight years of age.

Other spirits, male and female, seven in all, of various ages and forms, came out and were recognised.

Next evening the same friends met, with some additional ones, bringing with them a musical accession in the form of two harps and a violin. After the preliminary hymn, several spirits came out successively, with less hesitancy. Among them was Lydia, daughter of my friend Mrs. Haynes, present with her mother. Lydia passed away three years ago just as she, a bud of promise, was blossoming into womanhood. She appeared in flowing gossamer drapery of silvery white, with a dark scarf of lace-like material, richly embroidered. She looked bright and gay; with angelic hands she threw back her golden tresses, and moved with graceful steps to lively music from the instruments. She threw kisses to her mother, and, as she withdrew, gave farewell waves of the hand to the friends. Her mother, overcome with emotion, asked, "Is little Gertie here?" A voice behind the curtain said, "She is trying to materialise." Gertie was another daughter, who passed away in her ninth year. The curtains parted, and there stood a little angel, radiant with grace and loveliness, standing at the curtains as if waiting for aid to enable her to reach her. She gazed fondly at her mother. This seemed impossible. At length she retired, throwing kisses to her and her grandmother, and bowing a farewell to the friends.

Thus went on the manifestation of one spirit after another, all being recognised except one, a brawny form in regimentals, until ten had appeared, making, with those of the previous evening, a total of seventeen.

These séances have marked an era in my life, fraught with more exalted revelations and tangible demonstrations of the indestructibility of the human soul, and the return of our loved ones, than any before in my previous thirty years of investigation.

MR. LOCKERBY advertises on our front page for books for the purpose of forming a free Spiritualist library. We shall be glad if any of our readers can help him in his endeavour.

REVIEWS.

SYMPNEUMATA: OR, EVOLUTIONARY FORCES NOW ACTIVE IN MAN. Price 10s. 6d. Edited by Lawrence Oliphant. Edinburgh; Blackwood and Sons, London; may be obtained of the Psychological Press, 4, Ave Maria-lane, E.C.

The peculiar character of the celebrity achieved by the author of "Piccadilly," will cause this book to be received with no small curiosity. After being—according to "Kosmos," in the *World* for July 4th, 1883—in great part simultaneously member of Parliament, diplomatist, mystic, and votary of fashion, *Times* Paris correspondent, financial expert and religious enthusiast—in which two last-named capacities he started a company to assist the fulfilment of Divine prophecy by enabling Jews to return to the Holy Land; and eliciting from Lord Houghton the remark that he was habitually in doubt as to whom he ought to serve, God or Mammon, Harris or Delane,—Mr. Oliphant has at length settled down in the haunts of the Prophet Elijah, namely, upon the slope of Mount Carmel in Palestine, there to formulate, and thence to promulgate the results of a thirty years' study of Spiritualism, or, to use his own words, of those forces in nature which have their manifestation in psychic phenomena, nearly twelve years of which period were passed in the United States under the spiritual direction of the arch-mystagogue of the Pacific slope, Mr. Thomas Lake Harris. Not that Mr. Oliphant is himself the immediate author of the present book, or professes to enunciate in it Mr. Harris's doctrine. He appears but as its editor, having acted as amanuensis to take it down from the dictation of one "who, shrinking from publicity, desires to remain unnamed." But it none the less embodies his own convictions and experiences. Nor is any reference made to Mr. Harris, saving only to indicate him as a co-believer with Swedenborg in the fundamental tenet of the book, a reticence for which no motive is assigned. We have reason to believe, however, that it embodies, with a few and not very important differences, the teaching of the Western prophet: in which case that which we have before us may be defined as the system of Mr. Harris as modified by Mr. Oliphant, and expressed by his unnamed collaborator, being, we are led by internal evidence to suppose, dictated in trance or some allied abnormal condition, by a sensitive of a highly refined and probably feminine organism.

Such, however, is only the human and secondary agency concerned in the production of this book. Its real source is transcendental, as its writers understand the term; and its first object is to expound the nature of that source and exalt the entities concerned. These belong to no category recognised either by Spiritualists or by Theosophists, since they are neither departed souls nor living Mahatmas. Neither are they elementals or elementaries. Nor are they, again, the interior and higher Egos insisted on by "The Perfect Way" as the only channels of Divine communication, although on this point and on certain others the language and the doctrine bear a verbal resemblance to those of that book. The differences between them are, nevertheless, radical and fundamental, as will be seen as we proceed.

Respecting the class of experiences upon which this book is based it is, we are told, the normal phase "of which we have had from time immemorial abnormal antitype in magic, mediumship, Spiritism, and cognate phenomena"; and which, "like physical malady, is a malady of the spirit representing the effort of nature to escape the greater harm, while at the same time its character has been distinctly that of disease." But since it has its use in reminding man of the spiritual nature of existence, the "presence of such phenomena in the past is regarded with leniency, and dogmatic judgment is not passed upon them as consisting wholly either of inspiration or of infestation." They are, however, altogether behind the present times, since they are incompatible "with any advanced degree of the new volume and quality of consciousness which we describe as sympleumatic," and in which it is "impossible to stand without being aware that in time the universal consummation of this development will expose every mystery issuing from the sub-surface degrees to the broad daylight, and leave the whole range of the spirit, or sub-surface, world as an open book, old and disused. For the life of the future in all its experiences will pivot upon a more solid and deeper foundation" (pp. 209-13). When man has rebuilt himself upon this foundation, he will "open the doors of moral sensation to the higher regions of active force," and "obey the fundamental law of nature in him. . . the law of seeking only always the good of all the world." "A finer quality of nature broods above the earth at this fresh crisis hour, and penetrates the race. The sensible sign of this life infiltration lies for each individual in

his increasing faculty for deepening and enlarging the field of consciousness, until it opens up the spaces where the lost delights of biune entity make play and inspiration" (p. 216). "The whole historic life of our planet thus resolves itself into inspiration and obsession; inspiration in and through that which is real in man; obsession, in and through their earth-borrowed outer organism" (p. 220).

Not to multiply citations, this book indicates a keen appreciation of the fact that the world is entering upon a new era, and of the change as consisting in a vast enhancement of the spiritual consciousness. It claims to be written from a standpoint at once ethical, philosophical, and religious, and is redundant of passionate lamentation over the world's unhappy condition in the present, and of aspiration towards a blissful future, the path to which it describes as consisting in the regeneration of the race by means of such equal development of the masculine and feminine qualities, as will make each individual a representative of the whole humanity. Thus far no one can fail to sympathise with the theme of the book, and to recognise the high qualities which have concurred in its production, as well as to respect the courage involved in its publication and in the avowal of its authorship. We specially emphasise this last point, since the book really does contain, as stated in the preface and introduction, "much to excite criticism, ridicule, and aversion," and even "scorn and contempt," from the vast majority of persons. Even we ourselves, although awarding it a meed of praise, are compelled to restrict this to but certain features of it; and to visit the rest with condemnation. But the last thing we should think of doing would be to blame the expression of any confessed "immense conviction," however mistaken we might think its grounds or mistaken its nature. This is because we believe, first, that men ought to have the courage of their opinions; next, that freedom of opinion and expression are indispensable to the correction of error and ascertainment of truth; and lastly, that the prevalent crass ignorance, concerning man's nature and destiny, is mainly due to the intolerant repression of personal testimony by the dominant orthodoxies, religious or scientific, wherever the experiences concerned have been considered likely to conflict with vested interests. Hence in framing our indictment on this occasion we shall be careful to maintain an attitude of sympathy and respect for the writers, and where we find them mistaken regard them not as the authors, but as the victims of their error, not as the misleaders, but as the misled. And we shall do this all the more readily that we recognise the reality of their experiences, and believe their error to be one only of judgment as to the nature of those experiences, and due to a too restricted range of study and the lack of a sufficiently fine sense for the apprehension of spiritual things.

The doctrine, briefly stated, is as follows: There is nothing in the universe but matter and God: the former subsisting under two broad divisions, the solid and the fluid; and the latter, who is the actuating energy of matter, being personal and bisexual, in the physiological sense of the term, and generating man directly in His own image. Wherefore, instead of representing the return of spirit from matter by orderly and gradual ascent through the unfoldment of his potentialities from the lowest forms of life, "the original human creature was a pure and creative form of the Divine humanity of God," at once androgynous and fluidic, consisting "of men-women and women-men." "Its absorption into itself, by acts of its free-will, of elements from the subordinate animal world, caused the initial disturbance of pure order on the planet," by "precipitating the period of reproduction," through the "wilful and conscious opening of the human nervous organism to influences originating in the lower animal degrees of creation." The result was that his "outer casing became relatively solid"; "the consciousness of the inner processes of his life became closed, while his dominant consciousness began to reside in the activities displayed in that overlying system, by which the lower creation now claimed affinity with him," and "he drew into himself the forces of brute sexuality" (pp. 4-7), and all "those positive qualities of ferocity, rapacity, cruelty, jealousy, stupidity, filth, and scortation, whose foul fumes then began to percolate the fine spaces of human beings" (p. 113). And "so the reproduction of the coarse flesh-form followed, after the fashion of the lower creation, and resulted in males and females, and not in the biune man" (p. 111).

The fault, however, was neither that of the animals, who were but passive agents in causing it; nor was it altogether

that of the biune man himself. For the "first influences of evil to which the race fell a prey in its infancy, did not form a part of the original individuality-consciousness of the race, but approached it from without, as from regions beyond its own proper sphere of activity, and through avenues which it had inadvertently opened" (p. 54); and it is probable that "the intelligent beings, who, from the outside, first established a disastrous influence on this earth's infant humanity, were some of those whose perverted will-activity had brought about a physical dissolution of that previously existing globe in our solar system, whose untenanted orbit science has vainly endeavoured to account for" (p. 51).

But "when or how, or in what individuals or races of this earth's humanity, the change" occurred which resulted in the lapse of mankind from a "fluent" to a "solid" state, and the "severance of the external form into appearances exclusively male or female" (p. 105), such fault as there was on the human side, lay with the woman; for it consisted in the "self-banishment of the woman part of man from her own place and function. Her defection of old was in truth the beginning of sorrows, as her abnormal position remains to this day the pivot of the world's distress" (p. 107). It was, however, nothing to the credit of the man that he was not the one to blame, since humanity was so constituted that its fall could occur only by the first failure of its feminine side.

Thus parted into two and become solidified, and the consciousness of biunity lost, "there is no manner of uniting the male and female forms of beings externalised as halves after the fashion of the earth's inhabitants, so as to produce a combination that will be biune, and that can absorb the biunity of full life-currents. The external contact of two mutilated images, devoid of the faculty by which particles mutually inflow, can neither produce nor reproduce the biune human form. . . . Men, despite the solid imitation of manhood that they make in their garb of flesh, are empty throughout the fine spaces that pervade them. Women, beneath their fanciful array of unlasting charms, are nude of the enveloping strength that should complete them. This is a state of things during which, so long as it continues—based upon the 'sex-nature of brutes'—there is no hope, nor vestige of a ground of hope, for a satisfying change of circumstances among the Divine children here" (pp. 143-4). The tokens of the advent of the being, through whose instrumentality the race is to be reconverted into its proper condition of fluidity and androgyny, are rapturously greeted, and the nature of the process and advantages of the change profusely expounded, its organic and physical character, and the sensuousness of its effects being strenuously maintained. Termed by Mr. Harris the counterpart or counterpart angel, it is termed by Mr. Oliphant the Sympneuma—an equivalent compounded from the Greek. And whereas according to Mr. Harris it is separated from man by difference of place, and waits, in its paradisaical home, the time when by his regeneration man shall be fitted for reunion with it; according to Mr. Oliphant it lies, latent and unformulated, in man himself, being constituted of the fluid—meaning not liquid but ethereal—matter which occupies the spaces between the grosser particles of his body, being in virtue of its interiority of place and mobility of substance, the immediate residence of Divinity. Its reunion with man "is effected solely by virtue of his organic reception of the Sympneuma's organism within his own," and brings to him "sure power and outgrowing from pure and perfect sensational delight of sex" (pp. 145, 147). "He craves not now the commerce of the dissevered sexes, nor the production of fresh peopling in their forms: for he lives now in the expanding chambers of his own sub-surfaces, where the Sympneuma's presence pervades and satisfies sensation" (p. 149). And when a man "has once experienced by repetition the unerring tendency of delight, intense, sensational, to visit him spontaneously, the painfully-acquired enjoyments that he knew before, of body, intellect, or spirit, fade and grow valueless" (p. 273). As if in order that there may be no mistake about the material nature of the experiences thus described, it is further stated that "the immanence of God in man now becomes a physical fact; as physical as marital affections, as maternal emotions, but more absolutely and unmistakably physical; and acting upon the surface with an intensity superior to that of any other known sensation." For "what happens when . . . the man opens himself, purified, to the reception of the Divine elemental fire of sensation, is, that he finds its quality is of sex" (p. 26). And "he who feels God thus . . . finds that this quality is of sex duality" (p. 20).

The condition of attainment of her proper completeness by woman involves not only her total separation from the other sex, but also from all external activities. She must renounce the "mad career" upon which in the present age she has entered, by withdrawing "from the stage-boards of publicity, independence, and self-gratification, upon which she has scrambled; and, shrinking alike from the immodesty and the anxiety of a false position, sink back into the home of her inner self, into the sweet quietude of absorption there" (p. 15). Such is the "first call of the Mother-Father now to the earth-daughters" (p. 157). Doing this she will lose indeed the satisfactions of wifehood and motherhood; but she will be freed from the anxieties and self-sacrifices attendant upon them, and even already in case of those "men and women who begin to know themselves as biune, and who rule their lives by the clear intuitions that arise in their biunity. . . . no provision is made for the continuance of earth-peopling after the fashion of the past, the instinct for it having fallen utterly away." But although there will thus be a "partial suspension of race production," "human beings will have the power of greatly extending the length of the terrestrial career" (p. 181-2), by continuing to inhabit the earth as fluent, androgynous entities unseen of its still solid denizens.

It would naturally be supposed that having thus lost all attraction for and need of each other, through the expulsive power of the new affection for their respective Sympneumata, the separation between men and women would be complete. We are assured, however, that the contrary will be the case. "As yet," indeed, "the masculine and the feminine natures confront each other in stupid misapprehension or mistrust, mitigated only by their mutual dependence for services or for entertainment. Even among the higher specimens of either sex, it requires on one side or the other, a daring of confidence that is not often upheld in long experience, for them to risk devotion to one another's existence." But under the new conditions, when instead of men and women there are men-women and women-men, and each individual is biune and complete in *themselves*, we are told, "men"—by which is meant those whose interior sex is feminine, "will not fear to trust in women"—or those whose interior sex is masculine—"when their impetuous impulses spring forth at the call of the human need; woman will no longer fear to give an absolute devotion to the careers of men, when these cleave by their lives the ways to the whole human happiness." But they will be able, when the fulness of the time shall have come, "by joining hands throughout the earth in clasp of perfect comradeship, to grow abreast into the full development of their time" (p. 159).

(To be continued.)

MELCHIOR. By Mr. W. G. Wills. London: Macmillan and Co., or may be obtained of the Psychological Press, 4, Ave Maria-lane, E.C.

This is a poem, of which a very distinctive feature is its complete originality in almost every respect. It is in blank verse of such beauty and rhythm as has rarely been written since the days of Shakespeare, of whom Mrs. Browning wrote, "He is the most wonderful artist in blank verse of all in England, and almost the earliest." "We do not even say what we might, that his hand first proved the compass and infinite modulation of the new instrument; but we do say that it never answered another hand as it answered his. We do say that this fingering was never learned of himself by another." Whether Mr. Wills has learned from Shakespeare or not cannot be said here, but indubitably, not only in this poem, but in many of his dramas, we have "this fingering" of such excellence as none since Shakespeare have displayed. Moreover, the language and the wonderful painting in every line show the author to have a gift such as Keats has shown in "Endymion," and the "Eve of St. Agnes." The poem opens with the description of a quaint old town on the Rhine, of which the following lines may serve as a specimen:—

"The convent walls rose from the river bank
Beyond the bridge tower of the Upper Town,
And, as if fusing in the fleeting water,
The red old walls are doubled down again,
Breaking and wavering, weaving a red tissue;
Now seems a writhing fragment floating off,
And then it joins again the spectral wall.
This was the very confine of the town,
Save for a desert garden 'neath its shade,
Encircled by a fence of weed-grown rubble.
Here basked and roosted meek conventual heirs,
And sipped at the green pool; after each sip
Upraising piously a grateful beak."

In the description of Melchior's garden is the following:—

"Tall queenly lilies towered in scented ranks,
White troops of spirits looked they, rapt and waiting
For some disciple of the olden time,
Or martyred saint to come and raise the hymn
Which slumbered on their curled and marble lips;
White gossip butterflies, flirting mid-air,
Now flapping on a flower at radiant whim,
Now gadding on the wind without a goal,
Haunted the place—and slightly knew each flower."

These are by no means the best examples of such delicious word painting as has previously been seen only in the poetry of Keats, who, had he lived in this world for half a century, might have given us, out of his ripe experience, joined to the poetic gift, such a poem as "Melchior."

What will, however, be of greater interest to the readers of "LIGHT" is the remarkable spiritualism of the poem. Melchior, who for years had been visited by visions of holy saints, is recalled to earthly life at length by the love of a woman, and seeing her die, is almost instantly comforted by the palpable presence of her spirit, who continues to be near him during the brief remainder of his earth-life. His friend who comes to sympathise with him finds that—

"His sighs suppressed were burden to a pean.
It was as if a man should lift his hat
To jovial wedding rout that passed his road,
In solemn faith a funeral went by;"

"But Melchior's secret heart was in a summer,
Mute with the joy sublime of young immortal
A joy so intimate that asketh not
For envy's incense, in itself complete."

And when Melchior gives back to his friend the portrait he had painted, his friend says:—

"How can I take it? 'tis thy last memorial.
'Nay, friend,' said Melchior, 'she is with me still,
And bids me give it back, and say to thee,
'Be comforted—shed no more tears for me.'
Ah, Haas, she is more lovely—lovelier far."

When the priest urges him to pray for deliverance from these delusions, Melchior says:—

"I am at peace."

But call not fantasy this visitation
Of one I knew, I know, and I have seen
Daily since her release, as palpably
As thou sees't me, clasped as my hand clasps thine.
Her soundless step I feel, when she glides in,
Her gaze, the pretty wistful gaze, I greet
With lulled delight, all yesterday 'twas on me."

To extract yet finer passages than are here given, and there are many such, or to give here an outline of the story told in the poem, would be to do the utmost injustice to the author and to his work. Beautiful as the jewels are, they must be admired in the harmony of their setting, and the web of silk and gold which binds them, exquisitely true and lovely as it is, cannot be laid bare of rich and necessary growth of adornment so deftly interwoven. Enough to say that the web of life displayed in the poem is wonderfully true, and conveys deep instruction to those who will seek beneath a surface, which is of itself of such beauty as to allure even the chance gazer.

There is a completeness in the work which would have been wanting had the writer stopped short at the earth-life of humanity. But while he puts before us humanity in various phases he goes beneath the surface, as few can do, and proceeding further he takes us beyond the grave to the absolute reality of the after-phase of our existence, and of the communion of the freed spirit with those yet in the flesh. Probably few books on Spiritualism will do so much to spread its truths among cultured readers as is likely to be accomplished by "Melchior."

THE TRIUMPH OF TIME. Mystical Poem. By Ella Dietz. A Sequel to "The Triumph of Love." London: E. W. Allen, 4, Ave Maria-lane. 1884. Price 4s. 6d.

Many who remember with pleasure "The Triumph of Love" will turn with interest to the present volume by the same writer. We shall not attempt to explain the "mystical" idea which is intended to run through the book, nor can we criticise to any great extent the way in which the authoress has carried it out. There is no more difficult task to the artist, whether in word, in colour, or in form, than to take the symbols of the earthly, the sensuous, and so to infuse them with the spirit that no trace of discord or incongruity remains. The difficulty is perhaps greatest when the symbolism chosen introduces the highest truths of the Christian faith.

We do not wish to quote special poems and verses in which the writer appears to have failed in her endeavour; and in which the result seems deficient in that dignity and power which justify the attempt.

The charm of the book lies in the exquisite songs interspersed through its pages, and in verses here and there, which are in themselves beautiful little pictures. The following lines from an "Interlude" entitled "Winged Sleep," are almost perfect, both in conception and in execution:—

"Lo! in the night with my arms wound around thee,
I carry thee far to some clear limpid stream,
There where my love hath recaptured and bound thee,
I kiss thee at will in thy deep mystic dream."

"Child of the lotos, and pearl of the ocean,
Queen of my bosom, and queen of the air,
I call thy deep soul to receive my devotion,
And whisper delight to thy spirit most fair."

"Day may divide us, but night-time unites us,
Dreams shall restore us to music and love,
A dream of enchantment that lures and invites us
To groves of sweet spices, the home of the dove."

"What though our feet tread the earth on the morrow,
To-night we are winged, to-night we are free,
Let me drink deep of joy, forget earth and its sorrow,
And bask in the love-light of Heaven and thee."

Occasionally, but rarely, a more heroic strain is attained. In the "Valediction," at the close of the volume, the muse dwells upon the immortal theme of all true poets—"The yearning for the beautiful denied them," as Mrs. Barrett Browning describes it:—

"Who builds the Temple of Eternal Beauty,
With colour fair, inlaid with precious stones,
Lays down his life before the feet of duty,
And cares not where shall rest his weary bones;
To seek and find that kingdom of great worth,
With scrip and staff content he fares him forth."

"He feels not pain, he feels not body's fasting,
His joyful spirit heavenly visions sees,
Enamoured is he of the everlasting,
And worshipful he bends upon his knees;
On noble deeds his mind is fixed intent,
In frequent prayer his head and body bent."

Such a book as this will, of course, strike different minds very differently, according as it harmonises more or less with their own feelings; but to ourselves "The Triumph of Love" would seem to have deserved a more vigorous, and, if we may use a commonplace word, a less sentimental "sequel." B.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

The Resurrection Body.

To the Editor of "LIGHT."

SIR,—The statement made by "Lily" as to the resolution of a human body into its original elements and gases is one that is so startling that I think it would be well to have chapter and verse for it. If true it is a most important fact in its bearing on the investigations of Spiritualists. It is obvious that the statement, as made at present, has no value as exact evidence. Can "Lily" put us in the way of verifying what she alludes to? April 6th, 1885. A SPIRITUALIST.

A Deserving Case.

To the Editor of "LIGHT."

SIR,—Through your columns I beg to tender my sincere thanks to those philanthropic and benevolently-minded friends who, at Mrs. Everitt's appeal on my behalf, have forwarded contributions towards my support. I can assure them that these have proved an important relief in my circumstances. But it is employment that I am really standing in urgent need of; and most respectfully, but not less earnestly, I implore the many friends who may be able to assist me in that way, to try and rescue me from the painful position in which I have found myself placed for these last three months. Confidential servant, gentleman help, assistant correspondent, or travelling companion—any one of these positions would be in harmony with my abilities and educational gifts.

I have Mr. S. C. Hall's authority to mention my being personally known to him, and I can show excellent testimonials.

I am, sir, yours respectfully,

JOHN H. POLLEN.

145, New North-road, London, N.

All Communications to be addressed to
THE EDITOR OF "LIGHT,"
4, AVE MARIA LANE,
LONDON, E.C.

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Subscriptions for 1885 are now due. Subscribers will oblige by forwarding these at once to "The Manager of 'LIGHT,'" 4, Ave Maria-lane, E.C. Post Office Orders may be made payable to Henry Barnes. All Editorial Correspondence to be addressed to "The Editor."

Light:

SATURDAY, APRIL 11TH, 1885.

TRUTH STRANGER THAN FICTION.

In August, 1860, there appeared in the *Coruhill Magazine* an elaborate article written by the well-known *littérateur* Robert Bell, entitled, "Stranger than Fiction." The article consisted of minute and carefully-prepared details of a series of phenomena witnessed by the writer, and vouched for by him as a bald statement of incontrovertible facts. So marvellous were the records that Thackeray, who was editor of the magazine at the time, appended with proper caution the following note:—

As editor of this magazine, I can vouch for the good faith and honourable character of our correspondent, a friend of twenty-five years' standing; but as the writer of the above astounding narrative owns that he "would refuse to believe such things upon the evidence of other people's eyes," his readers are therefore free to give or withhold their belief.—Ed.

Spiritual phenomena in their modern form had been before the world for examination about twenty-five years, and prominently for twelve years at the time of the publication of the *Coruhill* article. Since that date a quarter of a century has passed away, and during the whole of that period the strange phenomena of modern Spiritualism have been urging their claims for recognition on a reluctant and Sadducean world. Facts similar to those recorded by Robert Bell have been over and over again investigated by some of the most critical and judicial minds of the civilised world, and by all who have fully and carefully examined them they have been acknowledged to be genuine. There is, certainly, not an absolute consensus of opinion as to their origin, but there is complete conformity of opinion as to their objective reality and genuineness.

The following names of sceptical investigators who became finally believers ought to command respect even from men so prejudiced and Bohemian as are Dr. Lankester and Mr. Labouchere:—Prof. Hare, Judge Edmonds, Dr. Dexter, Epes Sargent, Charles Beecher, President Lincoln, Lloyd Garrison, Wm. Howitt, Benj. Coleman, Dr. Ashburner, Dr. Elliotson, Prof. de Morgan, R. Chambers, Robert Stephenson, Andrew Leighton, Prof. Crookes, Alfred Russel Wallace, Dr. G. Wilkinson, S. C. Hall, C. Varley, Profs. W. F. Barrett, Zollner, Weber, and Butlerof, and hundreds of well-known literary and scientific men. Many of those named are yet living on earth. Why, instead

of scorn and virulent abuse, do not some representative organisations, say the Royal Society, or some other learned and recognised society, depute intelligent and representative investigators to examine, and ascertain the facts, as committees of the House of Commons search for facts, through the examination of competent witnesses? There are hundreds of cases in which the facts are accepted though they have not been investigated and proved by a twentieth part of the competent witnesses who have for many years tested and proved the reality and genuineness of what are termed spiritual phenomena.

It may be freely admitted that, with the opinions respecting natural laws that are at present generally held, it would be in the last degree absurd to accept the alleged phenomena of modern Spiritualism without overwhelming evidence from numerous competent and credible witnesses, or the personal evidence which is the result of long and patient investigation. To accept the generally recorded phenomena of Spiritualism without one or both these phases of evidence would be indicative of considerable credulity; whilst, on the other hand, to reject them without examination, notwithstanding the abundance and quality of the evidence offered in their favour, would be indicative of a conservative bigotry and prejudice not excelled by the theological prepossessions of the Middle Ages.

We affirm with Huxley that the "assertions that outstrip evidence are not merely blunders, but crimes," and that the *littérateurs* who contribute to their respective papers the absurdly ignorant diatribes against spiritual phenomena and Spiritualists, are simply ignorant, prejudiced, criminal blunderers who dare not honestly look well-accredited facts fairly in the face. They constitute a combination of cowardice and ignorant bigotry, or something worse, which need not be named.

SPECIAL NOTICE TO INQUIRERS AND INVESTIGATORS.

For a long period we have devoted a considerable amount of time and trouble to answering the inquiries, and endeavouring to set at rest the difficulties, of investigators. We can do so no longer. There has come a limit when it is impossible for us to keep pace with all the demands upon our time, and we must now rigidly confine our attention to the editorial duties connected with this journal. These, to tell the truth, are in themselves more than enough, without clerical help, for one pair of hands. We regret we cannot continue to do as heretofore, but we hope some one else will undertake this service. As such work comes rightly within the sphere of the London Spiritualist Alliance, we have little doubt that the secretary of that body will cheerfully do what is necessary. We can, from experience, promise him plenty of work.

THE LONDON SPIRITUALIST ALLIANCE.—The next conversation of the Alliance will be held on Friday, April 24th, in the Banqueting Hall, St. James's Hall, when Mr. T. P. Barkas, F.G.S., of Newcastle-on-Tyne, will deliver an address, his subject being "There are more things in Heaven and earth, Horatio, than are dreamt of in your philosophy." We hope members and friends will take note of this engagement, and hold themselves free to be present on the occasion.

SOCIETY FOR PSYCHICAL RESEARCH.—A general meeting of this Society will be held on Friday, April 24th, at the rooms of the Society of British Artists, Suffolk-street, Pall Mall, London, S.W. The President of the Society, Professor Balfour Stewart, F.R.S., will take the chair at 8.30 p.m. The meeting, which will be partly of a conversational character, is open to members and associates, who are at liberty to invite friends. Papers to be read: (1) Mrs. Sidgwick—Notes on the Evidence collected by the Society for Phantasms of the Dead. Part II. (2) Edmund Gurney, Esq., and Frederic W. H. Myers, Esq.—Some Higher Aspects of Mesmerism. Note.—Members and associates will be admitted on writing their names at the door. Persons who do not belong to the Society will be admitted on the production of an invitation card, duly filled in and signed by a member or associate.—EDWARD T. BENNETT, Secretary, 14, Dean's-yard, Westminster, S.W.

TRACES OF SPIRITUALISM IN RECENT WORKS.

By "M. A. (OXON.?)

II.

PAGANINI'S GHOST.

In Karoline Bauer's Memoirs the following story of Paganini and his ghostly violin is gravely told.

"Paganini died in Nizza on the 27th of May, 1840, after long and fearful sufferings: but the restless when alive was not to find rest even in death. The clergy refused him a Christian burial because he had not received the last Sacrament. The unhappy son had to take his father's body by sea to Villafranca, then to his country house, Polcevera, near Genoa; but the Bishop of Genoa also refused his consent to the interment, and the coffin stood for years above the earth in the villa. There, night after night, heartrending violin tones were heard, till the son arranged for a splendid mass for the peace of his father's soul, and made large bequests to the church. Then the spectral wailings of the violin were no longer heard at the coffin of Paganini, and the Bishop of Parma at last permitted the body, after five years' wanderings, to be taken to Parma and buried in the neighbourhood of the villa Gajona in May, 1845."

[“Memoirs of Karoline Bauer,” Vol. I., pp. 219-20.]

THE GOLDSMID FAMILY.

Lucy, in his most amusing "Diary of Two Parliaments," gives the following account of Kabbalistic influence on the Goldsmid family, which many a living Occultist would readily accept as true:—

"I heard a weird story in connection with the private history of the Goldsmid family. It is a tradition in the family, and generally with the Jews settled in England, that for nearly 100 years a fatal spell has overhung the Goldsmids, and facts show that in a manner, doubtless due to coincidence, but nevertheless remarkable, the spell has not failed to work throughout several generations. During the latter part of the eighteenth century there lived in London a Jewish Rabbi, alleged to be gifted with magical powers. This seer was known as the Rabbi de Falk. When he died he left to Aaron Goldsmid, great-grandfather of that Sir Francis who was killed in a railway accident at Waterloo Station, a sealed packet, with strict injunctions that it should be carefully preserved, but never opened. By way of enforcing this request, he informed the old Dutch merchant who founded the Goldsmid family in England, that if his instructions were obeyed he and his descendants would bask in the sun of prosperity till the coming of the Messiah. If his instructions were disregarded, ill fortune would finally overtake each successive representative of the race."

Old Aaron Goldsmid kept the packet, holding it sacred for some years (the story is too long for exact quotation, and I give in my own words the important facts), but his curiosity overcame him, and he opened the packet. A few hours afterwards he was found dead. Near him were the contents of the packet—a small piece of parchment covered with Kabbalistic characters.

Aaron Goldsmid had amassed a large fortune which he divided amongst his children. Two of his sons—Benjamin and Abraham—entered into business as money-brokers, and gathered together a colossal fortune. But the Kabbalist's curse worked, and on April 15th, 1808, being then fifty-five years of age—rich, honoured, powerful, and esteemed—he died by his own hand.

Abraham now carried on the business, and in 1810 joined the house of Baring in contracting for a Ministerial loan of fourteen millions. On him the curse seemed to rest. He vacillated; hesitated, and blundered. He became despondent, and finally, a sum of half-a-million being due on a particular day, he knew not where to put his hand on the money. At the hour when the sum was due it was found that Abraham Goldsmid was dead.

After an interval arose Isaac, a nephew of Benjamin. He was a great financier, amassed a large fortune, and was one of the principal founders of University College, London. He retired at sixty years of age with an English baronetcy and a Portuguese peerage, and spent the declining years of his life in childishness and vacuity.

His heir it was—Sir Francis—who was killed in the accident at Waterloo Station.

[Lucy's "Diary of Two Parliaments," pp. 393-4.]

THE SPIRITUAL OUTLOOK. XXIII.

[We shall esteem it a favour on the part of our readers if they will forward us, for use in this column, any allusions to Spiritualism and Psychical Research they may come across in the course of their reading. We see a great many of these ourselves, but it is obvious that there must be many references to the subject which do not meet our eyes.—ED. OF "LIGHT."]

I see but one difficulty in the very remarkable statement of Mr. Barkas, of Newcastle. It is a possible theory of thought-reading. Did Mr. Barkas know the answers to his questions? Were they photographed, so to say, on his brain, where, though unconscious to him, a clairvoyant might read them?

Naturally, as any stick is good enough to beat a dog with, I lay hold of what I did not believe in yesterday, with which I belabour what I am unwilling to believe to-day. So mesmerism was absurd until we found it could explain some things in Spiritualism, while the mesmeric healings of the Bethshans explain the miracles of the Acts of the Apostles.

What we have to recognise as a living fact is, that the embodied spirit can sometimes display the same powers that it possesses when freed from the body. Most of us are tied up too tightly in matter for that, but a clear vision comes to some, and spirits can make good use of others.

The iron ring on the wrist of Mr. Husk, though seen and examined with more or less care by hundreds, has not, I am sorry to learn, been satisfactorily authenticated. If it still remain upon his wrist, there should be secured the sworn testimony of surgeon and engineer. We are careless of wonders when they become familiar. Then few persons can trust the oaths any more than the words of the witness of a fact that seems incredible. The Americans say: "I would not believe it if you swore it on a stack of Bibles!"

People with large "approbateness" and "caution" shrink from telling what they know to be true. They "keep probability in view." It required moral courage and conscience in Crookes, Zollner, and Wallace to give public testimony to the facts of Spiritualism. Many a man would rather fight Arabs in the Soudan than incur ridicule by telling what he knows to be true.

And telling the truth is not always a safe operation. A man's will might be set aside after his death, or he might be put into a lunatic asylum. These perils, as well as the lighter ones of ridicule and suspicion, swell the numbers of the Nicodemus Club.

"Faith has well nigh perished among us, and we are reaping the results in all the evils that are thickening around us," says the *Pall Mall Gazette*. Faith is fighting against us in the Soudan, and for us, with General Booth for a leader, in London. On the whole, we prefer knowledge to faith. Doubtless it is a comfort to many to believe in immortality, but it is scarcely conceivable that an absolute knowledge of the fact of a continued existence should not be more satisfactory than hope or expectation.

The vote of the whole Bench of Bishops for keeping the public picture galleries and museums closed on Sundays was quite *ex-officio*, and a matter of course. Looking at the works of God might interfere with "the foolishness of preaching." But the Bench of Bishops only made a tie, which leaves a handsome majority in favour of science and art, in the non-episcopal, unconsecrated Lords. Well, Hampton Court and Kew Gardens are open on Sundays to everybody—and the Crystal Palace and Zoological Gardens to a great many. When the Bishops have digested the Wife's Sister Bill they may, perhaps, be ready to swallow the British Museum.

The Rev. Sims Paine, a veteran New York preacher, says:—"About fifteen years ago, riding on horseback, I plainly saw Joseph Phelps, some eighty years old, whom I well knew, at my side on foot, keeping up with my horse whether he went fast or slow. He told me when and where he had died, and soon disappeared. In about ten days I got news of his death, which occurred just before the hour of the day on which I saw

him." In a similar case Mr. Paine was told of the death of an old friend, and also who had preached his funeral sermon.

Sardou, the most famous of French dramatists after Victor Hugo, is a Spiritualist, and believes that he writes his plays under spirit guidance. This may be a delusion, but what can be said of the following account of the production of an exquisite engraving of Molière's house on copper? "Seated one day at my table," he says, "I fell into a reverie. Unconsciously I took up the graver, and, impelled by secret influence, let my hand follow its own direction over that plate. The engraving you see is the result of several hours of purely mechanical toil. I could not of my own will make such a picture to save my life."

Here is a bit from an account of a materialising séance in Indiana, U.S.A.: "The medium having taken her young son into the cabinet for better manifestations, the doors were suddenly thrown open by some unseen power, displaying an assembly of seven persons, large and small. They were all dressed in garments that shone like burnished silver, set with gems; while a most brilliant light shone upon them above. It formed the most brilliant and beautiful spectacle I ever beheld. When the doors were closed, they were immediately reopened and the medium and her son were found entirely alone as before."

Madame Blavatsky has converted an English clergyman, the Rev. C.W. Leadbeater, to Buddhism. After voyaging in the same vessel with Madame Blavatsky, he landed at Colombo to consummate his conversion to Buddhism. An eye-witness saw him seated at the feet of the yellow-robed ministers of Buddha, repeating after them, "I take my refuge in Buddha, in the Law, and in the Order." "The *Pamsil* was administered by the High Priest, the Rev. H. Sumangala, Principal of the Vidyodaya College, assisted by the Rev. T. Amaramoli. There were present many of the prominent native citizens of Ceylon."

When our English missionaries go to convert the Buddhists to Christianity what will they do with the Rev. Leadbeater? Or is it an even chance that they get picked off by Madame Blavatsky?

Twenty-three years ago, March 22nd, 1862, the following delightful paragraph appeared in the *Illustrated London News*: "We regret to see any implied encouragement extended, in any influential quarter, to the ridiculous quacks who call themselves 'spirit mediums.' Surely such impostors and their follies may be left to the patronage of semi-hysterical ladies with more money than brains, and who, weary of the ordinary dissipations of a silly life, and not able to find sensation in visiting their poorer neighbours or other works of charity, resort to the 'spirits' as a means of excitement. Such persons will always be committing some folly, and, except that the medium séance is a mixture of vulgarity and profanity, we do not know that a silly woman is doing much harm in spelling the alphabet she ought to be teaching. But nothing should be written that intimates any approbation of these wretched jugglers. They do their work exceedingly ill, blunder eight times out of ten, and are 'sold' with the most perfect ease, and their only success is obtained in a darkened room, and among persons from whom disbelievers—that is, people of sense—have been carefully removed. We send the gipsy to the House of Correction—these quacks may keep beyond the letter of the law: but their vocation is not at all more respectable than that of the brown beggar who wheedles the servant girl to steal the spoon in order to raise money to rule the planets."

The world does move, after all—slowly if you please, but it really moves; and the cry is now that men of science should investigate Spiritualism—as many have done and are doing.

My friend, Mr. E. T. Bennett, sends a capital ghost story to the *Richmond and Twickenham Times*. A lady, walking with her husband, in an avenue on the Surrey side of the Thames, from Richmond to Twickenham, saw a man, dressed as if he had stepped out of an old picture, in a costume of two centuries ago. Both saw him, and spoke of his queer way of dodging about as if spying on them—then, as if he had been shot from a gun, both saw him at a considerable distance. He then gradually

became transparent so that they could see trees and river through the spectre form—then completely vanished. A very good old-fashioned ghost, but how account, on the illusion theory, for two persons seeing it?

A correspondent of the *Methodist Recorder*, considering that the facts of Spiritualism are proven to be true by many competent scientific witnesses, believes that it is a revised form of witchcraft and a device of our great spiritual adversary. He says if witchcraft did not exist, why the command to slay wizards and witches? The editor hopes the phenomena can be explained as either trickery or some occult force pretending to be a departed human being. If not, then it is Satanic. He admits, however, "certain appearances, especially those occurring at the moment of, or immediately after, the departure of the spirit from the body, of which the instances are too numerous and well attested for them to be wholly unreal." Now, why not do one of two things: find out by personal examination what is real, or set it all down as humbug, practised by knaves on fools?

And why is it that Christian editors who believe in a devil created by God, who foreknew that he would lead men to perdition, find it so difficult to believe in a ghost or other spirit manifestation? The writers of the Pentateuch and of the Acts of the Apostles had no such difficulty. Why go on blindly leading the blind, when a few hours' serious investigation would settle the case as to the facts, and enable the able editor to have some idea of what he is writing about?

The case of the Witch of Endor is curious and interesting, no doubt—but it happened a good way off and a long time ago. Why not imitate the open-mindedness of the Prime Minister, and have a séance or two with Mr. Eglinton, Mr. Husk, or any reputable and accepted medium? Why preach or write of what one knows nothing about and will not have the fairness to investigate?

The *Whitehall Review* still advocates a jury of conjurers for the trial of Spiritualism. Individual conjurers, such as those whose testimony is published in every number of "LIGHT," do not satisfy it. Empanel a round dozen and it will be satisfied with their verdict. But would Professor Huxley or Professor Ray Lankester be satisfied? Not one atom. They would say conjurers are professional mercenary liars, and the jury has been packed and bribed.

But in what way is a conjurer a better judge of what he cannot do than any man of sense? For example, I hold the hand of Mr. Eglinton, and one of my chairs is found threaded on my arm. All in the room examine it. No conjurer can do such a trick, and no one, of course, can tell how it is done. Maskelyne and Verbeck are equally impotent. One clever conjurer, in such a case, would be as good as a dozen. Rewards of from £50 to £500 have been offered for years to any conjurer who would do one of a dozen things commonly done in spiritualist séances, and no one has ever claimed such rewards. Conjurers, indeed!

The *Whitehall* wants to know why spirits prefer to use slate pencils for writing, and whether they are prepared to write their answers on a sheet of paper sewn in between two folds of carpet? Well, I can show this anxious inquirer spirit writings with lead pencils and with pen and ink, done in closed books, closed boxes, between two slates firmly fastened together, and other seemingly impossible situations. In nine cases out of ten no conjurer in the world could tell how it was done better than the simplest of clodhoppers.

Mr. Cook, in the prelude to his 172nd lecture, says the notorious Mr. Slade, whom Professor Zollner employed, has been before the Seybert Committee and has somewhat puzzled them. Nevertheless, Mr. Kellar, the distinguished magician, has agreed to parallel whatever Mr. Slade has done, and to explain how he did "it." Of course he did. When did a professional conjurer ever fail to give himself a good advertisement or to boast of what he could do? It is his trade, and he works at it. If conjurers can do what is done daily in spiritualist séances, why don't they?

DISSENT AT ROME.

FROM *Le Messager* (LIEGE).

In Italy the most prominent topic in home affairs, and soon to affect the entirety of old Christendom, is just now the Dissent in the Church. It furnishes an additional proof that Pio Nono, by his Syllabus, his dogmas of Immaculate Conception and Papal Infallibility, dealt a fatal blow to Catholicism.

We extract the following comments upon the subject, so exciting to Catholics throughout Europe, from our Spanish Spiritualist contemporary, the *Revista de Estudios Psicológicos*—

"The excommunicated founders of the dissentient 'Italian Catholic Church' have issued an encyclical in reply to that of the Vatican. It is signed by the dissentient Church dignitaries and priests—Monsignor Lavarèse, Monsignor the Count Campobello, and the priests Luciano and Capuo.

"In their encyclical, which separates them definitely from the Orthodox Church, they say, 'If the hearts and minds of Italians are to be eternally oppressed by the Vatican superstition, they must renounce reason, science, liberty, and all evolution of political life, and they must sink into degradation in the midst of progressive civilisation. We hold that harmony between the Papacy and progressive civilisation is impossible; at the same time, we maintain the possibility of harmonising such progress with the Church as founded by Jesus Christ.' They say, 'The Romish Church, according to St. Paul, is not, as he thought in the early time of his conversion, the root, but a branch; and this branch, not even a natural one, is sustained by the sole trunk, the Redeemer, and which, when injurious to the tree, He may cut off.'

"Among the many points in their encyclical is their insistence that the prayers of the Church should be in the language of the people, and not in obsolete Latin. It concludes: 'Our watchwords, as priests of religion, and as citizens, are, to honour the august head of the nation, and to cherish love of our country, in which, by God's providence, we were born men and citizens before being children of the Church.'

"The dissentients—the orthodox call them schismatics—thus openly declare war against the Vatican; so we may expect to hear its thunder rolling over their bold heads. Monsignor Lavarèse announces as being in the press a book entitled 'The Excommunication of Ideas: a reply to the Cardinal Vicar of Rome'; intended, no doubt, to be another arm in the conflict."

We have been asked to insert the following:—Dr. J. Comodore Street (recently arrived from Boston, Mass., U.S.A.) has kindly consented to give a discourse at Cavendish Rooms, 51, Mortimer-street, Langham-place, W., on Sunday evening, April 12th, at seven o'clock. His remarks will bear on the recent spiritual and psychical researches, now so popular amongst the educated classes in Boston; embracing psychometry, and "metaphysics" or the powers of the mind over the body. The steps that have been taken in these investigations will be pointed out, also the general results arrived at, with such practical hints as may be gathered from the dangers and advantages attending the investigation. This lecture will be a general introduction to a course of private classes about to be instituted, in which students will be introduced to a knowledge of the nature and properties of their psychical surroundings, and the spiritual relations to which these give rise. Instruction will be given in each individual case, how to control these unseen conditions so as to improve their quality, leading to the spiritual elevation of the individual, and the development of his latent mediumistic gifts. It is that form of psychical research which enables man to know himself, as the basis whereon to investigate the manifold wonders that surround him. Private classes will be formed, for a course of seven lessons, when twenty students come forward. Address: 16, York-street, Portman-square.

MESMERISM AS A CURATIVE AGENT.

(Translated from the *Londoner Zeitung Hermann*.)

There are extraordinary phenomena exceedingly difficult to explain, but which admit of proof beyond doubt or refutation. Amongst these may be reckoned the curative methods of the celebrated Spanish specialist, Mr. F. Omerin, who, by the application of his system of vital force unaided by medicine, has cured diseases which have baffled the skill of some of the most eminent medical men. That this statement is no idle assertion is proved by the testimony of numerous persons of undoubted integrity, who have been cured by him after having tried every other remedy in vain—persons who reside in London, and whose social position precludes all doubt as to the perfect veracity of their statements. And to these testimonies we can add our own experience; for Mr. Omerin has not only cured us of rheumatism in the right shoulder, but has also cured one of our intimate friends of a liver complaint of many years' standing, which none of the doctors whom he consulted were able to accomplish, whilst the complaint, as well as a throat disease of long standing, from which he suffered, yielded to Mr. Omerin's special treatment within a very few days. The diseases which Mr. Omerin so successfully treats, comprise, mainly, affections of the nervous system, and derangements of the digestive organs, the disturbed function of which he restores, imparting to the patient renewed life and strength, and thus re-endowing him with nature's most precious gift, which makes life dear to man—health!

According to the testimonies before us, Mr. Omerin has cured cases of neuralgia, sciatica, gout, rheumatism, epilepsy, headache, pains in the back and in the joints, failure of muscular power, paralysis, ophthalmia, and numerous other diseases, some of which had been treated in vain by experienced medical men, and in most cases the cures were effected in a very short time, although the complaints were often of long standing.

We publish these facts solely in the interest of suffering humanity; and are convinced that Mr. Omerin's method will, in the course of time, be more and more appreciated, although doubtless he, like all innovators who have to strike out a path for themselves, will have to struggle against opposition, to overcome many prejudices, and to disprove all kinds of antiquated theories. Truth is, however, stronger than prejudice, and facts appeal more eloquently to the senses than theories, and there is no doubt that he will ultimately succeed in overcoming all obstacles, and continue to relieve the afflicted, in spite of any opposition he may encounter, however powerful such opposition may be.

AN INQUIRY.

To the Editor of "LIGHT."

SIR,—Am I right in concluding that there is no place in London (is there in England?) where I can find files of the various Spiritualist newspapers and magazines published in different parts of the world?

I am frequently away from this city, and upon my return I desire to look up what has been taking place during my absence; yet I am given to understand there is no possibility of reference of any kind owing to the want of a spiritualistic library. I am informed there is a society in London called the London Spiritualist Alliance, but that it has not a home nor even an address, and is consequently useless for the purpose I, and doubtless many others, desire. There used to be, I believe, a very fine library in Great Russell-street, to which, I understand, it was possible to get admittance upon the payment of a small fee. Is that library still in existence? for I have failed to find it at the old address. In the large towns of the United States I have always found Spiritualistic libraries, where files of newspapers are kept for reference, and it seems extraordinary that here in this vast City of London there is no institution of the kind, despite the continued assurances of Spiritualists I meet that their movement is making vast headway. There must be many others (I certainly know some) who have similarly to complain, and their impression must be as mine is, that if between them the Spiritualists cannot support a library or reading-room, they must be a very poor community or else a very apathetic one.

I write, sir, not in the spirit of offence, but with a desire to obtain the information I seek; and if this letter calls attention to the matter—of course, supposing I am correct in my information—the Spiritualists will have reason to thank

Charing Cross Hotel.

AN INQUIRING STRANGER.

April 4th.

P.S.—I am nothing if not practical, and do not wish it to be understood I am seeking an advantage at the expense of others. If there is a library, I will join it immediately, and pay double the annual subscription, as an evidence of my contrition in having troubled you with this letter.

SPIRITUALISM IN THE PROVINCES.

EDINBURGH.—Spiritualism, as far as public advocacy is concerned, has been at a standstill in this city for some years past. But the recent visits of Miss Rosamond Dale Owen, to lecture to the Secular party, has given a little stir to the subject, she on her last visit having advocated the cause in a lecture, and Mr. Lees, an active member of the society, having given one or two addresses on it from a Secular standpoint. On Sunday, March 29th, Mr. Gilmour, of Glasgow, also lectured on "Modern Spiritualism," prefacing his address by remarking that a man who stated that he investigated any subject with a perfectly unbiassed mind did not, to say the least, tell the whole truth; and he freely confessed that on the present subject, he was not free from prejudice. Still he would be as fair as he could, and began by giving a short description of the disturbances in the Wesley family, and in connection with the Fox girls of America. He then, in some detail, criticised the "Dialectical report" and spirit photos, which, singularly, were always very indistinct; he would like to know more about how they were taken. Rapidly passing over the "Katie King" affair in America, and Mr. Crookes' work, he finished up with comments on "Hafed" and Mr. Duguid's drawings, which he described as indistinct and in utter violation of all rules of art. "If spirits would save children from death by burning, and miners from explosions, and come and pour some sweet celestial music into the homes and hearts of humanity, it would be more practical than saving the heads of bald-headed old gentlemen from fire and strumming on banjos and guitars." Dr. Bowie, in reply, stated that he did not think there was any probability of convincing the lecturer; he had supplied us with an extraordinary number of facts; he confessed to an unseen intelligence on the part of the mediumship of the Fox girls; the séance attested by fourteen witnesses was quoted from "LIGHT." Yet because the lecturer had not seen such things they were met by denial, and it was asserted that they could have no existence outside the brain of a simpleton. What right had the lecturer to speak for the rest of the world? Surely, the testimony of such men as Crookes, Zollner, Wallace, and many others who have investigated the subject is worthy of credence? Of all men Secularists, as free-thinkers, ought to be the first to investigate the facts of Spiritualism. Mr. Rhodes spoke also in corroboration of the reality of spiritual phenomena, which he had witnessed over a period of some years. After a few remarks had been passed by others, the lecturer summed up by observing that it would be presumptuous in him to attempt to instruct Spiritualists; but if Spiritualism was a science it must be experimental and capable of being brought under the rules of all other experimental sciences. He was afraid, however, that if he were to see all the phenomena described by Wallace and others it would not be sufficient to convince him. One of the committee intimated to Mr. Rhodes that the Secular Society have three Sunday evenings vacant during the next three months, and that they would be glad to have a lecture on the subject from the Spiritualists' side of the question.

GLASGOW.—Sunday, April 5th. At both morning and evening services the guides of Mr. E. W. Wallis ministered to the spiritual necessities of the occasion. It being the first Sunday in the month, answers to written questions took the place of the ordinary discourse at the evening meeting. The questions covered a wide range of subjects, theological, scientific, philosophical, &c., and the guides of Mr. Wallis showed excellent form in handling them. Mr. Harper, of Birmingham, being present, the chairman placed the platform at his disposal for a brief space, when he (Mr. Harper) delivered one of his characteristic and eloquent tirades against the abuses which exist in the social and commercial conditions and relations of life. His remarks were attentively listened to, and elicited an appreciative response from the audience. A new experiment by way of extending the influence of the association through means of the services of Mr. and Mrs. Wallis and their guides is about to be tried. It has been arranged that divisional meetings of the members of the society shall be held once a week, i.e., week by week in the northern, eastern, southern, and western divisions of the city, consecutively, and that either Mr. or Mrs. Wallis shall visit each the purpose of carrying on the work. The members residing in the various districts will thus have an opportunity of bringing their friends or neighbours to a meeting which is held close at hand. The first divisional meeting is being held this week (Wednesday evening at eight o'clock) in the house of Mr. Drummond, and it is an understood thing that all members and inquirers in the East End are cordially invited to hear the guides of Mr. Wallis and put questions to them, with a view to eliciting counsel and instruction in matters pertaining generally to the subject of Spiritualism. Next Sunday Mrs. Wallis will occupy the platform. Subject: "Practical Thoughts for Daily Life."—*ST. MUNGO.*

ANSWERS TO CORRESPONDENTS.

SPECIAL NOTICE.—The Editor of "LIGHT" cannot, save in exceptional cases, undertake to answer correspondence through the post. All inquiries reaching this office not later than Wednesday morning, will, as far as practicable, be answered in the ensuing number of "LIGHT."

- W. OXLEY.—Thanks. The notice is repeated.
 MRS. WESTERN.—Letter was forwarded as requested.
 R. H. FRYAR.—Not admissible except as an advertisement.
 H. G. GARRATT.—Your name has been entered as a subscriber to P.D.P.
 N. C.—Your request will have been complied with by to-day (Saturday).
 F. OMERIN.—Glad to oblige you; the publication of such facts is also valuable.
 C. B. HANKEY.—The crystal is unsold. The terms you mention are quite agreeable.
 A. DARLING.—Apply to Secretary of London Spiritualist Alliance, 62, Granville-park, Lewisham, S.E.
 "CHAMELEON."—Your communication is hardly suitable for "LIGHT." Do you wish the MS. returned?
 F. EVERITT.—Your notices came too late for insertion last week. They appear in this issue. We believe the ring is still on Mr. Husk's wrist.
 GEO. FORSTER.—We were glad to receive your letter. It came to hand too late, however, and now the matter to which it refers is out of date.
 L. COLBY.—As far as we can remember, the poem of Professor Brittan's to which you refer was returned to him. It was not quite suitable for our columns.
 REV. E. P. LARKEN.—We intend to issue shortly a series of articles calculated to assist investigators in their researches. Why not visit Mr. Eglington?
 J. S. CHRIS.—Will appear next week. You have been entered as subscriber to P.D.P. You need not remit the subscription until the book is published.
 J. T. RHODES.—Thanks for communication. Kindly continue the good service. An announcement with regard to the chrono-lithographs will shortly be made.
 GENERAL CAMPBELL.—Order cancelled as requested. MS. shall be returned in a few days. We had asked a friend to complete its revision. "LIGHT" shall be sent as directed.
 W. H. BROWNE.—Inquiries and requests of the nature of that sent to us by you should be addressed to the Hon. Sec. of the London Spiritualist Alliance, 62, Granville-park, Lewisham, S.E.
 W. NEWTON.—We will call on Mr. Jacobs if opportunity serves, but our hands are already very full. The alleged confession appeared in "LIGHT" for August 12th, 1882. Kindly excuse a personal reply.
 J. C. BUNDY.—"Earth's Earliest Ages" was reviewed in "LIGHT." We send you a copy. If after reading that you wish for the book, we will send it, but we think it is not worth anything. Pray excuse an answer in this column instead of writing direct.
 JOHN H. POLLEN.—Your letter appears in this issue. We went to press early last week in consequence of holidays; hence its exclusion. Why, however, should you jump to the conclusion that we "deny" you its insertion? You could not have been surprised if, after what you wrote, we had consigned it to the waste-paper basket.
 L. S. BROWN.—The MS. entitled "The Uses of Pain and Evil" has been returned to you. The delay, which we regret, was unavoidable. It has not been possible sooner to spare the time necessary for hunting the MSS. up. Pray convey our apologies to your relative, and if you can make peace with her for us, please do so.
 H. SWAN.—In the matter of such an obscure question as materialisation, careful investigators work from what they know to what they do not know; you desiderate the opposite course. As a matter of fact, however, all the really important conditions you would impose, have been observed. Read current and past records.
 S. W.—It is not any use arguing upon proved frauds. Despite your experience (which, alas! is that of many others also), there are numerous instances which show that "fraud" will not cover the whole ground. Our duty is, therefore, to sift the false from the true, and base our conclusions on the latter.
 W. T. BOWEN.—The investigation of Spiritualism requires care, and above all, great patience. Some obtain results speedily; others, only after a considerable time. You cannot do better than follow the instructions given in "Advice to Inquirers," a column which often appears in "LIGHT." You might also use the Psychograph. Read also "M. A. (Oxon's)" works, and other works which will be found advertised in our columns. Write again if there is anything you do not understand.
 JOSEPH D. HALL.—We do not encourage the style of writing you mention, but we never yet refused to insert an article because of any fear that it might cost us subscribers, few or many. "LIGHT" is thoroughly independent of any man or set of men. But so far as we are able to do so, we strive to meet the demands for publicity of the various "schools of thought," if we may use such a phrase, into which students of the occult are divided in this country. It is true we do not always succeed in pleasing everyone, and every now and then receive letters threatening all sorts of penalties. These, however, we can afford to pass by.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S. President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliottson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zollner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Party, of Berne; Professors Wagner and Butlerof, of Petersburg; Professors Haro and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstübbe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavaire, late Consul-General of France at Trieste; the late Emperors of Russia and France; Presidents *Thiers and *Lincoln, &c., &c.

IS IT CONJURING?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?

ROBERT HODDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See *Psychische Studien* for January, 1878, p. 43.

PROFESSOR JACOBI, writing to the editor of *Licht*, *Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.'"

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Party, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly. Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

"ROBERT HOUDIN.

"4th May, 1847."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful! (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).—I am, Monsieur, &c.,

"(Signed), ROBERT HOUDIN.

"May 16th, 1847."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiassed opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but

I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht*, *mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877."

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER IS TO BE MADE MANIFEST IS LIGHT."—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

"MATTER THROUGH MATTER" AND MR. MASKELYNE.

To the Editor of "LIGHT."

SIR,—Dr. Wyld took an obviously sensible course in consulting Mr. Maskelyne as to the ring question; and thinking it important that Mr. Maskelyne's opinion should be given in an authoritative form, I sent him Dr. Wyld's report of what he had said, with a request that he would let me know how far his view was accurately represented. He kindly allows me to publish the following reply. I am not at liberty to quote here, for comparison, the report on the same subject made by Professor Barrett and myself, since the journal in which it appeared has only a private circulation. But members of the Society for Psychical Research will see that, so far from Mr. Maskelyne's verdict reversing ours as Dr. Wyld asserted, the two are entirely concordant.—I am, yours faithfully,

April 13th, 1885.

EDMUND GURNEY.

DEAR SIR,—Dr. Wyld's description of his interview with me, as published in "LIGHT," is substantially true as far as it goes, but it does not go far enough to convey my opinion of the matter correctly. The following is the substance of the interview. After carefully examining the ring I said, "I believe it to be perfectly sound and properly welded; it could not have been hot welded in its present position, but it might have been cold welded; that, however, is a process requiring great pressure and considerable time. In its present form I believe it would be a very painful, if not impossible, operation to get it over the hand, but whether by well soaking the hand in hot water and bending the ring into a pear-shape it could be got on, is a question rather for a surgeon than a mechanician."

Dr. Wyld then produced a loop of soft wire, which he stated was exactly the size of the ring. The medium tried to get his hand through the loop, but appeared unable to do so.

I said, "It is a pity that in this manifestation, as with all others I have investigated, the spirits appear to have left a margin for trickery. I have often suggested tests which, if accomplished, would have conclusively proved the existence of supernatural power. For instance, if this ring is put on as you describe it, surely the spirits could as easily put a ring round the medium's neck. If you will try the experiment I will construct a ring in such a manner

that there could be no possibility of joining it round the neck. In my opinion, such a manifestation would do more to advance your doctrine than all the literature ever published." Dr. Wyld replied that he believed such a thing had been twice accomplished in America, but it was a dangerous experiment, the ring having to pass through the spine, and the spirits (or whatever power it was) did not like to attempt it. In conclusion Dr. Wyld said, "Will you permit me to state that in your opinion the ring could not have been put where it is by natural means?" I said, "No, I cannot state that, but you may say that I believe the ring to be perfectly sound."

I must say that from Dr. Wyld's letter I quite expected to see a ring of much stouter metal, and so closely fitting the wrist that there could have been no question as to its passing over the hand. I may remark that it is easier to get a ring over the hand than to get it off again.—I am, dear sir, yours very truly,

J. N. MASKELYNE.

Nevil House, Albert-road, Battersea Park, S.W.
13th April, 1885.

THE *Banner of Light* reports that Mr. and Mrs. Rowley, Cleveland, members of a church, have become developed, suddenly and reluctantly, into mediums, one phase of their mediumship being for communications by telegraphic signals. These come upon a slate enclosed in such a manner that no mortal hand can come in contact with it, and experts in telegraphy are satisfied with the genuineness of the phenomenon.

ROME.—*La Liberta*, Rome, inserts an article from the joint pens of M. Hoffmann and Baron Daviso, defending Spiritism against the attacks of certain ignorant writers and false savants, styled by them, enemies of all progress. The appearance of such an article in a Roman daily paper shows that truth is well advancing where hitherto it has moved only with steps, painful and slow.—*Le Spiritisme*.

Le Spiritisme comments upon the sermon preached by Bishop Elisando in the Protestant Cathedral of Mexico, a translation of which appeared in "LIGHT." It says that he demonstrated that the time of the coming of the Spirit of Truth, prophesied by Jesus, is the present; that old dogmas are fading away before the light now being diffused. *Le Spiritisme* anticipates that the Bishop's sermon will have a great effect on the American continent.

A PREDICTION.—Soon after the birth of the child who afterwards became Alexander II., says the *Moscow Gazette*, his horoscope was cast by a predictor of events, much consulted at that time by the Russian aristocracy. Of the newly-born the prediction was, "He will be good, he will be great, he will die in red boots." The last enigmatical part of it was solved when, as will be remembered, the bomb whose explosion caused the Czar's death shattered his lower extremities.

FRANCE.—*Le Spiritisme* gives a list of twenty groupes, societies, or circles, in Paris, with the ir times of meeting. At some of these there are conferences on experience, readings from spiritual journals, &c.; at others narratives of facts and discussion thereupon; at others communications through various mediums; at others sittings for development; at others communications through mediums about health, and magnetic healing. Its correspondent at Bordeaux writes that the Spiritists there have legally enrolled themselves as a society, and have taken larger premises for the accommodation of their increasing numbers, as well as for the numerous applicants for treatment by healing mediums. Among the patients recently there were four, quite cured of diseases which had baffled the skill of Bordeaux physicians.

A PLEA FOR UNBELIEVERS.

Unbelievers in Spiritualism are accustomed to receive, from time to time, in this journal, somewhat severe castigation at the hands of the various writers, many of whom are doubtless able and accomplished critics. Now, it occurred to me, in thinking over the subject, that these criticisms are very often, nay generally, rather unfair, and always one-sided; and this arises, I think, not from any desire on the part of the writers to be unnecessarily severe in their attacks on unbelief, but from the fact that they fail to realise the exact position and circumstances in which outsiders and investigators find themselves with regard to this subject. Of course, I do not pretend to ignore the fact that there are a sort of men whom bigotry, conceit, or prejudice, have totally unfitted to form any just opinions on the matter. For example, men who attribute the accredited phenomena to diabolical influence, or those who, like Tyndall, profess to have no interest in them, even though they may be true; with such I have no sympathy, nor are they to be defended for a moment, but I am inclined to believe that these are not so numerous as some suppose, and that the majority of unbelievers are so, not wilfully, but because they cannot help being so. Men do not, and cannot, *refuse* to believe, simply because belief and unbelief are conditions of the mind utterly beyond the control of the will, and I am unable to conceive that any one is responsible for either the one or the other. This fact is thoroughly recognised by some religious sects, who, in order to evade the difficulty, make belief or faith to be a Divine gift.

Now, I have only one conception of belief, and that is, that it is a perfect conviction derived from evidence; and when the evidence is sufficient, it is inevitable, irrevocable, and entirely independent of either our wishes or our volition; so that one cannot, on the one hand, believe what one chooses to believe, or disbelieve what one chooses to disbelieve.

Now, I venture to maintain that if the phenomenal evidence of Spiritualism were sufficient, no rational being could avoid believing: this may, perhaps, be objected to as a *petitio principii*; but I think this is only apparent, for the causative link between evidence and belief is thoroughly recognised in all the affairs of daily life. I can quite conceive of a man being traitor to himself, and denying his belief, though I am at a loss to account for his doing so.

The position, then, I wish to assume is this, that the vast majority of inquirers upon the subject of Spiritualism find, when they approach the subject seriously and earnestly, as I have done, that there is little or no evidence to be got. I speak from experience. By evidence I mean, of course, personal observation. Right or wrong, people will not accept such a startling theory merely on the *ipse dixit* of others, however truthful and trustworthy they may be. There may possibly be some who would be unconvinced by evidence which, to the great majority, is conclusive; but these are exceptions. I feel certain that the world at large would not, nay, could not, hesitate to believe, what Spiritualists profess to believe, could they but fairly see what Spiritualists declare they have seen. But they cannot do so. I will take myself—if the egoism may be pardoned—as a typical example. For two years I made the most strenuous endeavours to obtain personal evidence of the phenomena; and I feel sure that had I but seen the hundredth part of what I was told, I should have been an earnest believer—I could not have helped myself. I cannot say that I had no evidence whatever; but I do say that what I did get was very trivial and insignificant compared with what I ought to have had, seeing that I was in London, a member of the Spiritualists' Society, and a personal friend of one of the most distinguished and well-known leaders of the movement in the Metropolis; and but for whose kindness and courtesy I should never

have seen anything at all; and I trust that that gentleman will not feel hurt or offended if he should read this, when I say that the little which I saw, though it certainly arrested my attention, was insufficient to induce belief. Now I am residing in a large town in the North of England, where there is not a vestige of anything spiritual to be heard of, much less seen; and yet, to read what some writers say about these phenomena, one would suppose there could possibly be no difficulty in witnessing them. Nor is my case solitary or exceptional. I have met with many who bewail the same dearth of evidence, and I think that, not long since, a correspondent in this journal made the same complaint. I was comparing notes with a friend who had been investigating, and he remarked that his experience was, "Out goes the light, and in comes the conjurer." The fact is that it is of no earthly use for a gentleman to tell people that his fires are lighted and his breakfast laid, together with other phenomenal wonders, by unseen powers. No one will believe it, for the reason I have given above—that they cannot. Nor will the highest position and authority of the asserter save him from the suspicion, if not of fraud, at least of being the victim of delusion or deception.

This Thomas-like attitude of mind, if not consistent with the highest conceptions of faith, is, at any rate, the condition of the great majority in this practical world of ours.

Spiritualists are very prone to draw parallels between the phenomena of Spiritualism and those of physical science. In one respect, at least, all parallel fails; I mean with regard to the facility for observation. If anyone were anxious to witness some scientific phenomena—*e.g.*, the polarisation of light—why, in a large town there would be dozens, if not hundreds, ready and delighted to exhibit them. When I wanted to investigate Spiritualism with a view to conviction, the editor of this paper very kindly inserted a long letter of appeal which I addressed to the readers for help. Now mark. I got about three replies to that letter, but not a particle of help of any sort. I therefore ask, in all earnestness, what conclusion would an unbeliever naturally come to? Either that there were no phenomena to be seen, or that there is very scant courtesy among Spiritualists. Well I know upon which horn of that dilemma I got impaled. I do most earnestly believe that, in spite of the bigotry begotten by creeds, and the materialism which seems to dog the footsteps of science, there are thousands upon thousands who would gladly believe, if they could, that the dark veil which separates the known present from the unknown future had been drawn aside, that the horrid abyss that yawns between the seen and the unseen had been bridged over, and that the awful silence which broods over the hereafter had been broken by words of joy and peace from the spirits of our departed friends. Oh! it is a grand idea, but the belief in it can never come from the occasional records by a few persons of phenomena which are at the best very questionable, and alas! too often gross and palpable frauds.

I am aware that it is often argued that the greater part of our belief is based on the evidence of others, and that if we only believed what we could ourselves see and verify, we should believe comparatively nothing. It is not my wish, even if I had the ability, to discuss this question as to why it should be so; but it is manifestly the fact, that either from the nature of the subject, or the nature of the phenomena on which the inductions are founded, people cannot apply the same canons of belief to this subject as they do to the more indifferent matters of life. I suppose it may be partially explained by the fact that a great deal of what is called belief is merely a sort of passive assent. In the casual matters of life, people rarely question themselves or others as to the ground of their so-called belief; but when such vital questions as the re-appearance of departed spirits, or phenomena involving a violation of all known scientific laws, are brought under their

REVIEWS.

HOMES AND WORK IN THE FUTURE LIFE. By F. J. Theobald. Price 1s. 1d. post free. The Psychological Press, 4, Ave Maria-lane, E.C.

This, the latest contribution to the literature and theology of Spiritualism, by an earnest and enthusiastic writer, will be welcomed by our readers. Miss Theobald reproduces from her extensive journal of automatic messages, given through her own hand, some of a most interesting character, and such as are adapted to fix and rivet the attention of all devout and serious investigators. They are rendered especially attractive by a number received from a young Independent minister, who passed to the higher life many years ago, and of whom the medium could have known nothing, either as to his person, his history, or his position in life.

It is not a book to criticise, but to commend—as we heartily do—to the perusal and judgment of our readers.

The messages throughout are broad and stimulating, and comprise answers to questions of higher import than are usually proposed at mixed sances. They controvert very satisfactorily the hypothesis that all such information is supplied by thought-reading; give additional stimulus to the investigation of the facts on which Spiritualism rests; and furnish material for the clearer recognition of its beneficent truths, so full as they are of vital interest to humanity. They will do much also to absolve Spiritualism from the frequent charge that its revelations are shadowy where they are not silly, and will be found to provide satisfactory answers to the querulous *cui bono* of the sceptic and the materialist.

We shall be glad to see further extracts from Miss Theobald's journal. In the portions already published the highest morality and the noblest principles are inculcated.

Every such book is a mission from the unseen—a seed which, in spite of mental aridness and theological cavilling, can hardly fail to find fit soil wherein to thrive and bring forth fruit.

SYMPNEUMATA: OR, EVOLUTIONARY FORCES NOW ACTIVE IN MAN.

Price 10s. 6d. Edited by Lawrence Oliphant. Edinburgh: Blackwood and Sons, London; may be obtained of the Psychological Press, 4, Ave Maria-lane, E.C.

(Continued from p. 171.)

In forming our estimate of this singular—no less than dual—production, we have not been unmindful of the duality also of the aspects under which its editor and sponsor has been wont to present himself in his writings, namely, as a humorist and a mystic; but have carefully kept in view, as a problem requiring solution, the question in what character he appears on this occasion, whether as humorist, or as mystic, or, as on some former occasions, both together. With his recent anti-Theosophic *jeu d'esprit*, "The Tibetan Sisters," so fresh in the public mind, it seemed to us an invincible *a priori* improbability that Mr. Oliphant should venture, by putting forth a *bond fide* confession of his own faith, to afford the author of "Esoteric Buddhism" the opportunity of retaliation, the desire for which must have caused him fervently to exclaim of his critic, with the sorely-tried patriarch of old, "O, that mine enemy would write a book!"

Nor has our perusal of the volume served at once to reassure us of its serious intent, so numerous and apparent in it are the touches of that subtle and caustic humour of which Mr. Oliphant has the command. For such, in our view, are the substitution of the terms solid and fluid for material and spiritual; the presentation of spirituality and specific gravity as mutually interdependent, with the consequent ascription of spiritual impurity to solid matter on the ground of its physical density, and of spiritual purity to tenuous matter on the ground of its physical rarity; the conception of man as an hermaphroditical jelly-fish, yet nevertheless man, and becoming separated into man and woman, and acquiring a body—as if it were a contagious disease—through contact with the animals; the ascription of man's visible presence on earth, not to the divinely appointed order of things, but to an accidental and preventible violation of that order; and the introduction of evil into this planet by importation from another, after Sir William Thompson's grotesque notion of the introduction of life by a meteorite, with the like avoidance of the real problem involved—that of the existence at all of evil or of life; the assumption that men and women will be better friends and more closely united to each other when they

consideration, even careless people become careful, and thoughtful people rigid in their reasoning, and exacting in the conditions of the phenomena. In conclusion, I repeat, that if it be an acknowledged fact that the world cannot accept the asserted phenomena of Spiritualism except on their own personal observation, and that under circumstances exceptionally free from all suspicion, there is but little chance of increased belief while the evidence, if it exists, is so supremely difficult to be obtained.

Birkby, Huddersfield.

S. W. WATSON.

[Perhaps some of our correspondents will reply to Mr. Watson.—ED. OF "LIGHT."]

ANCIENT WRITING THROUGH A MEDIUM

The *Religio-Philosophical Journal* quotes the following from the *Northern Budget*, Troy:—"Mrs. Newton Reynolds, of Troy, is an inspirational speaker and a writing-test medium. Her gifts have been progressively developed during the last seven years. Writing has occasionally come through her hand in a character unknown to all until lately. Last year the manuscripts were submitted to a medium, through whose hand it was written that they were in an Eastern tongue of 6,000 years ago, allied to the Hebrew and Assyrian. Professor Kelke, from Europe, settled in Troy last October. He had been a student of the languages of the East, Hebrew, Arabic, Syrio-Chaldaic, and Sanscrit. He was invited to a séance with Mrs. Reynolds, and receiving some remarkable tests through her hand, continued to attend her séances for investigation. These antique writings being shown to him, he pronounced them Syrio-Chaldaic, but could not make out any sense from them. While talking about them, the medium's hand was controlled, and wrote in similar characters from right to left. Her hand had previously always moved in the ordinary way, from left to right. The writing now was intelligible to him. Although Mrs. Reynolds is a lady of great intelligence, she has received no more than an ordinary English education. She is a medium in private life, and, having no need, receives no fees."

The idea that a certain belief is essential for salvation unsheathed the swords and lighted the fagots of persecution. So long as Heaven is held to be the reward of creed instead of deeds, just so long will every orthodox church be a bastille, every church member a prisoner, and every priest a turnkey.—*Ingersoll*.

DR. ASHBURNER used to relate to Spiritualist friends that when he was in full practice, he was one in forming the Life Insurance Company of which he was one of the directors, the qualification for which was his subscribing for a certain number of shares, quite compatible with the means derivable from his extensive practice. The last call upon his shares, a thousand pounds, came after he had become impoverished by his practice having very much dwindled through the persecuting machinations against him, by pen and speech, as a mesmerist, by the orthodox. His wife would have raised the money upon her own property, but being vested in trustees it was unavailable. He tried to sell the lease of his house at Hyde Park Corner, but this required time. So on the evening before the day of payment he found himself still without the means. In the morning, very early, his servant roused him, telling him that a mounted messenger was below who would not say what his business was, only that it was urgent and that he must see Dr. Ashburner himself. Bewildered, he hastily dressed and went down. The messenger, without getting from his horse, held out a brown paper packet and beckoned him. He told the servant to go and take it of him. "The man," said the doctor, "asked if I was Dr. Ashburner, and on telling him that I was, said that his orders were to deliver the packet only into Dr. Ashburner's hands. Seeing his determination, I stepped out and received it from him; and, without heeding my question as to who sent him, he immediately rode off. That packet contained new Bank of England notes to the amount of my need, unaccompanied by the least scrap of writing, and with them I saved my good name with my position."

have become entirely separated from and indifferent to each other; the supposition of forces now active in man, other than those which have always been in operation; the patronising reference to the Kabbala as possessing a "dim glimmering" of religious truth; the presentation of the natural relations of the sexes as pure and holy, or as foul and sinful according as the parties concerned inhabit the same or different bodies; and—as a closing climax to our by no means exhaustive list—the daring, rather than humorous, association, as cause and effect, of divine influx and voluptuous physical sensations.

Nevertheless, for reasons, for the recital of which we have no space, we are satisfied that the book is intended in all seriousness, and constitutes a *bond fide* expression of its writer's convictions. This is to say that it is intended to be, not humorous, but mystical. To decide this, however, is still to leave something undecided, and this is the important question in which sense of the term revelation it is meant. For revelation is of two kinds, an unveiling, and a revealing or clothing again in symbol and allegory. Were it, indeed, a revelation in this sense, and an allegory of which, according to mystical usage, the real and the apparent significations are diametrically opposed to each other, much of our objection to it would probably fall to the ground since, however injudicious might seem the form selected, the import might then be altogether different to that which appears on the surface.

Glad as we should have been to accept this explanation, if only for the sake of the writers, and to regard the book as an allegory, having a spiritual signification and veiling lofty truths, we find no grounds for so doing. On the contrary, it is given, not to a select few who may be presumed to have the key to it, but to the world; and it professes, not to propound new enigmas, but to solve old ones. Wherefore, there is no alternative but to accept it as intended literally, as plain-speaking and in no way allegorical.

Not that it is in the true sense mystical, although doubtless intended and believed to be so by its writers. For the mystical refers not to things, or persons, or events, or aught that is material and sensible, of time or of place, even though they be fluidic instead of solid; but to principles, and processes, and conditions, which are interior and spiritual, eternal and universal, and the keys to the apprehension of which are the words *now* and *within*.

Spiritual verities are of necessity expressed in terms derived from the physical plane, since it is to that plane that language itself belongs; but the choice of expression is determined by correspondence, and the thing said is not the thing meant, but is only a symbol for it. And, according to all instructed exposition, in all times from the earliest, in sacred Scripture, and in intelligent commentary, to ignore the spiritual signification for the material representation, is to miss or pervert the meaning, and to commit idolatry. Such literalism was altogether eschewed by initiates of those mysteries which, under the name of Hermetic, constituted the core of all sacred Scriptures and religions. It was denounced as childish by several Fathers of the Church; and Swedenborg but restored the ancient canon when he insisted that "to take the literal meaning for the true one is to destroy the truth itself, since everything in the Word relates to the heavenly and spiritual, and becomes falsified when transferred to a lower plane by being taken literally." (T.C.R., 258.) For, "in the internal sense there is no respect to any person or even anything determined to a person. But there are three things which disappear from the sense of the letter of the Word when the internal sense is unfolded, namely, that which is of time, that which is of space, and that which is of person." (A.C., 52, 53.) That Swedenborg failed egregiously at times to observe the rule he so clearly perceived and formulated, does not invalidate its authority. The book before us follows him only in his failure.

Scripture itself, moreover, constantly affirms its own parabolic character, saying of its own apparently-historical narratives, "These things are an allegory"; warning against "the letter that kills"; and beseeching those who have the "ears to hear and eyes to see" the interior and hidden sense of the Word; the reason being that, as stated in "The Perfect Way," religion is addressed to the soul and not to the senses. (L. VIII., par 24; see also App. I, &c.)

This book, on the contrary, sets at naught all established precedent, and instead of discerning in the Bible a dramatic allegory of the soul's history, as perpetually in course of enactment, whether in macrocosm or in microcosm, in the universal or the individual, in the world or in man, from its first descent,

unindividuated, into—not the place—but the condition of matter, and of its return thence by orderly unfoldment of its Divine potentialities, taking up with it the man it has mothered, regenerate, and made "in the image of God" in virtue of his attainment of all the mental and spiritual qualities, masculine and feminine, which appertain to the Divine-human; and instead also of seeing in the terms "Fall," "Redemption," and other allied expressions, the various spiritual acts of the Soul necessary to be accomplished by and in every person, it regards them as denoting events occurring in time and place and to persons, and as altogether physical and historical in their nature. Thus, it makes a certain act committed by certain individuals at a certain time the cause of all subsequent human imperfection and misery—the act itself being of a specific and physical nature—and accounts for the presence of evil on this planet by supposing it to be imported from another, namely, that of which the Asteroids are supposed to represent the disruption, the idea of what we call evil being the necessary result of a creation involving aught other, and therefore less, than God, not being at all entertained. It interprets the Pauline expression, "spiritual wickedness in high places," to mean wicked spirits; it regards the penalty of the Fall, no less than the Fall itself, as physical and consisting in a physical change in man's constitution and structure, whereby from being fluid he became solid, and from being bisexual he became unisexual; it wrests the term "Woman" from the proper signification universally accorded to it in all mystical scriptures, namely, the Soul—whether in man or woman or any living entity—to make it mean a woman, and the term man from its proper use as denoting the outer personality, whether of man or woman, to mean a man; and it makes the condition of salvation—which also it represents as a physical process, having physical results—not the regeneration of the man and the attainment of his soul-consciousness and the knowledge of God, by means of inward and spiritual purification, but his conversion into an androgyne by incorporation with a second personality of the opposite sex, and his ultimate fluidification—the supreme aim and result of the process being an indefinite enhancement of physical sensation. And as the basis and justification for this doctrine, a physical application is given to the Kabbalistic terms employed to denote the duality, under manifestation, of the Divine nature, and that which is but an ultimatum and symbolical expression is read back unchanged into original and substantial Being.

It is true that the divine-human Spirit, when disclosing itself to the spiritual perception of the seer, appears as possessed of both forms complete, the masculine and feminine. The experience of to-day in this respect is that of all ages, and confirms the Hebrew and other scriptures cited in the book. But this does not mean that divinity actually is of such, or of any, form. It means only that the human dualism is the divinely appointed symbol of the divine fecundity, and other attributes, functions, and qualities, all of which necessarily become dual under activity, since it is only by means of opposites or contrasts that manifestation and cognition can occur.

So far, moreover, from the process of regeneration implying the addition to the individual of another personality of the opposite sex, the effect would, in numerous cases, be precisely the opposite, taking the term sex in its spiritual sense. For the change produced would be according to the change required to perfect the character. Thus a man deficient in respect of the spiritual characteristics of the masculine kind, such as force, courage, intellect, would acquire completion by becoming yet more masculine in these respects; and a woman deficient in the distinctive qualities of her sex, such as tenderness, endurance, intuition, would acquire completion by becoming yet more womanly; the function of regeneration being to develop all the qualities of both sexes and establish perfect equilibrium between the two halves of the spiritual humanity.

The necessity of repeated and manifold experiences, far beyond those which can be obtained in a single earth-life, in order to afford the requisite opportunities to this end, is one of the grounds urged on behalf of re-incarnation, or repeated rebirths of the permanent Ego into the body. According to this doctrine, the Ego, which in itself is of no sex, but has the potentiality of manifestation under either sex, is born at one time as a male and at another as a female, in order to acquire the qualities belonging to both sexes. Concerning this doctrine, or, indeed, concerning any soul at all which could, under any circumstances, be thus re-born, this book is altogether silent. In none of the half dozen instances in which the term soul occurs—for in all its 300 pages it does not occur oftener—is the sense

that of an entity capable of subsisting apart from the physical organism; but on the contrary, the Sympneuma is explicitly declared to be the "sex-complement, love, spirit, angel, and inspiring soul" of the "real man." This elimination of the soul, in any of the senses commonly understood, is, however, only what, on our hypothesis as to the derivation of the doctrine, was to be expected.

There is another sense, besides that of character, in which man may be regarded as "biune" without lapsing into the Sympneumatic conception. This is in respect of substance or constituent elements. Of this kind of biunity there are two modes. One is when man is composed of matter and spirit, or form and reality, as in his ordinary terrestrial condition. The other is when, having sublimated and indrawn his outer and lower elements, solid and fluid, he consists of two only, soul and spirit, and, transmuting his soul into spirit, has become "neither male nor female, but one creature." This is called the twofold state, and they who attain to it are termed, as in the Apocalypse, "virgin," on account of their exemption from any material admixture, whether solid or fluid. It is the highest state of the soul, and its full attainment involves the complete dissociation from matter in any mode, and the impossibility of reinvestment with a body. In giving a physical and physiological signification to the above-cited utterance ascribed by Clement to Jesus, and to numerous other symbolical expressions, this book ignores all established rules of mystical interpretation, and degrades to a low level that which belongs to a high one.

Not that anything is evil because it is material, however "solid" it may be. "Nor," to cite the words of Hermes to Asclepius, "is man debased because he has a mortal part. On the contrary, this mortality augments his aptitudes and his powers; his double functions are possible to him only by his dual nature; he is constituted so that he can embrace alike the terrestrial and the Divine. . . . Wherefore, while addressing to God his praises and his acts of grace, man should venerate the Kosmos which is the image of God, remembering that he is himself the second image of God; for God has two similitudes, the world and man. . . . and man is composed of a divine part and of a mortal part." (Discourse on Initiation, Bs. V., VI.) The same system, it may be noted, expressly restricts sex and its functions, in their physiological sense, to the material or what *Sympneumata* calls the "solid" plane,—a doctrine universally accepted, we believe, by "Spiritualists." Wherefore in ascribing them to the superior planes and, instead of deriving man from God mediately through the world, and allowing him to be properly endowed with a terrestrial or "solid" nature, deriving man directly from God and denying to him any proper terrestrial nature (and thereby to the world any possibility of redemption in and through man as its highest product):—this book sets itself in direct opposition to that Divine Gnosis which constituted the esoteric doctrine of all the world's great religious systems. We shall see presently on the strength of what authority it does this: but first a reply in anticipation to a question which will undoubtedly occur to our readers.

(To be concluded next week.)

THE Spiritualist Temple, Boston, has a school for children, small halls for meetings and séances, and accommodation for the reception and treatment of the sick by healing mediums. The large hall is crowded at the services on Sundays.—*Le Spiritisme*.

THE orthodox hold nothing as to their future, beyond the hope based on the record of the resurrection and ascension of their Lord and Saviour; yet when Spiritualists offer them what one might think congenial testimony and demonstration of a future life, they have nothing for them but ill-names. This ought not to be, surely, because their revelations of a future life do not include the orthodox hell.—REV. G. WALTERS.

Le Spiritisme, which takes notice of what goes on abroad and among us, quotes, as worthy of observation, some recent comments of the *Manchester Evening News* on the Cumberland-Labouchere challenge. That journal regrets its having fallen through, and thinks that the backing out of the Cumberland-Labouchere party will go to the credit of Mr. Eglinton, whose course it considers, while disclaiming Spiritualism, to have been strictly correct. It expresses regret that Messrs. Labouchere and Lankester could not speak of Spiritualism without applying foul epithets to it and to mediums. It cites some of the published experiments with Mr. Eglinton, and concludes by expressing doubts as to the reality of the anti-Spiritualist convictions of those gentlemen.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

The Forthcoming Lecture.

To the Editor of "LIGHT."

SIR,—I am advertised to deliver an address at the conversazione to be held in the Banqueting Hall, St. James's Hall, on Friday evening next, April 24th. Will you permit me to recommend your readers who propose to attend the conversazione, to read with carefulness the accounts of the remarkable séances given in "LIGHT," for February 21st, March 14th and 28th, April 18th, and such subsequent numbers as may contain the reports. My remarks will be based on those séances, which, in my opinion, are unique, and at the close of the address I shall be prepared to reply to any number of relevant questions.—I am, &c.,
Newcastle-on-Tyne,
April 6th, 1885.
T. P. BARRAS.

Mr. J. H. Pollen.

To the Editor of "LIGHT."

SIR,—In justice to myself, and those who have confidence in me, I must say I know nothing of the antecedents of Mr. J. H. Pollen.

He has called upon me twice or thrice, and so far is "personally known" to me; that is all.

I would by no means check the generous charity of good Mrs. Everitt that has brought to Mr. Pollen much serviceable aid. But she must know, as I well know, there are a hundred young men able and willing to work who can get no work to do, and are circumstanced precisely as Mr. J. H. Pollen is circumstanced.

He wants and seeks confidential employment: it would therefore be for those who offer it to him to obtain guarantees for the future by inquiry concerning the past.—Yours truly,

24, Stanford-road, St. Alban's-road, S. C. HALL.
Victoria-road, Kensington, W.
April 12th, 1885.

A Notice by "Lily."

To the Editor of "LIGHT."

"Lily" is extremely sorry that, in answer to "A Spiritualist's" most natural remarks, she is away from home, and will be for a fortnight or three weeks; consequently she has not the necessary references with her.

But in a note-book she has with her she finds it stated that the body weighed 145lb., and that Liebig reduced it to an "impalpable elementary condition." The moment it is possible "Lily" will give further information in "LIGHT."
April 11th, 1885.

ORTHODOXY AND MAGNETISM.—Dr. Elliotson and Dr. Ashburner were, forty years ago, lecturers in the medical schools of the University College and Middlesex Hospitals, of which they were also, respectively, physicians. Becoming convinced of the truth of animal magnetism, they introduced it, as a curative agent, to the knowledge of their classes, under the name of mesmerism, after Mesmer. Their colleagues, instead of investigating a subject of importance, so commended to them, for Elliotson and Ashburner were men of acknowledged eminence, denounced the innovation. The orthodox clamour they raised ended in the resignation of their posts. But, bold in their philanthropy and in the truth, they went on teaching mesmerism orally and in print. One result of this was the extensive literature on mesmerism which we have to-day, and the formation of a Mesmeric Infirmary. But there was another result: the medical journals took sides with orthodoxy; they "do the thinking" for general practitioners; and these orthodox journals held up Elliotson and Ashburner as innovators who were no longer safe to be consulted. Their practice then rapidly fell away, until the orthodox were satisfied by seeing these eminent physicians starved, figuratively speaking, out of their large houses, once so thronged with fee-paying patients. Dr. Elliotson, in poverty, was hospitably received by his friend Dr. Sims, under whose roof he died. Dr. Ashburner, under the same circumstances, shared in his wife's income, happily not too limited. He died, between eighty and ninety, near London, a few years ago. Both Dr. Elliotson and Dr. Ashburner were Spiritualists before they departed this life, recognising that Spiritualism and Spiritualists have to pass through the same orthodox furnace as mesmerism and mesmerists had done.

All Communications to be addressed to
THE EDITOR OF "LIGHT,"
4, AVE MARIA LANE,
LONDON, E.C.

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NOTICE TO THE PUBLIC.

"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

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Subscriptions for 1885 are now due. Subscribers will oblige by forwarding these at once to "The Manager of 'LIGHT,'" 4, Ave Maria-lane, E.C. Post Office Orders may be made payable to Henry Barnes. All Editorial Correspondence to be addressed to "The Editor."

Light:

SATURDAY, APRIL 18TH, 1885.

VILIFICATION OF MEDIUMS.

All mediums who receive payment for the use of their faculty, and those also who do not, so far as we know, have been objects of vilification, originating, usually, with those who assume that there are no spirits, and, therefore, that mediums are either tricksters or victims of a delusion.

Dr. Chazaraïn's reports of sêances with Madame Bablin, of Paris, will be remembered by the readers of "LIGHT." This medium has had her share of vilification. Last year she was invited to give a series of sêances at Brussels. She went, and manifestations were witnessed with satisfaction by a circle, or *groupe*, of inquirers. At her seventeenth sêance, among the introduced visitors were some who came not to inquire: they were of those who have concluded beforehand that there is nothing at a spiritualist sêance to inquire into but trickery and dupery. The account they wrote of their visit was a welcome contribution to a Brussels newspaper, and it became one of the stock misrepresentations of Spiritualism in Belgium. Lately returning to the subject it named, among some of the so-called dupes at the sêance in question, M. Boyard, an investigator and a scientific chemist, who thought it well to address a letter to the editor on the subject, in which he exposed the fallacies of the "exposers." As usual, with such letters, it was not inserted; he, therefore, sent a copy to the *Revue Spirite*, and it appears in its number for March. Such cases being of general interest we give a translation of the main points of M. Boyard's letter. He says:—

"On the publication of the so-called 'exposure,' I deliberated as to how psychical phenomena might be witnessed without the possibility of the medium participating, consciously or unconsciously, in their production; and I concluded that the case would be met if she were isolated in a wire cage. I proposed this to Madame Bablin, and she consented at once. So I caused one to be made, through any part of which she could not pass more than a finger. If phenomena occurred with her enclosed in such a cage, they must manifestly be due to forces not her own; and her part in their manifestation could be due solely to her passive presence as a medium.

"At our first sêance, the medium being seated in this cage, doubly padlocked, with the room darkened as previously, the phenomena were feeble, not to our surprise,

considering her shaken nervous health and the newness of the conditions; but the hands of sitters, among them my own, were grasped in the same manner as at previous sêances when the medium sat bound in her chair.

"At succeeding sêances the phenomena manifested increasing power and facility; there were *apports* of flowers, direct writings, the floating of a musical-box over our heads while playing, and the passage of the medium's jacket through the cage, the diameter of the openings of its meshes being from two to three centimetres: an instance of matter passing through matter, of which Zöllner and others have recorded similar occurrences. Of this phenomenon the *apports* furnished other instances.

"The question of Madame Bablin's mediumship being thus settled beyond dispute, we could readily admit the possibility of other psychical phenomena, which the impaired state of her health forbade us looking for, such as the manifestation of materialised spirit forms, which we had previously witnessed; the incompatibility of such manifestations with the conceptions of materialists notwithstanding.

"From our present standpoint, are we able to account for the facts of the so-called 'exposure'? Yes, by the rational assumption that the articles 'exposed' upon the passive medium were *apports*. Do you say that this is impossible? Then let me ask you to explain the passing of the medium's jacket from her arms and shoulders through the cage.

"Let me now draw attention to other facts which were not attempted to be 'exposed'—hands passing with lightning velocity from one side of the *groupe* to the opposite; touching sitters on any spot asked for with unerring precision, implying the accurate vision of the agent touching. I have yet to learn that anyone in the body can exercise accurate vision in darkness. Then the lights, visible to all, rising and falling, coming and going enlarging and diminishing in size and intensity, lights impossible to imitate by any chemical process. In your paper the *sulphuret of calcium* was suggested as having been possibly employed, by some impossible means not suggested; but that sulphuret requires re-exposure to light for reviving its luminosity, lost gradually by exposure in darkness; and I have yet to learn how the sudden reviving of such luminosity could be effected in darkness.

"Spiritualists have, as well as materialists, much to learn on the subject of psychical phenomena, but to learn we have all to observe and study.—AUGUSTIN BOYARD.

"102, Avenue de la Reine, Brussels."

MR. EGLINTON desires 'us to announce that he has removed to 6, Nottingham-place, W. (near Baker-street Station). He will not, however, be in a position to resume his sêances until after the 23rd inst.

GERMANY.—We have received a Post Office Order from Germany, but no advice accompanied it. We are, therefore, unable either to acknowledge its receipt or to credit the account of the subscriber by whom it was sent with the amount.

MR. E. WOOTON, of 10, Westbourne-terrace North, Westbourne-square, W., writes:—I am desirous of forming an inquiry circle. Will those of your readers residing in my neighbourhood who would like to join in my labours kindly let me hear by letter?

MRS. RICHMOND.—We are informed that the committee who acted for Mrs. Richmond during her visit last year have invited her to repeat her visit to London in May and June, and resume the series of discourses given at the Kensington Town Hall on Sunday evenings.

"LILY" will feel obliged to the editor of "LIGHT" if he will allow her in his columns to thank those Spiritualists who have addressed to her their kind appreciation of any little efforts she has made in furtherance of their noble and holy faith; and she deeply regrets her inability to thank by a personal letter the kind writers.

THE LONDON SPIRITUALIST ALLIANCE.—The next conversation of the Alliance will be held on Friday, April 24th, in the Banqueting Hall, St. James's Hall, when Mr. T. P. Barkas, F.G.S., of Newcastle-on-Tyne, will deliver an address, his subject being "There are more things in Heaven and earth, Horatio, than are dreamt of in your philosophy." We hope members and friends will make a point of being present.

PHENOMENA CALLED "SPIRITUAL" ILLUSTRATED BY CHROMO-LITHOGRAPHY.* VI.

By J. G. KEULEMANS.

(Continued from page 163.)

The fact that the word "matter" has been almost exclusively applied to "solids," or to those substances which are visible to the common eye, or can be demonstrated as existing by means of the microscope, has given rise to an endless confusion of thought. To limit the solidity of matter would be to determine the limits of "spirit," as far as the latter is a conceivable "something." When, for instance, we speak of matter as being composed of corpuscles, particles, or atoms, united together, we are merely using generally adopted terms for objects or principles, the actual existence of which remains still to be proven; and which are, in fact, mere hypothetical necessities for getting out of a difficulty. The luminiferous ether, for instance, is (as a medium for transmission of force) material. The speculations of metaphysicians and astronomers are not incompatible with the records of observations of spiritualistic facts that have come under our notice. To quote one or two: Laplace, in his theory of the origin of our solar—and all other—systems, presupposes a fluidic substance as representing space, and the contractions of this substance to nebule, &c. Flammarion (the celebrated astronomer and Kardechian Spiritist) remarks, that "if a quantity of solid matter, be it only the size of a pea, may, or can, be obtained out of millions of cubic miles of this universal ether—say if it can be imagined to be represented in this ether—the existence of all the worlds in the universe, no matter what their masses might be, is accounted for, since space is infinite."

But to return to the solution of the drapery problem. We are now compelled to refer to that particular phenomenon which cannot be produced at will, which has, as yet, not been demonstrated by photography, but which has, none the less, been observed and recorded from the earliest ages of man's existence. I refer to the traditional (not the conventional) ghost, i.e., the veridical phantom. In these various apparitions, with a few exceptions, however, the phantom is seen to wear the garments or clothing in which it was last, or usually, attired. I, when a boy, met with a similar occurrence, viz., the phantom of a gardener standing at my side, disappearing suddenly, and re-appearing at some distance in front of me. Not only were the clothes exactly like those worn by that class of people, but there was a bit of old clay pipe sticking in a button-hole of its coat! Amongst the multitudinous cases of apparitions recorded by the Society for Psychical Research, many are of a somewhat analogous nature, and I do not see any extravagance in the assertion that these strange occurrences are absolute realities, which one day or other will be generally established as such. To account for the presence of the wearing apparel in the above quoted cases, we must again refer to the often demonstrated truth that, between the living being and the objects in constant juxtaposition with the body, there exists a certain *rapport* or "magnetic" connection. It appears that inorganic matter absorbs, or becomes impregnated with, certain qualities or properties inherent—self-existent—in the organic, i.e., the living being.

Probably this "magnetism" is not a force radiating or emanating from the body but a spiritual substance or fluid permeating the body and its surroundings, which, when connected with the inorganic substance, causes a certain alteration in its nature or develops certain properties in its

constituents. Hence, if this union, or *rapport*, be once established, it adheres to, and becomes identical with, the death-resisting principle in man, and again becomes the spiritual property to spiritual man. To the latter it would consequently appear "natural," and like a still more attenuated condition of matter, would have a proportionately similar value to beings of a still higher and more spiritual stage of existence (like those seen in the photographs). It is evident from oft-repeated experiments that "spirits" possess additional powers over matter; that, also, this spiritual property can be made to again re-assume the solid phase, when brought into fresh contact with what is generally termed the physical medium. By what process, we shall, perhaps, never be able to fully comprehend, since its evolution is dependent upon faculties which belong to another stage of existence. We merely witness the result, and draw deductions, to the best of our ability. Nor can we reasonably expect the manifesting spirits to give us more detailed instruction about the real nature of either spirit or matter, or about their—to us—superior faculties, because they do not understand their powers any more than we do ours. Still, they do, occasionally, give us valuable information, which may, perhaps, at some future time, when our knowledge has sufficiently increased, supply the key to many of the mysteries which now perplex us.

Although the strange reality of "dressed ghosts" is explainable by the hypothesis of magnetic *rapport*, we are still in the dark as regards the origin of the larger sheets of calico worn by "spirits" appearing in sêance-rooms, and which are certainly not duplicates of the original garments worn by them in earth-life. I am almost certain that in nearly all cases, this particular original or "spiritual counterpart" must be looked for in the medium's immediate surroundings, not to mention the frequent instances when ordinary sheets, cloaks, pocket-handkerchiefs, &c., are directly borrowed for the occasion when a chance is afforded to this class of "spirits." The medium may be cognisant or ignorant of this fact—the question is of no great importance—nor would it be fair to hold any medium responsible for actions over which he or she has no direct control. There would, besides, be no actual harm done by abstracting the essential basis of some sheets of calico in the medium's house or bedroom. I am positively certain that out of a material of thick texture, spirits can, by manipulation, change that texture into a ten-fold quantity of gauze-like substance. This I have seen to occur under my own eyes. If spirits can alter the texture of a substance, and, if a fundamental spiritual counterpart can be explained by the *rapport* theory, the appearance and subsequent disappearance of the drapery presents nothing absolutely miraculous. In the spiritual beings represented in the photographs, a very similar process is likely to be followed, and to all appearance the same conditions are observed, viz., there is an original "natural" spiritual garment preserved by magnetic contact during life, which is retained or re-assumed; or the "sitter" for the portraits acts to these spirits as a physical medium; the "contact" with the person sitting supplying the power or magnetic fluid required for its further development into visible (photographically-reproducible) drapery.

In the remarkable case recorded in "LIGHT," where a form was seen to build up from underneath masses of a dingy white-looking substance drawn by the medium from underneath his morning coat, it appears that the spiritual counterpart must have been stored there for development, by the spirit so materialising. I have it from two of the sitters that spirit-forms (in the vaporous, phantom-like state) had been previously noticed to move near the medium's person. The question is how far the medium was conscious of personally assisting in the manifestation. Probably he was under the absolute control of the "spirit" present, and was only automatically carrying out a process of usual occur-

* A few sets of these chromo drawings still remain, and may be obtained of the Manager of the Psychological Press, 4, Ave Maria-lane, E.C., price 2s. 6d. the set, packed on roller for safe transmission by parcel post.—SEE ADVT.

rence, but which on that occasion seemed a novelty on account of the materialisation happening in the light. For when, as is the rule, the same manifestations occur in the dark, there is no means of ascertaining what actually takes place. The lights which were noticed to flutter all over his breast (a circumstance which I had previously noticed with the same, and also with other mediums) appear to be the "magnetic fluid" which serves as the constructive power in these manifestations.

It should also be well borne in mind that there is no direct necessity for a "spirit" to get possession of a spiritual counterpart by entering himself in contact, or by having previously—i.e., in earth-life—been in contact with the garments in which they now appear; it seems sufficient when the medium has done so. The spirits can—so they confess to me—sever that essential counterpart during their medium's sleep and solidify it afterwards, through his magnetism, out of the elements present in his surroundings (which in plain language would mean: we take it from his bedclothes).

(To be continued.)

THE CONDITIONS OF SUCCESS IN SPIRITUAL INVESTIGATION.

By S. E. DE M.

The excellent observations of Mr. Carleton Massey on failure and success in experiments on spiritual phenomena have induced me to offer a few additional suggestions on the subject. I trust that its importance, and the obscurity in which it is involved, will save me from the charge of presumption.

My experience in this matter was gained, for much the most part, in the absence of any professional medium; but in saying this I have not the slightest intention to depreciate those men and women who have given their services to enable scientific men to establish facts of the highest value, and who certainly could not bestow their time, and as I believe, bodily strength, for the purpose, without any return.

In the very simple and unpretending circles in which I learned what little I know of spiritual phenomena it soon became apparent that those friends who obtained the most convincing and unquestionable proofs were found to possess strong "mediumistic" (the word under protest) powers in their own persons. And, on the other hand, inquirers who contributed most power to the circle were often those who had, in the first instance, retarded or even prevented the occurrence of the phenomena, until the assurance of some one whom they held in respect, or some slight indication of a movement or a sound, excited their interest and overcame their incredulity. In one such case the presence of a large-brained, intellectual man, not opposed to the facts, but sceptical, in spite of himself, as to their possibility, retarded the occurrence of the "manifestation" for twenty minutes or more. He left the room and they began at once, the "spirits" saying by raps that he had "unconsciously repelled" them. On his return he obtained communications on subjects known to none of the party but himself, two of which involved details either not known to, or not remembered by, him. After this his own mediumship became apparent.

After this time repeated experience led me to believe that just in the degree in which the inquirer possesses the faculty known as *mediumship*, will the trusting person help, and the suspicious or sceptical one hinder, the occurrence of phenomena. This was repeatedly proved in the early times to which I refer, now thirty years ago, when some of those whose presence at first delayed, but afterwards greatly strengthened the manifestations, became themselves strong mediums, and had a place among the "Pioneers of the Spiritual Reformation."

We all found that to engage in this inquiry with the object of detecting fraud was almost always either fatal to success or a great obstacle to it. To devise tests is not the way to obtain proofs. But, as I have heard such men as Dr. Robert Chambers, Professor Gregory, and others remark, "If you prescribe a test you will not get it, but if you wait and take what comes, proof in abundance will be given you." This is all in accordance with the assertions of the "spirits" that "the intelligence at the other end of the wire," the sender of the message, passes a current of "spiritual fluid" through the medium, whose capacity varies with his passion and with the character of his mind, or its material organ—his brain. The existence and operation of this "spiritual fluid" are rendered probable by the experiments of Reichenbach, Gregory, and others, and receive some amount of confirmation from the statements of clairvoyants, and of the early patients of Mesmer, Deleuze, Puységur, and the first mesmerisers.

I believe that most intellectual men and women have, in one direction or another, the receptive and transmissive capacity called mediumship; but their minds are cultivated, active, and generally disciplined in the direction which would lead them to look for physical causes alone in explanation of the phenomena. Hence they themselves, by repelling the current, probably fail in supplying the fit apparatus for the working of that power which finds a ready instrument in the passive and perhaps credulous mind.

Many scientific and thoughtful men are now engaged in psychical research, and it is not unlikely that in their experiments the apparatus offered to the unseen worker may often prove rather a hindrance than a help to his operations. At any rate the question is worth considering in discussing conditions of success or causes of failure.

There are two verses of the Gospel narrative which imply that the conditions now found to contribute to failure or success were also required in that great outpouring of the Spirit described by the Evangelists:—

"He did not many mighty works there because of their unbelief."

And, before the wonderful manifestation at Pentecost, "They were all with one accord in one place."

AN advertisement will be found on our front page of the re-issue of several standard works which have, for some time, been either out of print, or otherwise unobtainable.

WE regret to announce the passing away, at Abu Fatmeh, on April 8th, of Colonel Primrose, brother of Lord Rosebery. The deceased officer had been a Spiritualist for many years past, but we believe the last séance he attended was with Mr. Eglinton at Vienna some years ago. He was military attaché at Vienna, and recently proceeded to Egypt on Lord Wolseley's staff.

IN France, many contributors to the spiritist journals are retired officers. Dr. Wahu, officer of the Legion of Honour, army physician, is one of them. He brought out, last year, a volume entitled "Consolations et Enseignements," and this year one of 780 pages, "Spiritisme dans l'Antiquité et dans les Temps Modernes."

AT Pesth there is on one of the quays a lofty house which has the aspect of a prison. The licensed guides always point out this dismal-looking house to visitors to the city as having a story, reminding us of that of the sentry box in which soldier after soldier committed suicide, and which was destroyed by order of Napoleon I. The story is this: Some years ago one of the inmates of the house committed suicide by throwing himself from one of the windows. The example was followed by another; and then by several others. The landlord began to feel prompted to do the same, so, before the impulse became too strong, he sent for workmen and had every window effectually barred against any such event to him or to anyone else in the future.—*Revue Spirite.*

IMPROMPTU REPLIES THROUGH A LADY PSYCHIC OF VERY LIMITED EDUCATION.

IV.

By T. P. BARKAS, F.G.S.

(Continued from page 154.)

Séance held August 30th, 1875. Present, two ladies and eight gentlemen.

Among the gentlemen at the séance was a learned professor of music, whom I took with me for the purpose of asking musical questions, to which a person with an ordinary knowledge of music would not be able to reply in an appreciative manner, without special preparation. The questions, in the order in which they appear, were asked by the professor of music were written by me in the manuscript book and read aloud, and were very rapidly replied to in writing by the hand of the lady medium. The following is a *verbatim* copy of the questions and answers in the order in which they were given. Whether they are right or wrong I am unable to say, but they are certainly appreciative answers to difficult questions, and probably could not, under similar circumstances, be given so well by one musician in five thousand. I have not yet met with a musician who can answer them so well in an impromptu manner, and with very few who profess fully to understand them now that they are answered:—

Q. Will you please to say how the ratio between specific beats (I was not quite certain of the word, but I caught it as "beats," and wrote it so) of air for constant volume and constant pressure may be calculated from the observed velocity of sound, and the velocity as calculated by Sir Isaac Newton's formula?

A. The ratio can only be calculated in this manner. Suppose two chords to be struck, or two forks tuned at the same time; if the intensity of the sound be the same, or nearly the same, the beats will occur in this manner: Suppose one pulsation beats at the rate of 228 per second and the other at 220, the beats will reach the ear at the rate of $228 - 220 = 8$ per second; this will give you eight beats per second, and is the utmost that can be carried to the ear.

Q. Will you please to put bass to the accompanying melody which has just been written and read by Mr. — (the professional musician)?

A. I am no composer and scarcely understand your English music. I should not improve on you, were I to attempt it, so decline.

Q. Will you please to give us an explanation of the cause of beats of imperfect concords?

A. This question belongs to acoustics proper. A beat or pulsation is caused by a sound-wave, and many sounds produce many waves. The sounds issuing from one part of a room fill the air in proximity to them, and the waves interfere with each other, thus producing imperfect beats or imperfect pulsations, and do not reach the ear in isochronous vibrations.

Q. When a musical note is vibrating at 300 per second, and another at 200 per second, they produce a fifth. If the note which was sounded at 200 be raised to 201, at what number will the beat occur for the first time?

A. At exactly the same number as in the first case, but a beat over the original number would be sounded, but that beat would be one octave lower than the first ones.

Q. What is a major tone, what is a minor, and what is a Limma?

A. I never heard of the word you last mention, but of the major and minor we generally, in German music, take as the fundamental. . . . (Here the MS. is illegible.)

in striking the H we get the major tone, and in the B the minor; but I am rather at a loss, for I have always studied the German music, and our notes are differently named. Please to explain to me the names of your English ones?

Here the musical professor present verbally explained the names of the English notes, and asked the following question:—

Q. Will you kindly tell us whether C to D in the scale of C is a major tone or a minor tone, and also if D to E is the same interval as C to D, that is, is the latter a major or a minor tone?

A. From C to D is a major tone, and from D to E is what you would call a minor, but in reality, the beats not occurring at the same time, it is neither a major nor a minor, but one for which we have no name.

Q. Will you please to re-write between the words "fundamental and H," in the preceding answer, the MS. being nearly illegible?

A. By major we understand the fundamental sound and by minor the complementary sound, slightly differing in tone to the major, but being of the same intensity.

Q. What is the difference between a diatonic semitone and a chromatic semitone?

A. I am not quite sure I understand the question, at least I do not understand the terms you use.

Q. What is meant by enharmonic diesis?

A. When two or more sounds are given, the waves carry the sound, and the waves impinging one on the other cause a disturbance, and the reflected waves carrying on the disturbance cause the diesis.

Q. Will you please to inform us what is meant by a comma?

A. That cessation of all sound caused by the coincidence and interference of the sound waves.

Q. Will you please to inform us what is the difference between C sharp and D flat, or, as I believe they are called in German, but of this I am not certain, Cis and Des?

A. C sharp belongs to one diapason, and D flat to another.

Q. Would you kindly tell us the difference between E natural and F flat, and between E sharp and F natural?

A. The same answer as under (above) applies to this question. E natural and F sharp are in the same diapason, but F flat and E sharp are not.

Q. Please to re-write the above answer, as the question is, What is the difference between E natural and F flat, and between E sharp and F natural?

A. The F flat is of course a semitone above the E natural, but is not in the same diapason. Substitute flat for sharp in the above answer and it will be found correct.

Q. Please to inform us if you understand that a violin has four strings tuned at intervals of one-fifth from each other, as we desire to ask some questions that will require that knowledge on your part?

A. All I know of violins is that they are stringed instruments, and that different notes are formed by shortening or damping the strings. This is the sum total of my practical knowledge of that instrument.

Q. If we ascend by four perfect fifths, and descend by a major third and two perfect octaves, do we arrive at exactly the same point, and, if not, what is the difference?

A. I believe you arrive at exactly the same point, but let the question stand over; I am not quite clear.

Q. Oblige by answering the following question: Starting from C, and ascending by two major thirds, and descending a perfect fifth, on what note do we arrive?

A. This is almost the same question reversed, but I think if you start from C and ascend two major thirds, and descend one-fifth, you will arrive at Des sharp, but I am

not at all certain. I am better acquainted with the theories of music than the practice.

Q. Please to say what the word or letter is that precedes sharp?

A. I wrote Des, but I mean D.

Q. If by ascending one octave, and descending a major third and perfect fifth, shall we arrive at the same note as in the last question, and if not what is the difference?

A. At D natural.

Q. The lowest string of a violin is G; the next is D, which is a perfect fifth above G; the next A, which is a perfect fifth above D; and the next is E, which is a perfect fifth above A, so that the strings of a violin form three perfect fifths. Will G, produced upon the E string, which is the highest string, and which will form a minor third to E, will this G be exactly two octaves above G of the first string, and if not what is the difference?

A. It will give the same note as G on the lower string, but two octaves higher, and of a higher rate. Thus, if I mistake not, the E string must have a node formed at one half, and the diameter being half that of the G or lower string—(MS. illegible.) note, judging by this rule, (MS. again illegible) $\frac{1}{2}$ length 2-rate higher pitch, $\frac{1}{2}$ diameter 2-rate higher, 4 times diameter $\frac{1}{2}$ -rate lower pitch.

Q. Will you please to re-write the above answer from the E string?

A. The E string will have a node formed by damping it at one half to produce the G, thus giving the same note as the G string, but two octaves higher and of a higher rate. Judging by this rule in stringed instruments $\frac{1}{2}$ length 2 rate higher pitch, 2 length $\frac{1}{2}$ rate lower pitch, $\frac{1}{2}$ diameter $\frac{1}{2}$ rate higher pitch, 4 times diameter $\frac{1}{2}$ rate lower pitch.

Q. A string which is eight feet long is, as you very well know, just an octave below one that is four feet, and ceteris paribus. In the same way a pipe eight feet long is an octave below one four feet in length. Will a tongue one inch in length be an octave higher than one two inches long? Are the vibrations in inverse proportion to the length of the tongue?

A. This is well known that it is inversely proportional to the length of the reed, but specify the particular pipes you inquire about, Cremona, hautboy, or oboe; vox humana, cornet, or trumpet?

Q. Will the same law hold good with all reeds, and if such is not the case will you please to name some reeds in which the law does hold, and others in which it does not?

A. It would not hold good in the vox humana and Cremona, but in the hautboy, cornet, and trumpet it would. I will get up my knowledge of these subjects, and will, perhaps, be able to speak plainer and give you some instruction if you desire it.

Q. Please to say if a one-inch reed will give a tone an octave higher than a two-inch reed?

A. I am not quite sure whether or not the sound is inversely proportioned to the square root of the reed; that is what I want to get at.

Q. Will you please to inform us whether notes of different pitch and intensity travel through the air with equal rapidity, and if not whether the higher or lower notes travel more swiftly?

A. High notes travel much more quickly than grave ones, as the intensity of the note depends on the amplitude of vibrations of air particles. The higher the note or the greater the force with which it is struck, sends it more rapidly through space, but a grave note and a higher one struck at the same time, the grave one will be heard first, and after that has ceased to sound, the high one will still be perfectly audible, thus proving that the high note will travel faster than the low one. The sound is done first, but the reflected wave is quite as audible as the original one.

Q. If high and low notes, intense notes, and those that are not so, travel at different rates, how is it that an auditor, standing at a considerable distance from the orchestra or band, hears the music in the same manner as he would hear were he standing very much nearer?

A. The intensity of a sound has nothing to do with the pitch of any instrument, and it depends on the elasticity of the temperature which sound first reaches the ear; but there is no perceptible difference in a large orchestra. But to take two instruments together, you will find the difference. An organ and a violin, for example; you will invariably find you hear the acute note of the violin before the grave one of the organ, and vice versa.

Q. You mentioned the name of Meyerbeer and one or two other composers in a previous communication. Will you please to inform us who the others are, and if you are acquainted with them in your present state, or made their acquaintance in the present world?

A. I knew the composer of "Les Huguenots," but have not seen anything of him here. I have seen Weber and Handel since coming here, but have not frequently come in contact with them.

Q. Please to say if you are willing or able to get an interview with Handel or Weber before Monday evening next, or any other time you please to appoint, as we are desirous of asking questions having relation to their musical works?

A. I am quite willing, but I question my ability. I will do my best.

Q. We are very glad to have had so pleasant and instructive a conversation with you this evening on the subject of music and musical instruments, and we shall be glad to know if it be your wish to continue this subject next Monday evening, or take the other subject which you suggested last week instead of it, viz., optics?

A. I would rather continue this subject, but if I am unable to prepare myself by that time, we will take the dioptics, if it suit you to be prepared with both.

With the exception of the last question, all the questions were asked by my musical friend, who only attended this and the next sances of the series, and was personally unacquainted with the medium and the visitors present. No such thing, therefore, as collusion or preparation is probable.

(To be concluded next week.)

SPIRITUALISM IN LONDON & THE PROVINCES.

WALWORTH SPIRITUALIST ASSOCIATION (43, Manor-place, Walworth).—On Sunday evening, April 12th, Mr. James Veitch spoke on the subject of "Spiritualism: Constructive and Destructive." He showed that the destructive portion of Spiritualism lay in its powerful array of constructive facts, in that these facts opened up a new idea of life beyond the grave; an idea that was also more in accordance with humanising principles than the old-fashioned view of immortality, which he was happy to see was losing its hold upon the minds of the people. On Sunday evening next Miss Young will speak. It is expected that a large audience will be present to hear this gifted medium.

BIRMINGHAM.—Miss Allen, of Edgbaston, gave an earnest address upon "Faith," at Oozells-street, on Sunday night (March 29th). She was listened to most attentively as she vividly depicted the beauty and power of faith, saying, "The world would change its whole aspect if faith, instead of unbelief, abounded." She spoke of the healing through faith she herself had witnessed, of the power of faith to purify the character, and to bestow courage, energy, and joy; adding, "We as Spiritualists can believe that Christ, Who did such wonderful works when on earth, has now in His fuller, celestial life, not less, but more, power and more love; therefore, His desire must be to help and save to the uttermost those who call upon Him." It was the teaching that is so greatly needed, and many regretted that the inclemency of the weather had prevented a large number attending.—The previous Sunday Miss Allen had spoken to appreciative audiences at Belper in Derbyshire, the morning subject being, "Thoughts upon Christ," and the evening one, "The Importance of Work."—Miss Rosamond Dale Owen occupied the platform at Oozells-street last Sunday, April 12th. In the morning it was a conversational meeting of a most interesting character; questions were asked which Miss Owen answered most ably. In the evening she gave a beautiful address upon "Experimental Proofs of a Hereafter," after which questions were

again asked and answered, and great interest was excited. Miss Owen delighted all by her wise, quiet manner and clear, concise style. As she gave her own remarkable experiences in physical manifestations there was much to startle the inexperienced, but her simple, natural way of relating these phenomena convinced the most sceptical of her sincerity. If there were more such speakers Spiritualists would rapidly multiply. It is greatly to be deplored that through the bigotry of a few such an able exponent of the cause should be silenced.—F.E.

GLASGOW.—Sunday, April 12th.—At the morning and evening services the guides of Mrs. Wallis ministered to the needs of both occasions. The subject of the brief address in the forenoon was "The Sunshine of Life," the delivery of which was followed by conversation and clairvoyant descriptions of spirit friends by "Vena"; these descriptions were generally recognised. The evening's discourse treated of "Practical Thoughts for Daily Life." The audience was full, and the delivery was fluent, vigorous, and well sustained. The main contentions were that pain is an educator; religion a practical consideration which makes every day a sacred sabbath for good motives, words, and deeds to prevail; that the evils which abound in domestic, social, and national life are largely traceable to the lack of the elements of confidence and faithfulness, first of all in the individual, then in the family of which he is a member, and so on throughout the entire body corporate of humanity; and, finally, that man is not wholly a creature of circumstances, but can and must be a creator of them. Such themes afforded the guides ample scope for earnest appeal to the spiritual apprehension of the individual listener, and for solemn exhortation to higher and nobler effort to achieve the practical goodness which these "practical thoughts" suggested.—The district meeting this week is for the Northern Division, and will be held on Wednesday evening, at eight o'clock, in the house of Mr. Griffin, 61, Tennent-street; and next week (Western Division), on Wednesday, 22nd inst., at the same hour, at Mr. Gemmell's, 17, Elderslie-street. A cordial invitation is extended to all Spiritualists and inquirers in the respective neighbourhoods. The usual Tuesday meetings in the hall are continued. Next Sunday Mrs. Wallis will again occupy the platform.—Sr. Mungoo.

ANSWERS TO CORRESPONDENTS.

O. MURRAY.—Notice is inserted.

J. E. F.—Thanks. We have sent for the book.

W. LOWENTHAL.—Thanks. Will appear.

R. P. JOURNAL.—"The Perfect Way" is out of print.

R. WOLSTENHOLME.—Thanks. Will be used in due course.

N. C.—MSS. returned. We have already dealt with the matter.

MRS. S. P. ATKINSON.—We will try and give a place to your letter next week.

J. G. KEULEMANS.—Tickets have been sent. Kindly send other information if you get it.

"SIDNEY SHORT."—MSS. returned as requested. Do not forget to let us know when you come to town.

JAMES VEITCH.—We are glad to comply with your request. Cannot you introduce "LIGHT" at your meetings?

G. D. HAUGHTON.—"Lily" has asked us to draw your attention to a paragraph notice from her in this issue of "LIGHT."

H. W. S. K.—You cannot do better than consult Mr. Eglinton. He will be in his new quarters by the 24th inst. In the meantime you can address a letter for an appointment to our care.

MISS GLYNN.—Parts IV., V., and VI. of Gregory's "Animal Magnetism" are sent you as requested. Thanks for your kind words about the chronos.

W. CAMPBELL.—Cut the white margin off altogether, and mount them on cardboard with a margin sufficient for your purpose. This is what we have done. Glad you like the plates.

E. MAITLAND.—A copy of "LIGHT" containing the review you mention has now been sent you. We had not one in stock when your card arrived, and had to obtain one for you from a friend.

JOHN THOMAS.—You cannot have a better instruction book than Gregory's "Private Instructions," by Miss Hunt, price, one guinea, is also good, and, perhaps, would answer your purpose.

G. A. KING.—Your MS. has not yet been read. We will peruse it shortly and let you know. Communications such as yours have to take their turn. It will receive careful attention in due course.

F. EVERITT.—Both notices appear this week. In making up last week we had, at the last moment, to omit your report, and the necessity for alteration of the "answer" intended for you escaped us.

T. H. PATTINSON.—Babbitt's "Wonders of Light and Colour," though written by a Spiritualist, cannot be called a Spiritualistic book. It deals rather with new readings of the subjects with which it deals.

W. H. TERRY.—Your letter of February 5th is just to hand. Many thanks for file of *Harbinger*. They have not yet come to hand, but will doubtless do so shortly. Your order is being sent this week through Trübner.

G. TOMMY.—Your letter has now been attended to. Your previous communication had got mislaid, and only turned up after prolonged search, for which it was difficult to find time. Please accept our apologies.

MRS. J. K. S.—We fear we have overlooked your request, but now rectify it as soon as discovered. If we can be of any further service we beg you not to hesitate to write again. We will then try and make some atonement.

H. VANDERYSE.—Thanks. We shall be glad to use the engraving you name. Will you send it to us?

J. DIXON.—Your verbal message came duly to hand. But cannot you allow us perfect freedom of action? As you know, we have not only to take into account the question of space, but also to give, if possible, a varied bill of fare.

H. WOOD.—What has been your experience since you last wrote us? We will give you an introduction to Mr. Eglinton now that he has returned to town. We should like to know whether you have had better success or not.

C. CAMPBELL.—Your idea as to an "Inquirers' Column" is a good one, but it requires a little careful organisation. It will come, no doubt, in time, like other improvements we have in view, but which we cannot find opportunities for developing.

J. WHYMARK.—Book sent as requested. It will be best not to publish reports of the affair you mention until fuller information is obtained. When this is possible will you send us a complete file of newspaper cuttings dealing with the matter?

J. H. GLEDSTANES.—Thanks for extract from "Eothen." Your French postal rules evidently do not admit of matter intended for publication going through the post at the book-post rate, as we had to pay a surcharge of 3d., it being treated as a letter.

G. A. JONES, S.E., "M.D." S. LARGE, AND OTHERS.—The secretary of the London Spiritualist Alliance, will, no doubt, be able to help you out of your difficulties by advice, &c. We would gladly do so, but cannot. See notice in last week's "LIGHT."

F. G. S.—The "Woman's Book" has been out of print for a long time, and it was in this sense that we answered your inquiry. If you had applied for chronos before the 31st January last, in accordance with the announcement, there would have been no charge for them.

H. WILSON (Napier).—You do us great service in advertising "LIGHT." But you make a mistake in the subscription. The rate for New Zealand is 13s. per annum. You have sent 4d. short in your remittance for "LIGHT," and 8d. short on book account. The books have been sent to the address named.

MR. RUMBLE.—We will give you an appointment as soon as we can find time. At present we have no opportunity. If you have another chance of circulating "LIGHT" let us know in better time, and we will send you a parcel for distribution. You need not apologise in the way you do. We are glad to utilise the services of all who are willing to work for Spiritualism.

E. G. ARMSTRONG (Brussels).—Your order came to hand on Saturday after the office was closed; we, therefore, received it on Monday morning. It was then executed, and a card sent to the address you gave. Your last communication crossed the postcard. Have you since received it? If not, we will send you the particulars again.

W. J. BATT.—We do not desire that you should suffer through your agent's negligence. As a matter of fact, we sent a special letter to him saying that if he would give us the necessary particulars we would send him the number he required by special messenger. He refused, and, of course, we could do nothing in the matter. We send you a set herewith.

W. RIDDELL.—(1) There is no mystery in the method of witnessing spiritual phenomena. (2) Why not develop a photographic plate in the blazing sunlight? You would do well to read such books as "Psychography," "Animal Magnetism," Crookes' "Researches," Wallace's "Modern Spiritualism," "Bringing it to Book," and others. Write again if necessary.

HENSLEIGH WEDGWOOD.—Your communication, dealing as it does with a matter that appears in a private journal of the society of which you are a vice-president, is for that reason inadmissible to the columns of "LIGHT." We regret that this should be the case, as (we have not the slightest doubt unintentionally) a bar is placed on free discussion of some questions which are very important.

W. GORDON MACKAY.—Your name is entered as a subscriber to "Present Day Problems." You need not send the money until an application is made for it. We are not aware of any work which deals exclusively with "Presentiments," but scattered through the literature of Spiritualism there are many references to, and illustrations of, the subject. Gregory's "Animal Magnetism," perhaps, would be as useful a book as any other; or Owen's "Footfalls"; also "The Debateable Land" by the same author. Write again, if necessary.

DR. BEAUMONT.—Mr. Labouchere's allegations against Dr. Slade were partially true, but the former omitted to state some very important facts. You will find a true account of the occurrence in "LIGHT" during 1882, a copy of which we will try to send you. The so-called "confession" was extracted from Slade under pressure of a threat of criminal proceedings, and not on account of his having been caught fraudulently producing the phenomena. However, you will see the full story if we can find a copy of the number of "LIGHT" in question to send you.

E. G.—We have done as requested, but you will now, we feel assured, appreciate the difficulties we experience in this matter. Of course when quotations are made and the source acknowledged, we can, and will, do what is right in the matter, but should communications in "LIGHT" occasionally contain unacknowledged extracts from the magazine, you must please hold us harmless, as even by courtesy we are not favoured with a copy. When members of your council and a vice-president unwillingly transgress the strict etiquette of the question, less responsible members of the Society can hardly be expected to keep the law. It is, however, a great pity that the report with which you deal in your present letter cannot be fully discussed in an open journal. Are your rules like those of the Medes and Persians?

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

"ROBERT HOUDIN.

"4th May, 1847."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful! (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).—I am, Monsieur, &c.,

"(Signed), ROBERT HOUDIN.

"May 16th, 1847."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Mengens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but

I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht*, *mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 1877."

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT."—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

"MATTER THROUGH MATTER" AND MR. MASKELYNE. By G. WYLD, M.D.

The continuous correspondence about my iron ring, which has now been on Mr. Husk's wrist nearly twelve weeks, and has been interviewed by many hundred investigators, is amusing as well as instructive.

This correspondence has the great advantage of keeping the subject of "Matter through Matter" before the public, and of drawing attention to a fact, I believe unique in the history of Spiritualism, namely, an instance of the permanent manifestation of this order of phenomena; for iron rings so placed are generally removed from the medium's wrist in a few minutes or hours. A séance may afford Spiritualistic evidence to the few persons present, but in the instance of this ring the persistency of the phenomenon affords an opportunity of investigation to thousands.

I have always maintained that any man or woman of ordinary capacity, and especially anyone having an eye, hand, or judgment trained by mechanical manipulation, would at once say that this ring could not possibly be got over Mr. Husk's hand without serious injury.

Mr. Maskelyne, in "LIGHT," 18th April, says that it would be "in its present form a very painful if not impossible operation to get it over the hand; but whether by well soaking the hand in hot water, and bending the ring into a pear shape, it could be got on, is a question rather for a surgeon than a mechanician." He also says, "I cannot admit that in my opinion it could not be put where it is by natural means"; further, "It is easier to get a ring over the hand than to get it off again"; and, finally, "Dr. Wyld produced a loop of soft wire which he stated was exactly the size of the ring; the medium tried to get his hand through the loop, but appeared unable to do so."

True, I produced a loop of soft copper wire which took easily the shape of every curve in the hand, and I begged Mr. Maskelyne to try and pass it over Mr. Husk's hand, but he very shrewdly declined to make the attempt, no doubt seeing at a glance, that the operation would be impossible, and that if he tried and failed I should score one.

Further, by means of a similar soft copper loop any one can at once convince himself that it cannot possibly be forced over Mr. Husk's hand, either "pear-shaped" or in any other possible form.

I scarcely think I could have been so sly or so "green" as to ask Mr. Maskelyne to admit that the ring could not be placed where it is by natural means. To admit this

would, of course, have been to admit that there was such a thing, in so-called Spiritualism, as the supernatural, and this, of course, I could not have been so rude as to ask him to admit!

My object in submitting the examination of the ring *in situ* to Mr. Maskelyne, was to get the most hypercritical opinion and most ingenious suggestion as to how the ring came where it is; and all that he could suggest was, cold welding. But this, as I have already said, has no weight, as the ring can be shown not to have been cold welded, and those who still say it might, should prove their opinion by the operation on a similar ring while on a man's arm.

If they will do this I will undertake to prove to them that my ring is not cold welded.

As to Mr. Husk soaking his hand in hot water, and so softening it as to be able to squeeze the ring over the hand, I would remark that hot water generally swells almost all bodies, including all hands. If Mr. Husk's hand were made of jelly it might be thus softened, but hot water does not soften bones. A solution of sulphuric acid should have been suggested; and who will be so bold as to say that Mr. Husk has not by this means dissolved all the bones of his hand, and reduced it to a roly-poly substance and thus got the ring on! For are not all these mediums up to every possible sort of trick!

Mr. Maskelyne says a ring can be got easier on than off a hand. Perhaps he is thinking of tight finger rings, which certainly are easier placed on the fingers than removed; but I have found it to be the contrary with my ring No. 1, which many ladies can, by force, pass over their hands, and in all such cases they find it much easier to remove the ring from the wrist than to place it there.

Mr. Gurney, in the last number of "LIGHT," says, "So far from Mr. Maskelyne's verdict reversing ours, as Dr. Wyld asserts, the two are entirely coincident."

In reply, I am again obliged to complain of Mr. Gurney's rash assertions, for he delivered the opinion, that if the form of the ring were altered it might be removed from Mr. Husk's hand, but Mr. Maskelyne is far too clever thus to implicate himself, and so he shifts the responsibility and says, "that is a question for a surgeon rather than a mechanician."

Well, I received a surgical as well as a medical education, and as a surgeon I assert that the ring, alter its shape as you choose, could not possibly be forced over Mr. Husk's hand without serious fracture of the hand, and in "LIGHT," April 11th, Dr. Speer, who likewise received a surgical education, says, "I have carefully examined the ring upon Mr. Husk's wrist, and entirely agree with the opinion expressed by Dr. Wyld as to the verdict of Messrs. Barrett and Gurney."

In conclusion, Mr. Husk will probably be at the Spiritual Alliance meeting at St. James Banqueting Hall, on the 24th inst., at eight o'clock, to submit the ring to further examination.

GEORGE WYLD, M.D.

ALPHONSE CAHAGNET, author of "Arcanes de la Vie Future Devoilés," and of other works, some of which were translated into other languages, and who founded the Société des Etudes, Swedenborgiens, departed this life April 10th, 1885, at seventy-six years of age. His remains are laid in the cemetery at Argenteuil.—*Revue Spirite*.

INCREDULITY.

The late Professor Clifford published an article entitled "The Sin of Credulity." An apostle of human progress cannot serve it better than by insisting on the association of intellectual and moral responsibility. But the principle is of little value if enforced merely in the interests of a one-sided tendency, and is of still less value if the tendency thus powerfully recommended is that to which public opinion is already sufficiently disposed. By public opinion, in this case, I mean that which prevails among the educated classes. It was to them, certainly, that Professor Clifford's warning was addressed. He spoke with the voice of the Zeit-Geist, which necessarily regards itself as representing and conserving the best hopes of human civilisation. Any opposition to this stream of tendency, so long, at least, as the latter rolls with unabated force, must struggle with difficulties which hardly need to be reinforced by moral sanctions. On the other hand, there is real danger to intellectual progress when an atmosphere of thought takes the place of thinking on any given subjects, and when human beliefs are determined, not by nature and evidence, but by a subjective environment.

It would be unphilosophical, and contrary to many recognised analogies, not to admit that the same mental liabilities which expose man to error in one direction will assuredly pursue him in his reaction to the other. We are apt to consider the first manifestation of a radical defect of character or judgment as if it were the defect itself. The tendency to credulity, for instance, is not a fact of ultimate analysis. On the contrary, such a fact when recognised will be found to include the very opposite tendency. It is that the vast majority of minds are exceedingly limp, and plastic to the thought-atmosphere about them, making a true objective relation to nature and to the evidences she affords one of the rarest achievements of individuality. And in this respect education makes no other difference than by lifting a man into another circle of influences.

No imputation on intellectual competence is more resented than that of prejudice. And yet, if we consider what prejudice means, there is hardly a pretence of individual vanity more presumptuous than the claim to be exempt from it. Of course, if a man were conscious of prejudice, it would have already lost half its force. If there is any psychological fact which the present generation of thinking men might be expected to recognise, it is that the intellectual environment has a potency similar to the physical. Adaptation to it is the condition of whatever of influence, respect, estimation, and sympathy can fall to any one's share in intellectual intercourse. These advantages do not, indeed, occur to the mind as conscious motives or determinants; their operation is far more subtle. Could the question whether the presumptions of an educated class may not be radically wrong present itself to the average individual who has not been led by special circumstances to entertain it, there is enough of spirit and honesty to secure for it a hearing. But until thus questioned, those presumptions operate, unacknowledged and unrecognised, as a weight on one of the scales of judgment. Or rather the scales themselves are untrue.

But as if it were not bad enough that every intellectual epoch should be unavoidably biased by its prepossessions, in our day these prepossessions have been actually exalted into a principle of judgment. That principle has been formulated in the well-known and often repeated proposition that "evidence should be proportioned to the probability of the fact to be proved." I will not here repeat the arguments by which I have formerly endeavoured to demonstrate its fallacy.* Enough to say that, on the contrary,

the value of evidence is just the improbability, according to experience, of its being forthcoming for that which is not a fact, and that this value cannot be in the least affected by the nature of the fact to be proved, except so far as the latter may suggest peculiar fallacies in the evidence. Our only real measure of probability is positive experience, which informs us that a certain given quality and quantity of evidence is rarely, or never, consistent with the non-existence of a corresponding fact.

The above remarks have been suggested by Mr. Watson's article in last week's "LIGHT"—"A Plea for Unbelievers." I find myself much at variance with Mr. Watson on the general conditions of belief and unbelief. He thinks that they are, and must be, determined by evidence, whereas I submit that mental preconceptions of what is probable or possible are the source of nearly every erroneous estimate of evidence, whether on the side of credulity or of incredulity. Hear Mr. Watson himself "let the cat out of the bag" by saying: "By evidence I mean, of course, personal observation. Right or wrong, people will not accept such a startling theory merely on the *ipse dixit* of others, however truthful or trustworthy they may be." Now this inability to accept unfamiliar facts, on testimony, springs from just that same intellectual defect which, in another age of the world, would induce, and has induced, a too facile credulity. In the one case evidence is slighted, in the other case it is supplemented, by predisposition to reject or to believe. That predisposition objectifies itself in a wholly imaginary standard of "probability." In Nature, of course, nothing is probable or improbable, only existent or non-existent. To say that a thing is improbable is merely to avow an indisposition to believe it. If, indeed, the thing *conflicts* with positive experience, then the indisposition is justified on the principle of the uniformity of nature. But its *absence* from such experience only means that it has got to be proved, not that its proof must be other in kind, or even in degree, than that of any other fact.

I quite agree with Mr. Watson as to the difficulty of obtaining anything like conclusive proof of these phenomena by personal observation. I have myself made that remark again and again in print when too confident Spiritualists have pointed to personal investigation as an easy means of conviction. I wish we could say to Mr. Watson: go on, and you will certainly succeed. The tone of his letter must command our sympathy and respect, but while he sticks to his proposition that these facts are not to be believed unless they are personally witnessed it is impossible to offer him much encouragement. I think he will obtain some valuable hints as to the mental conditions of success from a perusal of the letter of your respected correspondent "S. E. de M." in last week's "LIGHT." But it will be much better if he will review the grounds upon which the facts seem to him to require the evidence of his own senses. Would he say the same if all the world accepted them except himself? If not, what proportion of the *vox populi* would he require?

I have only to add that it seems quite a mistake to suppose that *lasting* assent can be compelled by personal experience when the facts do not adapt themselves to the mental categories. I know two persons, at least, of my own acquaintance, men of high intellectual culture according to present standards, in whom the impression of these facts, once personally witnessed and declared inexplicable, has gradually faded, until now they are nearly as sceptical as ever.

C. C. M.

WALWORTH SPIRITUALIST ASSOCIATION (43, Manor-place, Walworth-road).—On Sunday evening last Miss Young visited us, and her instructors delivered through her an address touching on the power which spiritual knowledge gives to human beings when they are bereft of friends and relatives, and telling how men can best improve themselves to fit them for noble occupation in the spirit spheres. After the address, the medium, in a semi-trance state, told how she had clairvoyantly witnessed the passing away of her sister some months previously. Many present expressed a hope that ere long she would occupy the platform again.—On Sunday next, Mr. Robson, of Peckham, will speak. South London friends are specially invited to be present.

* They will be found in the appendix to my translation of Zellner, under the title, "The Value of Testimony in Matters Extraordinary."

THE DIFFICULTIES OF SPIRITUAL INVESTIGATION.

There is unquestionably much truth in what Mr. S. G. Watson says in his letter in last week's "LIGHT." On the other hand, he does not, I think, see to how great an extent the state of things which he laments is an almost inevitable consequence of the past history and present position of the phenomena called "spiritual."

I propose to refer only to one part of his letter in which he mentions the ease with which evidence of the reality of certain facts in physical science can be obtained by anyone who wishes to witness them. A little consideration will show, it seems to me, that no sort of comparison of the kind your correspondent makes can reasonably be drawn.

The present position of physical science is due to the unwearied patient investigation and thoughtful study of numbers of minds trained to habits of accurate observation and correct reasoning, extending over long periods of years. The results which have been attained have in most cases followed long series of failures and abortive attempts. Let us take two or three illustrations. How long it is since the electric spark was discovered; and how short a time since the light has been controlled and utilised for purposes of illumination! What mental power and mechanical ingenuity are at this moment being expended in endeavours after further successful development! Again, the simple facts on which telegraphy is based were known long before it was possible to hold a conversation between the two ends of a wire thousands of miles long. Again, in photography, call to mind the skill and patience, and delicate experimental work which have resulted in the advance which has been made since the earliest attempts fifty years ago. These illustrations might be multiplied.

Now let us turn to the phenomena called "spiritual." It is no libel on the majority of those on whose statements the reality of the phenomena rest, to say that they do not belong to the class whose mental powers and training qualify them for investigation. And it is no libel on the majority of those who possess these qualities, to say that they have, wisely or unwisely, totally ignored and tabooed the inquiry, and have denied the existence of the alleged facts.

How infinitesimally few and far between have been the attempts to study or to develop the phenomena called spiritual, in the spirit in which so many have ardently devoted themselves to physical science! It is not to be denied that the difficulties are great and peculiar. A whole world of other influences comes in, which have not to be taken into account in researches into the kingdom of inorganic nature. But this is no sufficient reason for the way in which the alleged facts have been treated. Difficulties should only incite the true seeker after knowledge to greater exertion.

A serious attempt at investigation, and, so far as the writer knows, almost the only one of its kind, was made by the Dialectical Society fifteen years ago. The facts, then testified to, stand upon record. The method pursued and the carefulness of the observers have never been impugned.* If similar facts had been recorded in any recognised branch of natural science; if, for instance, instead of unexplained movements of tables, the problem to be solved had been unexplained movements of Jupiter's satellites, the attention of astronomers all over the world would have been excited, and no pains would have been spared to test the accuracy of the observations. Nothing is to be gained by blaming scientific men, although we may think they have manifested a great lack of the true scientific spirit.

It could not therefore be anticipated that the laws and conditions which govern "spiritual" phenomena should

* It may be worth while specially to refer the reader to certain paragraphs occurring on pp. 7-13 of the report as published. London: 1873.

have been ascertained to the extent requisite to enable them to be exhibited to order, in the same way as physical experiments. Reverting to our analogy, and granting the reality of a psychic movement or of a psychic rap, it was to be expected that many years of patient study and experiment would be required before messages could be transmitted at will along the psychic wire.

The need therefore for scientific investigation seems to be paramount, and as the circumstances of the case appear to demand that this can be done only, or at all events to most advantage, by groups of individuals acting in unison, it is obvious that the difficulties will always be great, and that the inquiry will need the exercise of long-continued patience and care.

It is exceedingly difficult for an inquirer to obtain satisfactory evidence by any amount of going about to miscellaneous séances. The experiences of many will enable them fully to sympathise with Mr. Watson. When, years ago, diligently endeavouring, in concert with two friends, to obtain facts, the writer well remembers the repeated disappointments and discouragements that were met with. But failures were not invariable. On one occasion in particular, at a private circle, with a medium who subsequently became well-known professionally, striking and convincing successes were obtained. A few facts thus established, when the conditions are unimpeachable, over-balance multitudes of failures, and it is not in accordance with sound reason to allow their intrinsic value to be depreciated, or to fade away in the mind, by anything that may subsequently occur.

The number of persons is very small who, after a fair amount of investigation, have not convinced themselves of the reality of occurrences which defy explanation on any recognised hypothesis. This ought to be a great incentive to perseverance. The cause of the phenomena is a different question altogether. Whatever may be the conclusion of individual minds, it is clear that no general consensus can be arrived at until far greater progress has been made in the systematic examination and classification of facts than has yet been accomplished.

The best course to be pursued by such inquirers would seem to be to find a few sincere minds who would work with him, and to commence a course of study on the general lines pursued by the committee of the Dialectical Society which has been referred to, all or nearly all of whom were at first unbelievers.

A STUDENT.

Facts reports, in its April number, phenomena occurring in the presence of Mrs. Whitney at Boston. Drs. Crockett and Richardson, of that city, as committee, put up, in full light, a cabinet made of four slender posts, each a yard and a-half high, within which was suspended a shelf, on which nothing but musical instruments were placed. The cabinet was completed by entirely covering it with a dark curtain, except in the front. Before this Mrs. Whitney took a seat, and was then enveloped, excepting her head, in a similar curtain, the sides of it being fastened to that covering the cabinet, leaving the upper part of it visible over the medium's shoulders, enabling the audience to see materialised hands moving about playing instruments, &c. We select the following from the phenomena which presented themselves: A tumbler containing water was put over the medium's shoulder into the cabinet, and was presently returned empty; there was nothing in the cabinet to receive or absorb water, and there was not a sign of its having been spilt. The tumbler was put back into the cabinet, and was returned with water in it. Again it was put back; this time it was returned containing water and a bunch of pansies, the perfect freshness of which was vouched by the audience. Some leaves, detached from a new paper pad, were put into the cabinet. Two were returned written on. One, addressed to Mr. Whitlock, was dated "Spirit Land," and written in the name of a departed sister; in the corner were a few words over her father's initials. The writing on the other leaf was addressed to a widow lady, with her departed husband's full signature, and below it a few words with that of a departed relative.

REVIEWS.

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Psychological Press, 4, Ave Maria-lane, E.C.

(Concluded from p. 185.)

This is the question whether we are to admit at all of the evolution of a psychic organism possessed of transcendent capabilities, as is intimated in this book. Assuredly the evolution of such an organism is a fact; but the sympleumatic presentation of it differs widely from the true one as a travesty from its original. For, in the first place, the change of which it is the token and result has its initiation and procession in the soul through the operation therein of the divine spirit of the individual, and all that the exterior man, whether solid or fluid, can do towards it is to facilitate it by acquiescence in the régime of pure aspiration and conduct suited to its accomplishment. Hence, the importance attached by mystics, among other things, to diet, a subject on which this book is silent, no word in it implying the incompatibility of a régime involving violence and bloodshed and a breach of love, with the requirements of the regenerative process. But this by the way. The prime fallacy involved in the presentation before us is that, whereas the process takes place in and by means of the soul, and only by means of the soul can it occur, the soul finds no recognition, but the Sympleuma itself is made the soul.

The "new creature" of mystical science, again, is not a fluidic, but a spiritual being, and represents the "great work" of the Hermetists, the redemption of spirit from matter altogether, whether solid or fluidic, and not the reconstitution of the individual of any particular kind of matter. If matter, whether in its solid or its fluidic state, be employed at all in the construction of the man regenerate, it will not constitute the man himself, but only his phenomenal capsule, and this is not the function assigned to the Sympleuma. And so far, moreover, from the process of regeneration involving the conversion of the individual into a bisexual entity in the physiological sense, its function consists in the elaboration and perpetuation of that in him which is possessed of no sex whatever in that sense, namely, of his divine and true *Ego*. And whether it is a man or a woman who is concerned, the method and the result are the same for both. And so far from the accomplishment of the process requiring concentration upon, and devotion to, the idea of such a being as the Sympleuma is described to be, such a diversion of aspiration from the soul's only true source and centre would seriously imperil the process.

This book, on the contrary, makes regeneration altogether external to, and independent of, the soul, of which, as just said, it takes no account, by locating the process in the fluidic region, and varies it according to the physiological sex of the subject. For, as we are told, with the man the Sympleuma manifests itself interiorly, "by the inflow of pure feminine vitalities by the accession of the Sympleuma's personality"; and with the woman, exteriorly, by "the embrace that steals upon her sense, as her Sympleuma's form constructs itself around and over her" (p. 145).

We have demurred to the term mystical as inapplicable to the system before us, but we are not therefore reduced to the ordinary extreme antithetical term, materialistic, in order to characterise it. Strictly speaking it is materialistic in that it ignores man's spiritual nature in favour of his fluidic, which is but a mode of the material, and which, notwithstanding its tenuity, is as absolutely removed from the spiritual as the molecular from the non-molecular. It is true that it represents ostensibly a revolt against the grosser materialism now in vogue; but this does not constitute it an ally of spirituality, for its revolt is not against materiality, but against solidity. So that it is as if Materialism, driven from its outworks, had taken up what it conceived to be a more defensible position on an inner line. This is to say that instead of representing an ascent to the real antithesis of the material and terrestrial, namely, the spiritual, this book represents a halt, after a single upward step, in the rarer airs of the fluidic and astral, and the building there of another materialism differing from its predecessor in respect only of physical density.

We find ourselves, in fact, in the presence of a new *ism*, namely, *Fluidism*, and the term is one which expresses exactly the system it denotes. For it indicates the nature at once of the region, or medium, it represents, of the entities it exalts, and of the doctrine it inculcates, each alike being fluidic and un-

substantial. For the region is that of the vague and tenuous astral ether; the entities are those—not which, being real, simply inhabit this medium—but which are actually constituted of it; and the doctrine consists in the exaltation of what are phantasmal reflects in the place of substantial soul. For, in consisting, as the book tells us, of the fluidic material which occupies the interspaces of the animal organism, and being therefore but an emanation from the body, the Sympleuma cannot at all be accounted as soul, which knows nothing of interspaces or of place at all, being spiritual substance. And this being so, as it avowedly is, and the Sympleuma being, also avowedly, the inspiring source of the book, we see no escape from the conclusion that the writers have fallen victims to the very influences they so emphatically denounce and so distinctly define, and are themselves, not under inspiration at all, which is of the soul, but under "obsession in and through their earth-borrowed outer organism" (p. 220). This is to say that, not having with Hermes—the supreme Initiator into Sacred Mysteries—vanquished and slain the delusive Argus of the Astral, or with Odysseus stopped their ears against its siren strains, they have taken the Sympleuma's assertions at its own valuation, and believed that the highest plane of the body is the highest plane of the man; which is as much as to say that the body is the man; but we will not now follow out that aspect of the doctrine. The failure, however, is not without its compensations. Whatever is good and true in their book—and it contains much that is good and true—may now be accredited to themselves and not to their Sympleumata, seeing that it must have emanated from themselves in order to be reflected back to the latter.

Re-reading with reference to this book the account given in "The Perfect Way" of this region and its denizens, it seems to us that the account might have been written expressly of this book, so closely does it describe the nature and characteristics of the entities concerned. We will specify some of these characteristics as exhibited in the book before us, and leave the comparison to our readers. The list includes, among others, the formation of the obsessing influences exclusively from the magnetic fluids of the body, and their consequent complete want of sympathy with anything that is not similarly constituted, as shown by their antipathy to whatever is solid, the mineral, vegetable, animal, and human worlds being for them, one and all, tainted with evil on this account (pp. 113-14); their unconsciousness of their own inconsistency, as in describing divinity as "served by the untainted loves" (of the fluidic man), "for mankind and the creation beneath him" (p. 26), while denouncing that creation as utterly foul and vile; their insistence on the repudiation by their human associates of any relationship which might divert into other channels the vitality on which the Sympleuma subsists, this being the real cause of their abhorrence of the ordinary sex-relations; their alluring tones and lavish promises of sensational compensations, with the same view; their indiscriminate reflection of whatever is presented to them, and acceptance of the literal and apparent meanings, however gross, of expressions really symbolical, and their failure to discern the true significance; their free use of the Divine name without any conception of the Divine Nature; their unconsciousness of the immensity of the interval which separates the extremes of existence, as shown by their making the bodily fluids the immediate residence of Deity; their ignorance of the real nature and meaning of man, and consequent failure either to recognise him as a microcosm legitimately comprising all regions of being within himself, or to recognise the world as redeemed in man through the taking up in him of all its higher consciousnesses into the Divine; their assumption of an identity of meaning in terms when employed on different planes, irrespectively of the nature of the plane, and the consequent ascription of physical attributes to spiritual principles; their profuseness in protestation and vagueness in definition; their hollowiness and insincerity as shown in their use of ardent benevolent expressions as a mask for selfish and cruel designs, such as is the attempt to sacrifice the whole human race in their own interests; the narrowness and exclusiveness of their sympathies, as shown in their contempt, and even loathing for human affections, marital and parental, when subsisting between human beings, as well as for the animals, and in their especial hatred of woman, as shown in their insistence on her practical suppression by being banished from all useful activities into seclusion and isolation, and this under pretence of restoring and promoting her; their failure to recognise human relations on the physical

* Sect. III. Pars 23-33.

plane as among the appointed and indispensable means of human education and development on all planes, and their denial, practically involved, of the doctrine on which they strenuously insist, that of the essential humanity of Deity; their inability to recognise the reality of the soul, or of any principle in man capable of subsisting independently of the physical organism; their untruthfulness in claiming to be themselves the inspiring sources of the ideas they mechanically reflect; and to close, but not to exhaust the list, their defect of ethical perception and purpose, and ignorance of the real nature of love and of its ennobling effects, whether of love or of duty, as shown by the insidious intimation of man's exemption, under their rule, of any call for self-sacrifice (p. 59).

Though capable of so much evil, these influences, it is necessary to remark, are not in themselves evil; but are purely negative, their influence being a limiting one. And instead of constituting an addition to the system in which they are present, as by accretion from without, they represent but a pathological condition of that system, corresponding to that which occurs by the diversion of its vital forces from their normal operation to the formation of morbid activities. No actual entity perishes through the elimination of these astral reflects, any more than in the case of some morbid outgrowth in the "solid" part of the system, such as a tumour. The force expended in sustaining them is but returned into its proper channel, wherefore in cultivating and systematising these fluidic outgrowths in themselves, the writers have, it seems to us, committed the very error they deprecate, namely, that of seeking to normalise what is in itself morbid.

There are expressions in the book which seem to imply not only astral, but elemental, influences as the agents of the experiences described; in which case *Sympleumata* would represent, not merely what is morbid, but what is unnatural, namely, intercourse with beings of a different order. The elemental spirits, as is well known to occultists, are not averse to such relationships, though they lower themselves by them; and as they are able, through their extreme tenuity, to insinuate themselves into and permeate the entire body, to require a monopoly of their associates, and to adapt their teaching to the characters of these, they certainly do fulfil many of the conditions described. This explanation is one on which we forbear, for obvious reasons, to dwell, but which the language used renders it necessary to suggest. Man, it is true, has a celestial affinity; but this is not to be found in the ranks of the elementals.

In conclusion, we reiterate our assurance that nothing we have said concerning the authors of this book applies to the writers, but that we award to these the credit for all in it that is good. The earnest desire to live the highest life themselves, and to enable others to do the same; the perception of the fact that the world's spiritual consciousness is entering on a new stage of its development; and that such development, in some sense, is related to and occurs through that which has always, by mystics, been called "the woman," and implies the full realisation by humanity of its feminine principle; that by means of such advent man becomes in a sense a "biune" or twofold creature, and undergoes the regeneration which consists in such renewal and reconstitution of his being that from material he becomes spiritual, from being in a spiritual sense masculine only he becomes in a spiritual sense masculine and feminine;—all these things they have done or discerned in virtue of their own interior opening and their own advance beyond the stage of the merely physical and animal. Their mistake has lain in supposing that the very first plateau they have reached in their ascent from the lowest plane of the material was the very summit of the "Mount of the Lord," and in taking the houri dwellers of the rarer airs of that stage for veritable angels of light, simply because the loftier ranges lying above and beyond were not yet in view. The higher knowledge which comes of wider study and that fuller unfoldment of the spiritual—not fluidic—consciousness, by which man discerns principles instead of persons, would have shown them that the "fluent" is, no less than the "solid," an integral part of the "earth-borrowed organism," and must equally be transcended to reach the divine. For, the "dwellers on the threshold" of the supreme goal of man's aspiration—as they would have learnt—are manifold and various in their manifestations as are the facets of man himself, and able to adapt themselves to all his changes of growth and mood, until he has entirely outstripped them. Hence, besides being terrible in their approaches, and appealing to man's fears, they can be winning and seductive, appealing to his affections, and making even that which is best

in him the bait for their snares, by causing the wrong to appear as duty, the false as truth, and, as in the case before us, seeking to divide on the pretence of a loftier union, meaning one with themselves. But though varying with each new altitude gained; being by turns siren, goblin, ogre, or "chimera dire," and by turns striving to delay, daunt, turn back, or destroy; they are always but modes of the seeker's own outer and lower self, and represent but the desperate attempts of that self to withhold the man from his true goal, the Soul and the God who dwells therein.

The present era has been truly styled a "time of making known." But this is a process, it is necessary to point out, which is dual, having two factors, the lesson and the learner; and unless the latter be in a due condition of receptivity, through the previous education of his understanding, no truth can be demonstrated to him, but truth itself becomes error. Under the spiritual wave now advancing over the earth, a vast region of existence, hitherto concealed from all but a special few, has suddenly been disclosed; and while they who have been made cognisant of its reality are many, they who are fitted to explore its depths and to expound its phenomena, are few. For there is no knowledge save by experience, even though the organon be the soul and the subject divine; and experience means time. Meanwhile as experiences multiply and with each fresh observer take fresh forms, the doctrines confidently based on them will be many and diverse, inundating the world, as of old under analogous conditions, with new revelations and schemes of belief. And this will go on until, as also of old, it will require oecumenical councils of the elect to separate the wheat from the chaff, the gold from the dross, the true from the false, in a word, the divine from the astral, and so to point infallibly the way of salvation. But numerous and sometimes pernicious as will doubtless be the heresies thus engendered in, and discarded by, the now nascent Church of the Future, there will, in our belief, be none so deserving of anathema, because none so specious and noxious, as that which has had its inception on the slope of the Rocky Mountains, and its formulation and promulgation on the slope of Mount Carmel. Aware, as we are, that it has long been secretly in the world, we feel that we cannot be too thankful to the Providence which has withheld it from the world until there was knowledge in the world sufficient—as we firmly believe—and available for the judgment of it.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

MR. J. H. POLLEN.

To the Editor of "LIGHT."

SIR,—The letter of Mr. S. C. Hall in your last issue is likely (although I am sure without the venerable writer's intention) to place me in a false position towards your readers and to become an obstacle to my obtaining employment.

Mr. Hall says that he does not know my antecedents; I did not say he did. I only said I was known to him, and I did so at Mr. Hall's own suggestion, after he had read the testimonials I showed to him, and which I am ready to show to anyone wishing to give me employment. I hope that the venerable gentleman will recall to mind the circumstances which led to my making the statement.

I do not presume to ask a rectification from Mr. Hall on this subject after the great kindness shown me by him, but I shall depend in future on the written testimonials to my character, which I can show.—Yours respectfully,

145, New North-road, N.

JOHN H. POLLEN.

April 18th, 1885.

THE *Revue Spirite* calls attention to a proof of respect to the memory of a Spiritist, Victor Vabre. His employer closed the factory on the day of the burial, and at the head of his workmen, 250 in number, joined the family and friends in the procession to the cemetery. Victor Vabre never made a secret of his Spiritism and of being a writing medium. His wife was a Spiritist, the daughter of M. and Madame Michel, the respected leaders of the Saint Antoine Spiritist Society. She has received communications from him. He says: "During our life we did not make troubles; I pray you not to grieve me by your grief—you who know what death really is."

All Communications to be addressed to

THE EDITOR OF "LIGHT,"

4, AVE MARIA LANE,
LONDON, E.C.

SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

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Cheques and Post Office Orders may be made payable to HENRY BARNES, at the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s.

NOTICE TO THE PUBLIC.

"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

NOTICE TO SUBSCRIBERS.

Subscriptions for 1885 are now due. Subscribers will oblige by forwarding these at once to "The Manager of 'LIGHT,'" 4, Ave Maria-lane, E.C. Post Office Orders may be made payable to Henry Barnes. All Editorial Correspondence to be addressed to "The Editor."

Light:

SATURDAY, APRIL 25th, 1885.

SCIENTIFIC AUTHORITIES AND SPIRITUAL PHENOMENA.

We are being perpetually reminded by outsiders that we ought to persuade or convince scientific authorities of the truth or actual existence of the phenomena which it is stated occur under certain conditions. What do scientific authorities say? is an oft repeated inquiry, and is merely the modern form of repeating the old sentence—What do the Chief Priests and Pharisees say? The suggestion is one which may, or may not, be of great value, and it is, therefore, one on which we may, and ought to reason.

Not so many years ago there was a form of authority which claimed to possess a profound knowledge on all subjects, and which endeavoured to stop or check all inquiry to which it was opposed. This has been termed "priestcraft." If any man were independent and bold enough to think for himself, and his convictions caused him to differ from the authorities, he was sent to the Bastille or the stake. Fortunately this obstacle to the advancement of truth has to a great extent been removed, but we have in its place another obstruction which may be termed Scientific Priestcraft, or Scientific Authority.

To question the infallibility of priestcraft was a dreadful crime, but to prove that this infallibility was mere humbug would not have been difficult. The ignorant, or those incapable of investigation, were taken in by the pretentious claims of those who asserted they were infallible, whilst reasoners who did not accept such assumptions were removed. We have no fear in the present day of either the Bastille or the stake, so we may venture to inquire as to the claims of some individuals to be scientific authorities, and we may then be better able to form an opinion, as to the advantage or necessity of obtaining the judgment of these, on questions which they may have investigated only superficially or not at all.

In very many instances, we find that some youth, on account of his being steady, or because he may have shown talent, or a taste for some special science, or may be the near relative of some man who may hold an efficient position in some scientific department, is taken as an assistant.

By merely working in a groove during many years, he by the mere effect of seniority at length becomes head of the department. He may never have shown any examples of great mental power, he may never have discovered anything, and all his life he has done nothing but try experiments, and then lecture about and exhibit these, and forthwith he stands before the unreasoning public as a great scientific authority whose opinion is supposed infallible. Such a man is not deficient in worldly wisdom. He is not the one to state that he cannot venture to give a decision, as regards questions which he has not fully and carefully investigated, but in the majority of cases he will eagerly pronounce a verdict, and if the asserted facts are beyond, or opposed to, his previous experience, he rushes in and gives his decided opinion with all the confidence of authority.

Tables, chairs, and other articles rise in the air, and float about the room without contact, say thousands of witnesses. Unconscious pressure, says a scientific authority, will account for it all—I proved it can, because once or twice I tried the experiment, and I found a table moved, and the sitters pushed it, but were unconscious of having done so. Then the ignorant and unthinking join in chorus and say, what idiots people are to believe that tables and chairs, and other articles move, or rise in the air, when a great scientific authority proved that unconscious pressure accounted for everything!

Then, again, we may find a man who, having gathered together the discoveries of other people, starts as a popular lecturer, and assumes the position of a teacher on some subject. He may never have discovered anything, or exhibited any evidence of great mental power, but nevertheless he sets up as an "authority" and pronounces a verdict as though he were the competent judge of all difficult problems. In too many instances these self-elected authorities not only exhibit a self-sufficiency which is never found in connection with great mental powers, but they also display an insolence and arrogance, when their infallibility is questioned and they are reminded that facts are stubborn things, which is so like the priestcraft of old, that we feel thankful that the Bastille and the stake have been abolished.

Who, then, are the authorities who, it is so necessary, should be convinced of facts? Are they some of the men whose attention has been devoted to chemical experiments and lecturing, or those who have made up popular lectures, or who, having large incomes, start newspapers and circulate their ideas, and refuse to insert in these papers any facts which prove their opinions to be erroneous, and who, one and all, have never fairly examined the evidence for the phenomena? Or are these authorities some specially gifted men whose powers of mind are so gigantic that they, without any investigation, can know more about a subject than others who have devoted years of examination to this same question. We cannot admit a mental priestcraft in the present day, and we naturally demand some proof of these wonderful powers, which, whether they admit it or not, are most certainly claimed by certain men, who have the audacity to assert that they know what can and what cannot occur, in connection with the subtle laws appertaining to spirit and matter.

Authorities have ever been stumbling-blocks to the advancement of truth, and it has been truly said, 'That one of the most formidable obstacles to the advancement of Science has ever been a blind submission to Authority.'

A.

MR. W. EGLINTON has now entered upon his new domicile at 6, Nottingham-place, W. (near Baker-street Station), where all communications for him should be addressed. We understand that Mr. Eglinton intends to devote his attention exclusively to psychography, and that under no circumstances will he give sances for materialisation. While regretting the loss of his services in this respect we cannot but feel that Mr. Eglinton is wise in his determination.

THE ECLECTIC PUBLISHING COMPANY, LIMITED.

The Fifth Annual Meeting of the members of this Company was held on the 14th inst., at 23, St. Swithin's-lane, London, E.C. Mr. Morell Theobald was voted to the chair. The Secretary having read the notice convening the meeting, the minutes of the annual meeting last year were read, and signed as correct.

The following Report of the Directors was then read, accompanied by a Financial Statement, comprising a balance-sheet and a profit and loss account for the year ending 31st December, 1884:—

"The Directors are glad to be able to give an encouraging report of the progress which 'LIGHT' has made since the commencement of 1884. A considerable impetus was given to its circulation at the time of the Church Congress last year, mainly owing to the energy of Mr. J. S. Farmer, and it was gratifying to observe that the increase then gained was permanent. The practical evidence of this is shown in the returns from Mr. E.W. Allen, the publisher. The amount received from sales by him in 1884 was £31 6s. 6d. in excess of the previous year.

"Since the beginning of the present year a further strong impetus seems to have been given to the circulation by the issue of the chromo-lithographs, for the production of which the warm thanks of the proprietors are due to Mr. J. G. Keulemans. It is hoped that this advance also will be permanent.

"The result is that the present demand for 'LIGHT' is over 400 weekly in excess of what it was this time last year. A few more similar steps forward would place the paper on a satisfactory business footing.

"That result has, however, not yet been attained, and the liberality of friends has again placed in the hands of the Directors a 'Sustentation Fund' to meet the losses of the present year.

"The usual Statement of Accounts is presented to the meeting, made up to the 31st of December, 1884, and audited by Messrs. Theobald Bros. and Miall. Special mention should be made of a generous donation of £50 from the Hon. Percy Wyndham, M.P., towards the expenses of last year.

"The final success of the paper depends on the interest taken and support given both by contributors and subscribers. The Directors hope, therefore, that this will not only continue, but increase.

"The Directors who retire in rotation are Messrs. D. G. FitzGerald and J. G. Meugens. Being eligible they offer themselves for re-election.

"On behalf of the Board,

"E. DAWSON ROGERS,

"Chairman.

"14th April, 1885."

A considerable interchange of opinion took place as to the general conduct of "LIGHT," especially in regard to the prominence it was desirable to give to Theosophical articles, and to subjects allied to Spiritualism proper, and also in relation to the unrestricted insertion of correspondence. Signor Damiani, Mr. E. Dawson Rogers, Mr. Younger, the Chairman, and others expressed their views on these matters. The adoption of the Report having been moved and seconded, was, after a free and interesting discussion, carried unanimously.

In reference to some remarks which had been made, the Secretary desired it to be clearly understood that the books were open to the full and free inspection of any shareholder who desired to see them.

The retiring Directors, Messrs. Desmond D. FitzGerald and J. G. Meugens, were unanimously re-elected.

A vote of thanks to Messrs. Theobald Bros. and Miall for their services and for the use of their offices for the meeting, closed the proceedings.

Subscribers to "LIGHT" Sustentation Fund may see a copy of the accounts on application to the Secretary.

THE subscription list for Mr. W. Eglinton's forthcoming biography, entitled "Twixt Two Worlds," has not yet reached the requisite limit to justify publication. If all who intend to take copies of the book will make immediate application to Mr. C. Manning, 6, Nottingham-place, W., the obstacles will, no doubt, be at once removed.

PHENOMENA CALLED "SPIRITUAL" ILLUSTRATED BY CHROMO-LITHOGRAPHY.*

VII.

By J. G. KEULEMANS.

(Continued from page 188.)

To many, the idea of "ghosts" or "spirits" being compelled to abstract from the living a certain principle or element wherewith to construct for themselves a visible or solid body, and the garments required to cover it, must seem utterly preposterous. Spiritualists, however, take it to be, if not a demonstrated fact, at least the only logical explanation of some observed phenomena. But there may be many amongst believers in these strange realities to whom a theory of a more sublime or preternatural origin (than that of the abstraction of the required element for the formation of drapery from the medium's clothes) would be far more welcome. But, if séance-room "spirits" are not in themselves—and from a certain point of view—absurdities, why smile at the supposition that, if their temporary body requires covering at all, the material has to be derived from that particular source to which they have direct access, viz., the objects that are in contact with the medium's person and his "magnetism?"

Considering also that these familiars are presumably—we may perhaps be allowed to say undoubtedly—in constant proximity to their medium (if not actually partaking of, and thus far, in some degree, identical with, the latter's individual existence), the supposition that the medium's sleep affords them some extra facilities for obtaining the necessary "counterpart" is only reasonable. Sleep, if not in itself a partial trance, is certainly allied to that state of coma. Assuming trance to be a temporary severance of the spiritual and physical bodies, and the latter to be, in that condition, little more than a living corpse, there is no reason why it may not be taken possession of, and serve as a store for supplying the force, the so-called "power" necessary for the production of the various physical manifestations. During the medium's sleep, the abstraction of the counterpart is not only facilitated, but the material by which he is surrounded, and which is charged with his magnetism, would, by its nature, shape, and dimensions, also simplify further operations. In fact, the linen may be considered "spirit-clothing ready made." The "familiars" with whom I am in the habit of conversing do not directly contradict my speculations. On the contrary, they confirm, indirectly, these conclusions, and have gone so far as to make a further concession by stating that the reason of their reticence on the drapery subject is due to a fear of being ridiculed. The direct admission would tend to jeopardise their reputation, for they seem to be perfectly aware that their actual state of existence, or the condition in which we observe them, is too human to satisfy the universally preconceived notions of what spirits should be like. Hence their reticence and prevarications when requested to explain the real state of affairs.

Allusion has already been made to the apparent anomaly of a transformed or transfigured medium appearing to the circle clad in drapery. To satisfactorily explain such a strange occurrence, or to explain away its incongruity, is more than my experience allows me to undertake. Even the greater experience of many co-investigators fails to help me. There are some loose theories and speculations current to account for the occurrence, but as yet no explanation seems acceptable or rational. Under the still prevailing system of conducting sances (which is little

* A few sets of these chromo drawings still remain, and may be obtained of the Manager of the Psychological Press, 4, Ave Maria-lane, E.C., price 2s. 6d. the set, packed on roller for safe transmission by parcel post.—SEEK ADVT.

more than wonder-seeking and indulging in the emotional, and a perfect parody on really scientific experimentation) we cannot know what constitutes a transformation. We cannot, in fact, save with a few exceptions, determine the real nature of any apparition. The medium being invisible, or placed inside a cabinet, there is no means left to distinguish between a real materialisation, a transformation, or a so-called "animation by an extraneous intelligence." Granted the reality of the spiritual cause or meaning of these transformations, and, assuming that, under certain conditions, their reality can, none the less, be determined, we should be still unable to account for the presence and meaning of the drapery in which such apparitions are exhibited. Moreover, if we adopt the theory that the solidification of a spiritual counterpart is due to contact with a magnetic fluid (the "power"), it would follow that such contact (since it is required to build up a materialisation) should also produce a similar effect upon the invisible intelligence itself, unless spirits can arbitrarily induce the formation of the one and check, or counteract, the development of the other. However, I fail to comprehend what object a spirit can have in view in causing his medium to mimic a genuine materialisation. Yet it is not at all impossible that the spirit so acting may be mistaken as to the actual result obtained. Some spirits may not know what it is to materialise, and may be ignorant of the effects produced upon our senses. It is more than probable that the majority of séance-room spirits, especially those who use the medium's body, have no idea whatsoever as regards their temporary surroundings, and have no cognisance of the fact that in most cases, even in a materialisation, the medium's type and features are still preserved.

Moreover, our present knowledge of what constitutes a materialisation is too imperfect—the subject too inexplicable, to permit, as yet, any positive assertions. Nor does it appear to be warrantable to limit a materialisation exclusively to the visible development of the "form." A transformation may, in some degree, represent a partial materialisation; or, in other words, there may be a certain amount of "form-building" within a transformation; and to this may be due the often perceptible difference in height, size, and physiognomy between the normal and the transformed medium.

(To be continued.)

BAXTER, in his "Certainty of the World of Spirits," says: "A gentleman, formerly pious, of late hath fallen into drunkenness, and when he hath slept himself sober something knocks on his bed's head, as if one knocked on the wainscot. When the bed is moved the knocking follows him, and noises elsewhere that all hear. It poseth me to think what kind of spirit this is that hath such a care for this good man's soul (which makes me hope that he may recover). Is it the soul of some fond friend that yet retaineth love for him? Do good spirits dwell so near us? God keepeth yet such things from us in the dark."

GLASGOW.—*Spiritualists' Hall, 2, Carlton-place, Sunday, April 19th.*—Again Mrs. Wallis was a medium for the ministrations of her guides at both forenoon and evening gatherings. The discourses—clairvoyant descriptions and responses to queries in the forenoon—were, respectively, elevated, convincing, and satisfactory, leaving an impression on the mind of time well and profitably spent. "Spiritual Growth," the subject of the evening discourse, was preceded by a beautiful invocation, and it was well sustained and vigorously worked out. Viewing man in relation to his needs, the speaker traced the development of humanity from its uncouth physical beginnings, when only the needs of the external or physical body clamoured for satisfaction; she described the results in growth which the efforts put forth to appease those wants had gradually accomplished, and went on to show how intellectual and spiritual needs grew out of the life-struggles and unfoldment of the race, individually and collectively. In urging the necessity for personal endeavour after spiritual growth, an attempt was made to define what this growth really means, by the portrayal of various spiritual conditions pertaining to individuals "on the other side"—those who had, and those who had not, acted in this life according to the dictates of conscience and right reason, inspired by wisdom, justice, and goodness. The divisional weekly meetings are likely to become a successful and useful institution in our midst. Next Sunday Mr. Wallis, who will then have returned from the Newcastle district, will occupy the platform. Subject for the evening: "Sacred Scriptures: Their Origin and Value."—*ST. MURDO.*

IMPROMPTU REPLIES THROUGH A LADY PSYCHIC OF VERY LIMITED EDUCATION.

V.
BY T. P. BARKAS, F.G.S.

(Continued from page 190.)

Séance held September 6th, 1875. Present, three ladies and three gentlemen, including my musical friend, who attended the previous séance.

After waiting for a few minutes the hand of the medium wrote, "The lady sitting next Mr. Barkas must take her place directly opposite. Mr. F— opposite the medium, Mr. R— in his own seat."

Having changed places I wrote:—

Q. *Are we now rightly placed?*

A. No better. The lady is to sit at Mr. R—'s left hand, Mr. F— opposite the medium, Mr. P— at his left.

The questions then proceeded.

Q. *Will you please to inform us if you have met Weber or Haendel and if you will be prepared to converse with us next Monday evening, or any evening you please to appoint, on the subject of their musical compositions?*

A. I have seen none but Meyerbeer, and him only for a short time. I am afraid that I can give but little more information on the musical questions, but you may ask your questions, and I'll do my best.

(I picked up the following five questions from various musicians during the week, and reserved them to be asked at the séance.)

Q. *What is the natural basis upon which harmonic rules are founded?*

A. I am not sure that I understand the drift of the question. Please to explain.

(No explanation was given, the suggester of the question not being present.)

Q. *Why does the ear receive an unpleasant sensation by a succession of fourths, fifths, and eighths, dissonances unprepared and accords proceeding by degrees?*

A. They produce an unpleasant sound because they are not purely harmonious sounds; they will make the same unpleasant sensation that a discordant noise would, for no other reason that I know of. Perhaps my musical abilities have not been cultivated sufficiently, but I know of no other reason.

Q. *In tuning a pianoforte, why are the fifths made flat?*

A. To bring them into harmony, of course.

Q. *How do you account for the formation of sound in a flute, as the air is only blown over the embouchure and scarcely any passes down the flute?*

A. The air acts in the same manner as in an organ pipe, reed organs, and the vibrations are taken hold of and carried through the hollow tube; the air contained in the pipe is made to vibrate and to produce the sound. I am not practically acquainted with that instrument; but the theory for flutes is the same as organ stops.

Q. *How do you account for the difference in the quality of tone in different players on the same instrument—say the flute?*

A. You had better put the flute out of the question, since the tone of that instrument depends on the breath of the player; the same man playing in ill health or good health materially differs. The force with which the air is blown, &c., &c.

The following musical questions were then asked by my sceptical musical friend:—

Q. *Please to inform us in what proportion the length of the tongue of a reed organ pipe differs as the vibrations increase, and if it be exactly in inverse proportion to their length?*

A. Meyerbeer says in exactly inverse proportion to the square root of the reed, another friend says in inverse proportion to the length. I will try and see Weber and will tell you his opinion. I cannot say positively myself.

Q. *You said that vibrations of vox humana and cremona differed from the trumpet and oboe; will you please to explain the difference in the modes of vibration of these two classes of reeds?*

A. In the vox humana the vibrations are much quicker, and, therefore, more harmonics are sounded, giving a clearer and more bell-like tone to the sound. The trumpet is much slower than either the cremona or hautboy, fewer harmonics are sounded, and thus the tone is graver, flatter, and a purer sound. I wish to correct the answer I made last week. I said that acute sounds were heard sooner than grave ones. I find this is a mistake. I will explain another time.

Q. *Suppose the tube of a reed pipe were nearly closed at the top, say three-fourths covered over or closed, would the reed vibrate so as to give a musical note?*

A. The reed would vibrate, and a shrill, rasping sound would result, and, I should think, several octaves higher in tone.

Q. *Would you please to inform us what, in your opinion, is the best form of tube for the vox humana stop?*

A. I am no judge. I have had little practical acquaintance with organs. My knowledge is, as I told you, almost purely theoretical.

Q. *In a Bourdon formation of pipe the three C's and the four following notes ascending are always good; the fifth note F, and the sixth note F sharp, are invariably bad. How is this, and can you suggest a remedy?*

A. I should imagine it to be a fault in the construction of the organ. The generality of organ builders are for the most part ignorant of the scientific rules of music. Where can I see, or, rather, where can my medium see a good organ? I may be able to tell you after then. Tell me the names of some well-known organ builders who have come over here, and I will get you the information. But if I were to see one, I may be able to suggest a remedy.

Q. *In what proportion does the intensity of sound diminish as the distance increases?*

A. To the square root, precisely.

Q. *In a wave of sound the air above is condensed, and the air beneath is rarified; is the temperature thereby affected?*

A. You are mistaken; the air above is rarified and the sound consequently ascends. The air near the earth is much warmer because of its proximity to the heat incident to the earth; the more rarified as we ascend; and the condensed air sinks in proportion as the other ascends, and the sound waves ascend with its increase, and the sound travels much slower than in that which is more elastic.

Q. *The question really intended was, Do the vibrations of a string produce heat?*

A. I should say no, or in so slight a degree that it may be said to be not heat, heat being generated in the ether, not in the air.

Q. *You will, of course, know that the division of an octave into twelve parts or semitones, as we have them on the keyboard of a piano or organ, is a very imperfect division of the octave. If, however, you divide an octave into fifty equal degrees, how many of those degrees will represent a major tone, how many a chromatic semitone, and how many a diatonic semitone?*

A. This is a simple question. Divide the fifty notes by three and you get the major notes, divide by twelve and you get the chromatic semitones; by eleven for the diatonic. I am not sure this is the answer you require, is it so?

Q. *Please to inform us what the interval is from the fourth to the fifth degree of the major diatonic scale, that is, is it a major or a minor tone?*

A. There has been a mistake; take C for your key note, then E would be the major tone and G the minor, and the rest of the diatonic scale would be necessarily in the minor tone.

Q. *Is from F to G a major or a minor tone?*

A. A minor. What do you call a major and minor in German? I think I am puzzled by the difference in the words.

Q. *Would you kindly answer a musical question put in German, your answer to be in German?*

A. I have no doubt I could, always providing my medium understood the drift of the question.

Q. *Will you please to inform us what year you departed this life, and entered the spiritual world?*

A. 1864.

Q. *Would you kindly inform us where you made the acquaintance of Meyerbeer in this world and in what year?*

A. In 1852, when I was spending a vacation in Cologne.

Q. *Did you ever hear performed in this world the opera "L'Africaine," or any portion of it?*

A. Considering that I assisted in its production I say yes. Whether it quite suited the composer I never knew; he always gave me credit for its production, and I took very little interest in it after my name was not known; and perhaps the composition was faulty; at any rate it was not so well received as the generality of his works, perhaps on that account.

Q. *Will you please to inform us in what city you assisted in the production of the opera "L'Africaine"?*

A. When I say production, I wish you to understand the composition of the plot of the opera. It was first played under another name in Berlin, but it did not take, and the story of the opera was quite changed by me, with some hints from Meyerbeer, certainly under the condition that I was to receive some share of the honour, but some misunderstanding arose, and I never heard more of it, and consequently took no interest in the opera from that time. These are personal questions, and without wishing to be rude, I think it a waste of time to ask and answer them.

Q. *If a note of a given intensity be produced at a height of 2,000 feet and heard in the valley below, and another exactly similar sound be produced in the valley below and heard on the mountain top, would the sounds heard be more intense on the mountain top or in the valley?*

A. The sound is more intense in warmer air, owing to its greater elasticity, consequently as the air is more elastic nearer the mountain top, the sound there will be heard as distinctly as in the valley. But if a pistol be fired from the top of a mountain, the sound will considerably decrease, not only because of the difference of the density of the temperature, but because of the sound rising rather than descending; and the amplitude of vibration decreasing according to the square of the distance, you hear the sound faintly in the valley. On the other hand, the pistol being fired in the valley, the sound rising out of the dense into the more elastic, the sound travels with increased rapidity reaching the ear in about one-third the time as the reverse.

Here the musical professor ceased questioning, and I asked:—

Q. *What is light?*

A. Before answering any questions on this subject, would it not be better for the uninitiated to give an anatomical analysis of the structure of the eye, since without that the subject is but imperfectly understood? Either you or I will do this.

Q. *I shall be very glad if you would give us your ideas of the anatomical structure of the human eye, and especially with reference to the recent discoveries of Helmholtz in relation to the structure of the retina?*

A. This gentleman you so often quote is quite strange to me. I will be glad if you will tell me of him.

I here explained to the controller the substance of what I knew respecting Helmholtz and his labours, and asked:—

Q. *Please to confine yourself to a popular description of the human eye, unless you are acquainted with Helmholtz's theories?*

A. I know nothing of either the gentleman, his theories, or his works. The human eye is convex, in front of which the spherical cornea is placed. It is inclosed in three, or, as is not generally acknowledged, four coats, the sclerotic, the choroid, and the retina, which is not really a coat, but merely an expansion of the optic nerve. On the outer side of the sclerotic is a coat covering even the cornea, which is known in medicine as the adnata or conjunctiva. The choroid coat is within the sclerotic, and is of a dark brown colour known as the pigmentum nigrum, to absorb all unnecessary waves of light. First we will take the cornea, or window of the eye, a laminated, transparent, talc-like substance within which enclosed in a tunic is the aqueous humor; behind that is the iris, which acts as a diaphragm, cutting off all the outer rays, which would otherwise enter the pupil. The crystalline lens is a convex lens, or a double convex lens, more convex in the part which is situated in the vitreous humor, which fills the large cavity of the eye, collects the rays of light which enter the pupil, and being focalised there are photographed on the retina, which being set in motion by the rays of light which enter the eye,—not those which reflect the object—acts as a stimulus to the optic nerve, which carries a sense of feeling to the brain. The eye no more sees than does an instrument made by the optician; it only reflects and photographs the objects. I am not sure that this is a very clear explanation. I can better answer your questions respecting the structure of that organ.

Q. *I shall be glad to give the company an explanation of the structure of the eye, using various diagrams for the purpose. Your description is very clear as a merely verbal one, but illustrations will be very serviceable. Will you please to inform us if it be your desire to have optics, drawing, or clairvoyant letter-reading next week—that is if it be convenient for you to meet us?*

A. For my own part, I prefer these subjects to any others, but I am willing to be guided by you. I have been thinking, and have come to the conclusion, of trying to write in the light. I could then give you many diagrams illustrating the meaning of several things I mention. The dark is only necessary now to prevent the thoughts of the medium being too active and interfering with me. I have some other plans for future proceedings, but will not mention them now.

Up to the time of this séance, all replies by the hand of the medium were written in darkness, the questions being written and the replies read by me in light. During all subsequent séances, both the questions and answers were written in the light.

A PUZZLE TO JOURNALISTS.—The *Echo Rochelais* of the 24th March last, and several other journals, tell readers that at Esnandes, the Savineaus—father, mother, and two daughters, the elder fourteen and always ailing—have been disturbed by noises on walls and partitions, and on the bedstead of the ailing girl; and by discordant sounds as if made by a hoarse parrot, there being nothing visible to account for such noises; they have been heard every evening and night for a month past. Hundreds of curious people come to inquire. Sceptics go away vouching for the facts; some had thought to have found out a trick to draw money, but no one knows of any being asked for, taken, or given. Spiritists have come who asked questions in their way, and have, in their way, received answers. Among the visitors were a couple of *gens d'armes*, sent by the authorities, but the only result of their coming was a louder continuance of the noises, and a parody by some wag, at their expense, of a popular song. M. le Procureur de la République, happening to be at Esnandes, called to investigate, but while he was there nothing transpired. Strange that all ceased upon the ailing daughter going for a few days to Saint-Owen; but thither the noises followed her! And now on her return to Esnandes the noises there have come again!—*Revue Spirite*.

THE SPIRITUAL OUTLOOK.

XXIV.

[We shall esteem it a favour on the part of our readers if they will forward us, for use in this column, any allusions to Spiritualism and Psychical Research they may come across in the course of their reading. We see a great many of these ourselves, but it is obvious that there must be many references to the subject which do not meet our eyes.—ED. OF "LIGHT."]

"In the mouth of two or three witnesses every word shall be established." We do not hesitate to hang a fellow man, piously reading the burial service to him—not over him—when the drop is ready to fall—on the testimony of three witnesses. In a recent case the hope of a certain resurrection was three times repeated to one, standing on a drop which refused to "launch him into eternity," and his blessed immortality was mercifully commuted to a not particularly blessed penal servitude. The fact, however, remains that when the machine works, we do send our erring brethren to the blessed immortality on the testimony of "two or three witnesses."

Well, there is enough testimony in most numbers of "LIGHT" to prove any fact on which life or death might depend. In every number is given a list of witnesses whose word would not be doubted in any court of justice. The testimony is absolutely overwhelming—yet great numbers cannot believe without personal examination, and many will not even credit their own senses.

An iron ring on a man's wrist—a solid ring which will not go over his hand—is a rather stubborn fact. Knots on an endless cord are stubborn facts. Writing between slates firmly fastened to each other is a stubborn fact. Materialisations of recognised spirit friends, under test conditions, are stubborn facts. But there are bigots quite as stubborn as the facts, and there are "falsely so-called" men of science who refuse not only to accept, but even to examine them.

In this state of things—men shutting their eyes for fear they may see something which may change their opinions—what can we do but go on giving the testimony to those who are willing to receive it. Naturally the number increases. Each witness brings more. Each medium of the phenomena is the means of convincing hundreds, and in some cases thousands. Mr. Eglinton, for example, has given his wonderful séances from the Ganges to the Mississippi. Spiritualism is to-day a growing power from California to Australia.

Not an opinion, not a theory, not a faith. Spiritualism is a science based on facts—facts which men can see, hear, feel and examine. And solid facts lead to irresistible conclusions. The man who once witnesses the common phenomena of Spiritualism is not the same man the day after that he was the day before. A new element has been added to his mentality. A new fact has come into his life. Whatever his faith may have been, the knowledge of a continued existence makes an immense change in thought and feeling.

Mrs. J. R. Newton, widow of the healing medium, well known to many English Spiritualists, writes to Mrs. Williams, editress of the *New York Beacon Light*:—"I have seen in your séances the materialisation and dematerialisation of spirit forms, and on several occasions have seen and conversed with my husband, Dr. Newton. Perfectly natural in form and feature, he could be readily recognised by any one who knew him in earth-life and his identity established beyond the least shadow of doubt."

Wealth has its conveniences and its uses. It may be difficult to see the justice of being a millionaire, with all the misery of outcast London around us, but we are somewhat reconciled to the massing of money in the hands of men who make a good use of it. A wealthy Bostonian has provided a spiritual temple, a rich Philadelphian left money to be expended in spiritual investigation by a learned university, and now one of the millionaires of San Francisco proposes to build a more magnificent church or temple for the Golden City on the Pacific.

Lulu, the "Georgia Wonder Girl," is astonishing scientific men in America by the extraordinary manifestations of force in her presence. A strong man holds a little rod in his hands. She touches the rod with her finger and it jerks him all over the

room with irresistible power. A man sits in a chair, and, when she takes his hands, man and chair are raised in the air. Three or four men hold the chair, and, when she touches it with her finger, it drags them about the room. Scientific examiners are useful in testifying to the facts, but they are utterly at a loss as to how they are accomplished.

That solid bodies rise into the air, float about, and pass through other solid bodies, contrary to what are called the laws of gravitation and cohesion, are facts familiar to every investigator of Spiritualism. A table, weighing a hundred pounds—a pianoforte weighing three hundred—rise from the floor, and remain suspended in the air with equal facility. The late Sergeant Cox testified that a quantity of fresh flowers—"a cart load," he said—came into his library when every door and window was fastened. In similar ways "the well-known laws of nature" are violated in every physical science.

Where is Blairlodge? All I know of it is that there is a Blairlodge School Magazine, and that the school has a debating society, which discusses and decides by vote such propositions as: "That the Latin authors wrote the nonsense they did for the express purpose of annoying posterity." On this the House divided. For the motion, nine; against, two: majority for, seven. The emotions of the ghosts of the Latin authors may be imagined.

At a later meeting the motion was, "That this House recognises the existence of certain unexplained forces manifesting themselves in the phenomena called Spiritualism." Three spoke for, and thirteen against the motion, and all voted in the negative—not one even admitting that there are occult forces in nature which scientific men ought to examine.

Occult forces! Forces which can write answers to questions in Latin, Greek, Italian, and Spanish between two slates firmly locked together, while held in the hand! Just consider what such a fact, substantiated by adequate testimony, implies! The combination of such force, controlled by such intelligence, means being, thought, action—the elements of individuality. Psychography is one of the best possible proofs of spirit existence and spirit power, and every thoughtful man who gets one example of psychography—writing under proper test conditions—necessarily becomes a Spiritualist.

The future of Spiritualism depends upon the spirits and their power of finding or developing mediums. In some degree also it depends upon the fidelity and humanity of Spiritualists. What we truly value we wish others to enjoy.

It is natural to have some curiosity respecting the manners of the spirit world, but spirits do not seem able to give us much information, because it hath not "entered into the heart of man to conceive" any proper idea of its enjoyments. One spirit said, "You have no words and no analogies, by which we can describe or picture the spirit life." An American medium is inspired by some spirit to say:—

"I had already learned that kindred spirits, those who truly love each other, do not need the language of tongues, the clasping of hands, the embracing of forms to express or to satisfy their love. But there is a delightful sensation of peace, of rest, of satisfaction and of joy in the heart of a spirit when in the presence of its beloved, that expresses more than any external manifestation can do. There is a feeling of oneness, a perfect blending of being that is indescribable and that is all-satisfying."

Perhaps the best thing we can have at present is a sort of Secularism *pro tem*. To make the best—truly the best—of this world may be as good a preparation as we can have for the next. The capacity of enjoyment is developed by exercise, as well as others.

A FATHER, at Lake Pleasant, said:—I am a banker, of Plymouth, fifteen hundred miles from here, in the north of Missouri. My son, just arrived at manhood, was thrown from his horse and killed. It was an overwhelming blow to his mother as well as to me. I have always been an Universalist, but I resolved to inquire if there was truth in what I had heard averred of Spiritualism. I went to New York and had sittings with the medium Mansfield; from him I came here, and have had sittings with Slade. I have been made happy. I know that my son lives. I know that he can communicate with us.—*Facts*.

ANSWERS TO CORRESPONDENTS.

SPECIAL NOTICE.—The Editor of "LIGHT" cannot, save in exceptional cases, undertake to answer correspondence through the post. All inquiries reaching this office not later than Wednesday morning, will, as far as practicable, be answered in the ensuing number of "LIGHT."

- A. G. W.—Next week.
C. DELOLME.—Will appear next week.
W. NUTTALL.—The letter has been forwarded as requested.
R. JONES.—"LIGHT" of April 4th, has been sent as requested.
DR. MUNROE.—Psychograph sent as requested. We shall be pleased to read the account to which you refer.
J. G. SPEED.—Thanks for the papers. Shall be pleased to hear from you.
T. W. STANFORD.—Your letter has been forwarded to the proper quarter.
H. W. S. K.—Your letter was delivered the day we received it. No doubt you will have heard direct by this time.
WANTED, the address of J. Hardy, late of 50, Lavender-road, Clapham Junction.
H. WELLS.—We will make inquiries and answer you in this column next week.
W. H. TERRY.—Letter of March 10th to hand. It will receive attention this week.
J. C. GORE.—Your dollar-note netted 3s. 8d. The books have been sent to the address given, but we see "LIGHT" goes to Boston. Is that right?
J. G. BRUCE.—The *Psychological Review* is dead. We send you a specimen copy of "LIGHT" in the hope that you will subscribe for that instead.
"THE PERFECT WAY."—This book is not, we are informed, out of print, as stated last week. Correspondents who wish to obtain the work can, therefore, do so.
M. THEOBALD.—We have again deferred your letter for a week. We will explain reason when we meet; meanwhile, please accept this intimation.
C. B. HANKEY.—We made every endeavour to comply with your wish. Our letter, however, making the arrangement with the vendor was returned through the Dead Letter Office.
J. WHYMARK.—We send you 100 copies of "LIGHT" for free distribution on same terms as those mentioned in the answer to J. Veitch.
J. J. M.—We do not intend to waste any more time over the matter. You have our acknowledgment: that must suffice. You have also been credited with 3s. for the last parcel of "LIGHT," and the balance has been posted to you.
H. WOOD.—We could not guarantee results, nor would Mr. Eglinton do so. Personally, we think you would do well to pay him a visit. Very few do so who do not get good results. We will make the inquiry you wish.
TO SPIRITUALISTS IN BRADFORD.—A gentleman residing in Bradford desires to join some good circle. We shall be pleased if any of our subscribers in that town will enable us to introduce our friend.
J. RUMBLE.—The proper person to apply to for aid in the matter you mention is the Secretary of the London Spiritualist Alliance, 62, Granville Park, S.E. We have sent you another parcel of 200 copies of "LIGHT" for distribution.
MISS GLYNN.—Zöllner's "Transcendental Physics" has been forwarded as requested. Did you not get "Animal Magnetism"? It was sent upon your first application. With reference to your last question you had better apply direct to Mr. Eglinton.
W. C. LOCKERY.—Our experience has always been that "exposers" do much to attract attention to the subject, inasmuch as, their own attempts being so lame, people are set thinking. If you could distribute back numbers of "LIGHT" we will gladly send you a selected parcel.
J. VEITCH.—We send you a second parcel of 200 copies of "LIGHT" on the understanding that they are wisely circulated amongst those who are anxious to know something of Spiritualism, and not thrust upon people indiscriminately. Many thanks for your kind letter. We are only too glad to help forward any judicious effort.
INDIA.—We have received a Post-office order from India for 10s. 10d., but no advice has yet reached us with respect to it. If intended as a subscription to "LIGHT," for one year, the rate for that country is 15s. 2d. per annum. Will our foreign subscribers always kindly advise us of all remittances they may make, otherwise great confusion ensues.
OUR thanks are due to some friend for sending us marked copies of the *Christian Herald* and the *Christian Chronicle*. We are always glad to receive copies of papers and magazines containing allusions to Spiritualism. Even if not used in connection with "LIGHT" our friends may rest assured their trouble has not been for naught.
M. E.—Will be used next week. Your experiences are interesting, and will be useful to others. There has, undoubtedly, been a good deal of loose investigation, and many of the records have been looser still. Latterly, however—say during the past two years—a marked improvement in these respects has been noticeable, and we think that you may take the records that have appeared in "LIGHT" during that period without even the traditional grain of salt. We are exceedingly careful as to what we admit.

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

"ROBERT HOUDIN.

"4th May, 1847."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful! (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).—I am, Monsieur, &c.,

"(Signed), ROBERT HOUDIN.

"May 16th, 1847."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but

I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht, mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates medianimic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877."

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT."—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

THE PRAISE OF OUR LADY OF MAY.

ONE OF THE SWEETEST OF THE CHILDREN OF THE ALMIGHTY FATHER.

[From the unpublished MSS. of the late Mrs. Howitt Watts.]

Walking along the road of Life, my soul began to bless and to praise our Lord, the Creator, for His Holy Virgin Daughter, the Lady of Spring, whom He each year sendeth to us upon earth.

The bright and gloriously arrayed Lady May, whose tenderhands are instinct with magic of life, and whose every touch, whose every breath calleth forth glory and beauty; whose breathing is odorous of Heaven; whose deep blue eyes gaze out of the skies full of benediction; whose warm, translucent tears make the earth to rejoice instead of to mourn, as do the tears of mortals; whose soft, warm, odorous bosom holdeth within its recesses generations of yet unawakened life; whose light and dancing feet moving along harmoniously call forth myriads of gentle and fair children of the hours, blossoms and buds, and green leaves, for the sustenance, healing, and blessing of animals and of man; and whose shining brow is crowned with the heavy coronal of snowy and roseate bloom until the breezes are overlaid with fragrance from opal dawn until dewy eve.

Yea, my love towards this fair Angel of God, whose radiance reneweth the gladness of youth even within the slowly throbbing heart of age, so drew me out of mys elf, that I cried aloud unto my God, and unto hers, blessing Him with a threefold blessing for her presence amongst men; for that foretaste of the joys of eternal youth and of a heavenly paradise, which her sweet creation maketh evident unto man, and of which she hath ever from the dawn of time been the earnest and sure promise. For whence she came must very many more like unto herself abide, making most joyous the blissful courts of the House of God, and preparing yet unborn sweetness for the countless coming generations of men, be they inspired poets or unlettered clowns, for verily, she is no respecter of persons though she be so mighty an enchantress and daughter of the glorious Creator of the World. Yea, she is bounteous because she, in degree, is like unto her Creator.

"O, thou best beloved of the fair daughters of the Sun! Thou golden-haired Lady of the May," I cried out, in my rapture, I would kiss the traces of thy virginal footsteps whilst I pluck handfuls of the white, fragrant lilies—the symbols of thy fair self—which spring up beneath thy feet filled with the flame of vernal life,

What riches of heart and of imagination hast thou not for ever been bestowing upon mankind at each joyous time of thy advent along the circling, ceaseless cycles of the ages? Who can contemplate and compute the depths of thy tenderness, of thy evernascent splendours of blossoming promises of fruition? Thou passest away—yet only for a season!

Though thou withdrawest thyself within the veil of another kind of beauty, we know full well that thou goest but to return again in an eternal youthfulness, that thy festival may be a lasting promise to the world. It is a song that hath its appointed pauses, only through the consummate art of the Divine Artist, in order that we may yearn with tender languishing for its recurrent sweetness;—as a picture to be repainted in the imagination by Memory with even yet more beauty, because it is pathetic, than was perceived in the brilliancy of its living presence.

Yea, thou dearly beloved and bounteously dowered Daughter of the Sun, we yearn unto thee and extol thy loveliness as sign and symbol given forth by the Divine Artist of His yet more wonderful and gloriously translucent Proceeding—the Spirit of Light and of Love, the Holy Ghost, the Spirit, and the Bride!

Even, as in days of yore, thy votaries went forth, O Spring, with pipes and with merry shawms, with garlands and with dancing, with sacred cakes and with wine, and with incense and with troops of fair white-robed youths and maidens into the lush, teeming meadows, and fresh-leaved and far-spreading forests, there to worship Thee, with libations, and offerings and joyous hymns—so do but let my spirit worship God Almighty, thy Holy Parent, as spirit within thee,—most fair, most tender revelation of Divine bounteousness and beauty. Let my white-robed and garlanded thoughts make a merry sound of rejoicing in thy praise, and magnify to the glory of thy Creator thy soft white veil of clouds, thy coronal of blossoms of all fruitful and sweet-scented trees and herbs; thy musical voice of all birds, beasts and insects, of waters, of rustling and softly murmuring breezes, and of the pattering of showers—thy many coloured raiment woven of the most glorious colours of Heaven and of earth, and of the sea, all thy bridal bravery!

O vernal Messenger from on high; Iris of Heaven; Comforter of the heart of mortality! as thou leanest out of the windows of thy palace of Heaven, smiling upon the grey-garmented mortals of earth, thou dost verily draw ever upwards, and ravish away our hearts from earthly things whispering unto us the word—IMMORTALITY!

"THE PASSAGE OF MATTER THROUGH MATTER."

To the Editor of "LIGHT."

SIR,—Will you allow me to correct an error in your to-day's issue, of small importance but for the use which Dr. Wyld has made of it? He quotes me as saying, with respect to the ring-question, that the verdict of Mr. Maskelyne and that of Professor Barrett and myself were "entirely coincident." What I did say was that they were "entirely concordant," which has the advantage of being English as well as accurate.—Yours obediently,

April 25th.

EDMUND GURNEY.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

A Reading Room and Book Depot for Spiritualists.

To the Editor of "LIGHT."

SIR,—I am glad to hear there is some idea of establishing a depot for the sale of spiritualistic literature, for I feel certain there is a great want of such a place, as well as of other facilities for enabling those who feel an interest in the subject to obtain information with regard to Spiritualism.

When my attention was first called to this subject, now about eighteen months since, through accidentally meeting with "A New Basis" left on the table in a drawing-room in a hydropathic establishment, I was at a great loss how to obtain any further information, and though a complete sceptic at the time, the subject seemed to me to be worth inquiry.

I was in London the following Christmas, and seeing the addresses of 4, New Bridge-street, and 4, Ave Maria-lane, on a spiritualistic publication, I made an expedition into the City (I well remember it, on a cold wintry morning), hoping at least to be able to see some books and buy them if they looked worth the reading. I went first to New Bridge-street, expecting to find a bookseller's shop, but there was nothing but a café, where formerly, I believe, the publishing business had been carried on in an upper storey. I then proceeded to the publishers in Ave Maria-lane, but could get no books or information there, excepting that a book I inquired for was not yet published. Rather discouraged, I left London the next day, and spent the ensuing four months at St. Leonards and Bournemouth, but curiously enough the subject was not altogether allowed to drop out of my mind through accidental encounters with people who were interested in it, and at the latter place I met a lady who was a Spiritualist and who lent me a copy of "LIGHT," in which I found a notice that books were to be bought and information given at 3, Great James-street. I went again to London in the beginning of June, and the day after my arrival I called at the office of "LIGHT" in Great James-street. There I fortunately found the editor (yourself), and through following your advice, I became shortly after thoroughly convinced of the great, and I may say, blessed truths of Spiritualism. Had I, however, put off my visit for another week or two I should have found this place likewise closed, and should, I am convinced, have abandoned the search in disgust. Though very happy in my new belief, I found myself somewhat solitary. I thought it my duty to inform my nearest relations and friends of my experiences, but was met with such incredulity and indifference that I determined never again to mention the subject to them; should they be moved as I was by a desire to know the truth, they will know where to come for assistance and sympathy. In this dearth of spiritualistic companionship I determined to become a member of the London Spiritualist Alliance, which I did. I knew nothing about its proceedings, but I thought there would be a place of meeting for members, where they could exchange ideas and relate experiences, as well, perhaps, have an opportunity of seeing spiritualistic literature. I found, however, nothing of the sort, nor had I any opportunity for meeting Spiritualists except at the periodical conversaziones given by the Alliance at St. James's Hall. I hope something in the way I have hinted at may shortly be considered by the Society; it would be a great boon to many. I must apologise for troubling you with so long and egotistical a letter, but my experience is, I feel sure, only that of one among scores, and I hope that many do not give up the search after truth in consequence of the difficulty they find in obtaining literature and information.—With kind regards, believe me, dear Sir, yours faithfully,

M. B.

To the Editor of "LIGHT."

SIR,—In your issue of the 11th inst. I ventured to trouble your readers for information as to whether there was any public library, reading-room, or depot for the sale of books in connection with Spiritualism in London, but I regret to find my query has been unanswered, and this leaves me no choice but to conclude that I was correct in my supposition. Such a state of affairs is a disgrace to the movement, and is not warranted to

inspire subscribers with the belief that it is a growing power.—I am, sir, yours faithfully,
Charing Cross Hotel.
April 26th, 1885.

AN INQUIRING STRANGER.

To the Editor of "LIGHT."

SIR,—Personally, I am adverse to proselytising, but I think the weakest point in the cause is that those seeking to investigate the matter have great difficulty in obtaining information, or suitable literature. The latter will be met, I trust, by the proposed depot, for which the "Dissemination Fund" was started. I think it is a disgrace to the cause that, at least in the Metropolis, they are not able to secure a good house in a central position, where those interested could meet to discuss, and where a good reference library and the current papers could be seen, and where strangers on introduction by a member could obtain information. When members are willing to wager their thousands with a Labouchere could not some of them be persuaded to give their tens for such an object? I do not belong to the London Spiritualist Alliance, as I do not quite understand what their aim and object is, but would gladly do so if they would turn their attention to some such scheme as I have roughly outlined.

19th April, 1885.

["An Inquiring Stranger," "M.B.," and "W." undoubtedly touch upon a great need. We have often ourselves been puzzled at the attitude of Spiritualists in these matters. It seems beyond comprehension. We shall, however, be violating no confidence when we announce (unofficially, at present) that the London Spiritualist Alliance have taken the first step towards supplying some of the necessities of the case. A small room has been taken close to Charing Cross where the library will be placed, council meetings held, and where strangers may occasionally, in the evening, meet with one or more of the officials. This is all they can do at present. They have pledged themselves to live within their income, and a membership of 150 does not allow much margin for rent, gas, attendance, &c., after providing for eight or ten conversaziones—a popular feature of the Alliance which the Council do not think it wise to curtail for any other purpose whatever.

The rooms opened by the Psychological Press in Great James-street, referred to by "M.B.," were closed because one individual could not keep them open longer at his own expense. Small, and inconvenient of access though they were, they proved very useful, and the daily attendance clearly showed the need which existed for such a central office. This was felt so important that a few months ago "A Barrister" started a "Dissemination Fund" to provide a permanent depot for the sale and diffusion of spiritual literature. £300 were asked for, but not more than £120 are up to now available for the purpose. This is discouraging, but it has been determined to carry out the proposal as far as means will allow, and a modification of the original plan has been adopted, which in some respects, especially as far as publicity goes, is some improvement on the scheme as first proposed. In connection with this "Dissemination Fund," rooms on the ground floor of the same building in which the London Spiritualist Alliance are located, have been secured for use as a depot for the sale and distribution of spiritual literature.

Both these moves are steps in the right direction, but neither the Alliance nor the Psychological Press can do anything like the work that is waiting to be done; and although what they individually purpose doing is good as far as it goes, it does not, in either case, go far enough. In no other city in the world do Spiritualists allow their work to be carried on under such cramped conditions. Abroad, there are not a few instances of generous Spiritualists having contributed large sums for the effective carrying on of spiritualistic work. One man alone, in Boston, gave upwards of £40,000 for building a Spiritual Temple, and, on an appeal being made for a fund of £5,000 to furnish the place, sums varying in amount from £1,000 to £10 were at once freely subscribed. Now we learn that another friend of the cause is building in San Francisco a still more beautiful building for the use of the Spiritualists in the City of the Golden Horn. Nor are these munificent gifts confined to America. In Australia, and frequently on the Continent, large sums have been given for use in spiritualistic work, while in England alone, the active workers are expected to transact the business of the movement without even a home or proper assistance. Let us make a little confession. It is somewhat personal, and although we have often been asked to state the facts we have always shrunk from doing so. Possibly, however, the statement may awaken a few of our friends to a sense of the responsibility which the possession of a great truth entails upon them.

Although "LIGHT" is worked by a public company it is no

secret that the shareholders generally took up the shares more from a wish to benefit the cause than from any desire to receive dividends. From the commencement, as is usually the case, it has been uphill work, and had it not been that the directors and officials were, one and all, thoroughly imbued with a desire to work heartily and diligently for Spiritualism, combined with the generosity of a few friends and well-wishers in subscribing a Sustentation Fund to cover the loss, the company, and with it "LIGHT," would long since have been things of the past. Everyone connected with "LIGHT" looked upon the work as a labour of love, and department after department of the business of the paper was voluntarily undertaken in that spirit. With all newspapers the direction of affairs necessarily falls on one man, but in no other instance are we aware that a single individual is expected not only to take the general control, but also to perform the whole of the detail work besides. That, however, was the case during the year 1884 with "LIGHT." In addition to editing the paper—a task in itself sufficient to occupy the energies of one man—the book-keeping, correspondence, and numerous other duties connected with a newspaper fell to our lot. Such a work ordinarily finds employment for a staff of clerks, and the position of matters is only emphasised by the fact that we had no means of providing even a single room in which we could do our work, but we had to execute it when, where, and how we could. The result of the year's working was published last week and we are exceedingly glad that it was so encouraging. But we feel constrained to say that it was attained by sacrifices and exertion on our part, the like of which neither we, nor two, nor even three persons should be called upon to bear alone; and, to tell the truth, considering the few facilities at command wherewith to work the paper, we are astonished that it did so well. This year, our friend and colleague, Mr. E. Dawson Rogers, at great personal sacrifice and inconvenience, undertook a portion of the clerical work, but it is, we hold, unfair to him and ourselves that we should be obliged to perform mere clerk's work when our time could be more profitably employed in other directions.

We wish it to be clearly understood that in making this statement none of those concerned will see it until it is in type; that we (the editor) are alone responsible for it, and that our object is simply to draw attention to the fact that, to our personal knowledge, the London Spiritualist Alliance is similarly crippled, and the burden of the work cast upon a few, when, if Spiritualism is worth anything, they should be supported by many willing hands and hearts. The same might be said of the "Dissemination Fund." For ourselves we say nothing. We are glad to do the work, and will continue to perform it so long as strength and opportunity will permit; but at the same time we hope these anomalies will not be permitted, by Spiritualists at large, to continue much longer in regard to other workers. One thing, however, is certain—that it is impossible to "make bricks without straw," and although the work or a portion of it may be done, yet the whole movement must and does suffer because of the insufficiency of the means provided.

There are a few who have loyally and generously contributed according to their means. They have the satisfaction of knowing that to them is largely due the fact that this paper exists; that there is a society doing good work, and that the literature of the subject is not altogether neglected. But while rendering due acknowledgment to them, we wish we could fire the hearts of the many with a little righteous zeal for their fellows. Open doors for work exist in abundance; there are workers willing to devote strength and time to it if enabled to do so; the one thing needful is a little more practical sympathy on the part of Spiritualists at large. We trust our friends will bear with us in making this statement; we shall not refer to it again.—Ed. of "LIGHT."

What is the Use of Spiritualism?

To the Editor of "LIGHT."

SIR,—It was my intention some time ago, when the subject cropped up in your interesting paper, at the instigation of, I think, "Ebor," to write to you to point out that, as far, at least, as I know, an answer has never been given to the question, "What, after all, is the use of Spiritualism?" There are many persons like myself who have taken up the subject earnestly, and, having come to a certain point, drop it, not from any carelessness, but from the fact that it seems a metaphysical *cul-de-sac*. When it was asked, has anything not known by, and of general interest to, mankind ever been discovered by the so-called spirits? two instances, and those not of the most convincing type, were given by General Drayson; while, on the religious side of Spiritualism, as far as I have seen, there has been no improvement of either doctrine or morals, and, indeed, it surprised me to read in "LIGHT" that the experiences of Judge Edmonds were now considered by Spiritualists to be

somewhat out of date. I must say that, for myself, his writings are much more elevating than this continual discussion about materialisations, and minute details concerning the temperature of a "portrait figure" in a dark séance. It is this absence of satisfaction which makes many, like Mr. Haweis, after having proved for themselves that there is intelligence apart from matter, drop the subject for ever, or incline to the belief that we only have to do with an elemental of lower intelligence than ourselves and that a further pursuit of the subject must be detrimental to themselves.

Let me give an instance of the curious attitude of Spiritualism. When first interested in the subject, I, with some other friends, paid a visit to a well-known and deservedly-respected Spiritualist (Mr. Keulemans), and, in the course of a most interesting conversation, he told us, and I think I remember perfectly what he said, for it struck us much at the time, and formed the subject for a long discussion, that "John King" was sent by him (or a friend, I forget which) to Australia to get an answer to a question, and that he performed the double journey in twenty-four hours or so. Now, being perfectly convinced of the integrity of the relator of this fact, the question which naturally arises in one's mind is, why, when England, and indeed the whole of the civilised world yearned for tidings of the true fate of Gordon in Khartoum, did not the Spiritualists once and for all place their belief beyond the reach of question, and tell a waiting world the news?

But no, it was not because Spiritualism, as such, was a piece of trickery, but because the intelligence of man is higher than that to which we appeal in séances. Has "John King" enlightened us as regards the details of life in the reign of Elizabeth: Has "Joey" or "Irresistible" ever told us one word which can really put aside our doubts as to the reality of a terminated earthly existence?

It is a hard subject to treat of fully, but the main question may be put thus: Having arrived at a belief in the reality of the so-called spiritual manifestations, is it worth while risking one's health (for there is a risk, which I know too well to be the fact) and incur loss of time considering a subject which can, as far as one can judge, never bring satisfaction?—I am sir, yours faithfully,

3, Hare Court, The Temple.

A. G. W.

A Record of a Private Séance.

To the Editor of "LIGHT."

SIR,—I was recently present at two séances in a private house, and I think some account of what took place at them might interest your readers. One of the difficulties which meet the inquirer into spiritual phenomena is that of proving the identity of the spirit professing to communicate. This is not from any lack of evidence on the subject, but from the fact that such proofs of identity are chiefly to be met with at private séances, and are very seldom, therefore, communicated to the general public. I was spending a few days recently at the country house of Mr. W., in company with a Mr. and Mrs. S., like myself, Spiritualists, and we were joined by Mr. Eglington, the well-known medium, who came on a visit of a couple of days. On the evening of the first day he asked whether we would like to have a short séance, a proposition which was gladly assented to. We, therefore, went into the library, which has a parquet floor, and took our seats round a large lloo table. The company assembled were—Mr. and Mrs. W., Mr. and Mrs. S., Mr. Eglington, and myself. We placed our hands on the table, and the gas being turned out, raps were heard shortly after on different parts of the table. Mr. W. then inquired, by means of the alphabet, who wished to communicate, and received for answer the name of his wife's father, from whom she has often received messages. This gentleman was lord of the manor in a small village in the West of England, and passed to the other world about eight years since. The first message was of an ordinary character; but the next was a very curious one. It was as follows: "I wish you to send five pounds to cripple 'B.," the alphabet being called over at every letter, three raps giving the signal when the right one was named. Mrs. W., seemed equally surprised with the rest of the company, and told us that "B." was the name of a poor cripple in the village in whom her father had formerly taken great interest. The power, I suppose, being by this time stronger, the control, "Joey," was able to give the other messages by speaking, and told Mrs. W. that her father (whom he mentioned by name) wished the money to be sent to this poor man for the purpose of buying him a wheeled chair, the one he had previously had

being completely worn out. Many details followed, and "Joey" spoke to the rest of us about private matters concerning ourselves. He then said he should like us very much to meet again the following evening, when we should be more *en rapport*, and might hope for even more striking manifestations. The next evening, therefore, we assembled about nine o'clock in the same room, the only difference being that two of the gentlemen moved from the drawing-room a very large and handsome musical-box on a stand. It had four sets of cylinders, and, when either of these was wound up, it continued playing all the tunes, I think, right on each cylinder till it had run down. We sat, as before, with our hands simply placed flat on the large and heavy table, with the gas alight. Mr. W. wound up the musical-box, and in a few minutes the table began moving, first in one direction and then another, and even answered "Yes" and "No" to questions by tilting as well as by raps. As soon as one tune was finished the musical-box ceased playing, instead of going on as it ought to have done. Mr. W., therefore, asked if the control wished to manage it himself, and received an answer in the affirmative as well as the instruction to put the gas out. This he did, and during the remainder of the séance, "Joey" set the music going whenever he felt inclined. Mr. Eglington became entranced, and "Joey" then held a long conversation with Mr. and Mrs. W. concerning the money to be sent for the chair, and the people living in the village, the messages coming from Mrs. W.'s father as before, speaking of them by name, and mentioning the most minute particulars of their characters and appearance, which could have only been known by one on intimate terms with them. All these particulars were confirmed by Mrs. W. later on. He also talked to the rest of us about personal matters, and I was favoured in a singular manner. A dear spirit friend of mine, who I knew was present, was able to make his presence known to me, not only by touching me on the forehead and hands in a way I can always recognise, but even by speaking audibly to me. In answer to my question, whose voice it was I heard close to my ear, he said his own name distinctly, and "Yes" when I asked him something else. This took place while "Joey" was conversing with Mrs. S. Several times lights appeared moving about, not only a pretty little flickering light something like a firefly, but a luminous mass as big as a man's hand, with another bright light on its left side; this once came close to my face and floated about in different directions. I often felt the usual cool breeze across my hands, and Mr. S., who was sitting next me, and is strongly mediumistic, said he could see a form between himself and me. The séance lasted about an hour and a-half, and was terminated by a tune from the musical-box, which died slowly away as "Joey" said good-bye to each of us.

A few days later on I had a visit from Mrs. W., bringing a letter to show me from Mrs. B., the mother of the poor cripple, thanking her in the most grateful terms for the generous gift, which she said was most opportune, as the chair which the cripple was wheeled about in was completely worn out, and it was dangerous for him to attempt to go out in it. I append the names and addresses of those who took part in these séances, not, of course, for publication, and I remain, dear sir, yours faithfully,

Z.

The Difficulties of Inquirers. To the Editor of "LIGHT."

SIR,—When Mr. Watson's first letter appeared in your columns I was tempted to reply to it, but imagining that he would receive many offers of abler assistance than mine, I refrained. This time, however, I will not keep silence, for three reasons. Firstly, because I was for a long period in the same frame of mind as Mr. Watson now appears to be; secondly, because my experience of the difficulty of personally obtaining conclusive phenomenal evidence is identical with his; thirdly, and chiefly, because I can point out to him a very simple way in which, by patience and perseverance (for here, as elsewhere, there is no royal road to knowledge), he can bring home to himself the conviction that there is, beyond a doubt, an intelligence wholly and altogether outside ourselves. Further than this I have as yet myself scarcely attained, and cannot be the guide of another; but I think he will find this enough to strive for at the outset, and having achieved this will be able to work his way onwards unassisted.

I became personally acquainted with Spiritualism at a very striking dark séance; I was then convinced that no human hands had produced what I saw, felt, and heard, and that there was some hitherto unknown force present.

Being then in London, with Spiritualist friends around me, plenty of time at my disposal, an insatiable desire to learn more of, and an intense longing to be able to believe in, the unspeakable blessing of intercourse with dear ones beyond the veil, I yet went from medium to medium, from circle to circle, for nearly three years without advancing a single step!

Wherever I heard of good séances to which money would admit me I went, only to find each and all utterly unsatisfactory. Were they for physical manifestations, there were no precautions taken against fraud. Did they sit for psychical phenomena with clairvoyants, there was a vagueness and indefiniteness about all statements and descriptions, a glad seizing of trifling coincidences, a delighted enlarging on any small prophecy that had been fulfilled, a triumphant holding up of one true thing to the oblivion of a dozen that were false, that finally so wearied me I gave up all such researches, and endeavoured to obtain an *entrée* to some private circle where a higher class of mind in the sitters would promise better things, and the suspicion of money interests be eliminated. I heard of many such circles. To one the conditions of admission were strict, but I would gladly have accepted them had I not been told I should probably have to wait months until a vacancy occurred. As to the others, they were formed by advanced Spiritualists for their own satisfaction. The admission of a stranger would, I was informed, retard and perhaps prevent the development of the desired phenomena, and I could neither wish nor expect any one to make such a sacrifice of their time and patience for my sake.

I therefore resolved to try and develop mediumship in myself, and appealed to a lady of whom I had heard much as a medium of the highest class, and possessing the power of developing mediumistic gifts in others. From her I received much sympathy and great encouragement. She told me of most blessed and wondrous "revelations" and "manifestations" occurring to others, which might and probably would also occur to me; I therefore put myself unreservedly under her guidance and remained so for months. Now, that this lady was one of the most single-minded of women, that she believed, with an intensity of conviction nothing could shake, in her own wonderful gifts, and the importance of all manifestations and revelations given through her, as coming from the highest sources—I am fully persuaded, but I neither perceived in myself the faintest sign of any abnormal power (though she continually pointed out to me *what she called* evidence of such), nor did I receive from her one iota of anything that could be reasonably called evidence of the continued existence of those passed from among us. In fact, the interference of any outside power appeared to me to be, in her case, *not proven*. And now I come to that part of my experience which I think may be useful to Mr. Watson. Unable to obtain what I desired from or through any medium, I set to work without one. A relative of my own and two intimate friends, all interested in the investigation, sat with me at a small round table once a week on the same day, and at nearly the same hour, for the greater part of one winter. For a time we got nothing but "tilts," in which I placed little faith, feeling sure they can be produced by unconscious movements when several pairs of hands are engaged. But through these despised "tilts" came slowly conviction, first, of some intelligence possibly within ourselves, but of the action of which we were unconscious; secondly, of some intelligence wholly outside ourselves, which foretold trivial, but unexpected events, gave what we thought wrong answers to questions, but afterwards found were right; told us circumstances of which we could have had no previous knowledge, and often in which we had no interest, but which, on taking the trouble to investigate, we found were correct, &c., &c.

Moreover, the "tilts" were of various kind as the personalities supposed to be in converse with us, and singularly suggestive of the characteristics of the person they claimed to represent—a quick decided movement for the one, a slow methodical movement for another, an impatient and irregular tilting for a third, and so on. Lastly came the final triumph of our patience—raps! soft, weak, small sounds, but clear, distinct, and unmistakable. Through them we held a conversation with the intelligences; I received an incomprehensible message from a dead man I did not know to a sister of his, of whom I had never heard, and it having been delivered through a mutual friend, was found to be a most natural and apposite message under their circumstances. Stranger still, my friends sitting one day without me were informed of the death by an accident of an acquaintance of mine, whose name was quite unknown to them. So it was that I began to make some progress in the

study of Spiritualism, and if Mr. Watson has time and patience enough to give this method a fair trial, he can convince himself in like manner.—I am, sir, yours obediently,
M. E.

Mr. Eglington and Materialisation Séances.

We have been requested to publish the following correspondence:—

DEAR MR. EGLINTON,—

Will it be convenient for you to give a séance for materialisation, one evening between Friday next and Wednesday week? A friend of mine, Dr. M., from the Cape of Good Hope, is anxious to see some spirit manifestations before he leaves London, which he intends doing on Wednesday, and I would like very much if you could give him the opportunity. I shall try and get one or two others to join us, my daughter and myself would also be present, and Mr. Younger has kindly consented to attend, and take charge of the circle. Others who may be present, know scarcely anything of the subject, and are sceptical, but I do not think their presence would hinder the manifestations, as they are earnest in wishing to know the truth.

I can make no arrangement, however, till I hear from you, whether you can give the sitting. Hoping to hear from you soon, with kindest regards,—I remain yours very sincerely,

99, Ledbury-road, Bayswater.

ANNE DARLING.

April 20th, 1885.

DEAR MRS. DARLING,—

I regret that I cannot accede to your request to give you the desired séance for materialisation. Lest I should be misunderstood, I will state my reason for this refusal. I hold that a medium is placed in a very responsible position, and that he has a right to satisfy, as far as he possibly can, those who come to him. Now, my experience, which is a varied one, leads me to the conclusion that no sceptic, however well-intentioned or honest, can be convinced by the conditions prevailing at a materialisation séance, and the result is further scepticism on his part, and condemnation of the medium. It is different when there is a harmonious circle of Spiritualists, who are advanced enough to witness such phenomena, and with whom I shall always be delighted to sit; but a neophyte must be prepared by other methods. If your friend cares to come to a slate-writing séance I shall be happy to arrange an hour on Monday or Tuesday, otherwise I must decline to sit for the reasons stated above, and which must commend themselves to you as to all thinking Spiritualists.

Believe me, yours sincerely,

6, Nottingham-place, W.

W. EGLINTON.

April 23rd, 1885.

DEAR MR. EGLINTON,—

Although I feel sorry for my friend's sake, I quite approve of your decision. It is quite right that outsiders should be made to understand that they cannot get admission to the "sacred mysteries" without due preparation on their own part, and that they cannot have manifestations at their beck and call.

I had my doubts about the prudence of your sitting for sceptics, but thought I would ask you, and now that I know your opinion, I shall in future be better able to advise others who wish to see these wonders. Too often these séances are made too common, and mere shows for the amusement of people who cannot appreciate or understand the sacredness of spirit communion.—Yours sincerely,

99, Ledbury-road.

ANNE DARLING.

April 24th, 1885.

CLAIRVOYANCE.—Rev. Dr. J. P. Newman says: "After medical men had failed with me, my wife took a lock of my hair to a lady in New York, said to be endowed with clairvoyance, for which she received no payment. This lady, my wife told me, held the hair in her hand, went into an apparent sleep, and presently murmured, 'Gall stones; he must take sweet oil and seidlitz powders.' Persuaded by my wife, I swallowed a quantity of sweet oil and took seidlitz powders with the effect of passing twenty-eight gall stones. This cause of my troubles had never been diagnosed by any of my doctors. I was soon well, and am now a hearty man. When the lady who brought me this good service died, objection was raised by some clergymen to performing the rites of burial over her body. I gladly accepted the duty, and over her coffin I publicly acknowledged my debt to her. No man can explain such a mysterious mental power; but that this woman had been given some force not possessed by most mortals I do not doubt."—*Religio-Philosophical Journal*.

THE NATURAL AND THE SPIRITUAL BODIES.

(From the *Spiritual Offering*.)

The editor of the *Spiritual Offering* (Ottawa, Iowa) of March 21st., calling the attention of a correspondent belonging to one of the churches, to the words of St. Paul, "There is a natural body and there is a spiritual body," reminds him that the text says that there *is*, not *will be*, a spiritual body; that numerous facts are on record demonstrative of the existence of the spiritual body; that such records have increased in later times, and are now of frequent occurrence. Such facts, he points out, demonstrate that the spiritual body may leave its material body without complete severance of the "silver cord," and return to it for a time, longer or shorter. He quotes instances, most recently reported.

From the *Des Moines Register* he takes this:—Mrs. Fossett, of Portland, Me., died on March 10th, after a very short illness, and her body was laid out. Late the same evening a dear friend came to take a farewell look at her. Sitting by her side, weeping and gazing at her face, she said, "Ah! where are you now?" Mrs. Fossett moved, turned a little on her side, and finally sat up! Her friend called in the family to hear her relate that it seemed to her that she had been in Heaven, feeling a happiness beyond expression; that she had met her mother and other departed friends. The voice here became faint, and, sinking back, she died, to return no more.

This from the *Banner of Light*:—On Monday, February 16th, John Wisholm, a Swede by birth, of Centre Township, Penn., was taken suddenly ill and apparently died. His family were overwhelmed with grief; his son threw himself upon him, embraced him, and implored him to speak, not to leave them without one word! Presently the father's eyes opened, his lips moved, and he said: "Oh, why call me back?" They administered restoratives, and when able he narrated what he had experienced. He said that after a first sinking sensation he saw what was occurring in the room, but could not speak; then all became dark, and he seemed to float between two forms invisible to him; then it grew lighter and lighter, until he saw two beautiful bright beings on either side of him, heard sweet music, and felt at peace. From this he was aroused by his son's voice, which seemed to draw him back through the darkness again and into his painful body. He lay in a weak state for two days and then finally left this world.

Lastly, this from the *Auburn Gazette*:—Thirty-four years ago, John Hurelle, a youth of sixteen, in Auburn, was pronounced by doctors to be dead, and every preparation was made for the funeral. On the morning of the day of burial, his mother, thinking she saw signs of life, had him removed from the coffin into bed. As this was being done he faintly said, "Let me —" and then stopped. He lay unconscious, his mother giving him liquid food from time to time, for eight months. Consciousness then returned, the first word he uttered being, "be," and then stopped, thus completing the sentence he began eight months before. This man is now fifty years of age. He is a shoemaker, working in Reilly and McGarr's shoe stores in Auburn. The coffin, of thirty-four years ago, is still kept by his brother. Questioned as to any experience he had during that eight months, he says that he seemed to be floating around; when he thought of a place he was immediately there. He saw his coffin, his mother, and his friends, but he could neither hear nor speak to them. He saw many deceased friends. Everything was bright and pleasant while he was out of his body, but the coming into it again was terrible.

The editor of the *Spiritual Offering* tells his correspondent that he thinks such facts are now more frequently recorded because men are giving more heed than ever before to the relation between the spiritual and the material, and because the nearness of the spirit-world is more generally recognised than heretofore.

All Communications to be addressed to

THE EDITOR OF "LIGHT,"
4, AVE MARIA LANE,
LONDON, E.C.

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NOTICE TO SUBSCRIBERS.

Subscriptions for 1885 are now due. Subscribers will oblige by forwarding these at once to "The Manager of 'LIGHT,'" 4, Ave Maria-lane, E.C. Post Office Orders may be made payable to Henry Barnes. All Editorial Correspondence to be addressed to "The Editor."

Light:

SATURDAY, MAY 2ND, 1885.

THE SPIRITUAL OUTLOOK.

XXV.

[We shall esteem it a favour on the part of our readers if they will forward us, for use in this column, any allusions to Spiritualism and Psychical Research they may come across in the course of their reading. We see a great many of these ourselves, but it is obvious that there must be many references to the subject which do not meet our eyes.—ED. OF "LIGHT."]

I do not see that advertising an exposé of Spiritualism by the American method of interviewing amounts to much. Mr. Maskelyne talks of exposing Mr. Slade in Bow-street. What he really did was to swear that the table used was a trick table, which was false, as any one may see who chooses to examine it. As for the writing, neither Mr. Maskelyne nor any one else has ever told us how it is done.

Again, if Maskelyne can explain or reproduce the manifestations, why has he never claimed the large rewards offered by the late Mr. Fowler, of Liverpool, by Signor Damiani, and by Mr. S. C. Hall? Not one challenge offered by Spiritualists has ever been accepted; not one reward has ever been claimed. So long as this is the case, what confidence can be placed in the mere advertising brags of newspaper interviewers?

No Spiritualist, who has been a careful investigator, can be troubled for a moment by such assertions. Every such investigator has seen scores, perhaps hundreds, of manifestations, which no conjurer could imitate. When Mr. Maskelyne will sit down with me at a table, let me clean two slates and place a bit of pencil between them, and then place his two hands with mine upon the slates until we hear the sound of writing, and I find the whole inside of one of them covered with a letter to me, in the handwriting of one I knew intimately in this life, signed with the name proper to such handwriting, and stating facts utterly unknown to Mr. Maskelyne, then, in such a case, he might be worth interviewing—though, as a matter of business, it would be only in the strictest confidence that he would tell how it was done.

Of course it is a folly to fancy that a professional conjurer knows more about the matter than any man of common-sense. But when we have the careful, continued, scientific investigations of two adepts in physical science like Crookes and Zollner and a dozen more, what do we want of a Maskelyne?

I agree with some of the critics of the Psychical Society. It seems to me that their method has been wrong. I think they should have begun by investigating, and confirming or exposing,

the best known phenomena of Spiritualism. Thought-reading, apparitions, haunted houses, &c., might have followed. Of course it is a matter of taste or judgment—but I would have begun the investigation with rappings, the moving of objects, psychography, and so on, up to materialisation—examining and fighting each fact, and mercilessly exposing every fraud or falsehood. That, it seems to me, was what we wanted of such a society.

After all, the great obstacles to the reception of new facts and new ideas are mental inertia, habit, prejudice, and the utter want, in nine persons in ten, of a philosophic spirit. People have "made up" what they call their minds. Having accepted some theory of life and faith, they resolutely bar out all facts that threaten it. Dreading light, they draw down the blinds and close the shutters.

Next to a favourable presentation of the phenomena in literature, and perhaps better in some ways for exciting curiosity and provoking discussion, is such an attack upon Spiritualism as that made last year by Robert Buchanan in his novel, "The New Abelard." Of course, Mr. Buchanan burlesques it stupidly. But attending a séance, or even reading a fair account of one, might have been a disadvantage. When a man sets himself to abuse a creed, or a philosophy, or a system based on facts, the less he knows about either, the finer his scope for vituperation and misrepresentation.

But even the wildest misrepresentation or the most virulent and baseless abuse may have a good effect upon fair-minded, open-minded inquirers after truth. Such men say: "Why is this doctrine everywhere spoken against? How is it that intelligent and even profoundly scientific men believe in what is denounced as an idiotic imposture?" And the first impulse of every just man who hears any cause abused is to ascertain whether the abuse is well founded.

So far as I can judge from the reports in spiritualist journals in America, Europe, and the Colonies, the "Cause" of Spiritualism is very rapidly advancing, by which I mean that its facts are becoming more widely known. Facts hardly constitute a cause or a creed. Spiritualism is really a science to be investigated or studied, like astronomy or geology. It is not a faith, it is not a hope. Certainty supersedes both. We know there is a world of spirits. We know that the friends who have left us as to the earthly life, still live, still are able to talk with us and assure us of their loving care. We are as sure of this as we are of our own existence, and our "Cause" is simply and only the benevolent wish to bring this knowledge to all "whom it may concern."

I freely admit that religious people of several denominations may have more urgent motives for missionary efforts. It is natural that men who believe that tracts or preaching may save human souls from an eternal fiery hell, should put spare shillings and even pounds into the contribution box. Of course a man who believes that the destiny of every human soul has been foreordained from all eternity has no such motive. Why should a man try to save a soul predestined by its Maker to eternal perdition? Or why spend money or effort for those predestinated to eternal felicity?

A Spiritualist has, however, abundant motives to spread the knowledge of the truth. It is a cheerful science and helpful to humanity in many ways. It removes the terror of annihilation, and makes many welcome the change of death. The certainty of immortality gives new motives to purity and justice, kindness and benevolence. Can there be a grander stimulus to the attainment of all wisdom and virtue than to know ourselves immortal? Can all the sciences of the universe compare with this one science of THE LIFE TO COME?

Mrs. General Booth, of the sensational Salvation Army, has been preaching at the Town Hall, Kensington. She was announced in the *War Cry*, and on large ruddy posters, borne by sandwich men. Of course the large beautiful New Town Hall, opposite the High-street Station, was crowded, and the shilling for reserved seats and the collection paid expenses. A good general keeps a sharp outlook on his military chest and commissariat.

I doubt, however, whether Mrs. General Booth can draw as large a crowd as Major Pierson, who has been the medium of miracles of healing in the Potteries and later at Sheffield—where, we are told in many newspapers, the blind were restored to sight, the deaf heard, and lepers, if any came, with faith enough, were cleansed. It is clear enough that there has been much excitement—but the reporters are not quite agreed as to the miracles of healing. And if the "mesmeric" power of a dozen fervent Salvationists were anywhere gathered, ordered, and directed by a "healing medium" there is no doubt that miracles would be produced. The cures wrought in Australia some time ago by a Spiritualist were very remarkable. We had some instances in England, through Dr. Newton. There seems to be no doubt that in the fervour and concentration of united prayer at the Bethshans of Islington and Liverpool, many have been cured.

It has long been suspected by many, and known to some that successful revivalists were men and women who, perhaps unconsciously, exercised a strong mesmeric power—that converts are as really "psychologised" as the mesmerised performers of Madame Card. Of late this fact is being freely discussed in the American newspapers, and "revivalism" and its machinery and *modus operandi* are likely, like Spiritualism, to be submitted to scientific investigation.

For example, the Chicago *Herald* has an article on the mesmeric power of a Mrs. Woodworth—a transatlantic Mrs. General Booth, who is "conducting the great revival at Hartford City, Indiana." "Her subjects," it is said, "are not always paralysed at sight, but frequently go away and find themselves prostrated afterward. The wickedest man in the town entered the meeting the other night for the purpose of breaking it up. As he strode up the aisle cursing in a loud voice, the revivalist fixed her eyes on him, and he lost the power of speech for the rest of the evening. One young woman went to an evening service and returned home in a normal condition. The next morning she was found sitting up in bed, cold and stiff, with wide staring eyes and speechless. It took three hours of hard work to bring her out of her trance."

That is pretty fair, but the case of Miss Viola Mc Dermot is even more interesting. She goes off into trances every time she attends the revival, and in spirit visits the eternal world. "I know as well as anybody," she says, "when the trances are coming. My hands get cold and I can feel my arms stiffening. My eyes get hard and the inside of the church-room gets smaller. The darkness begins at the outer edges of the room and comes toward me from all sides. Finally the sight is gone and I am in two worlds. I can hear everything that is said here, and there I can see the great white throne." There are many other people in that vicinity similarly affected.

Everyone who has read Professor Gregory's work on Mesmerism, or paid any reasonable attention to psychological phenomena can see how perfectly analogous are the operations of Moody and Sankey, the Salvation Army, the Bethshans, and the rude, but effectively pious, mesmerism of our missions and revivals, to the curious and amusing exhibitions of Madame Card and the so-called Electro-Biologists—with this difference—Madame Card selects her subjects, and at the end of her experiments, takes off the spell, and leaves them as sane as usual. The revivalists let the spell remain to wear off gradually. Sometimes it lasts a long time—perhaps a lifetime.

"KARMA," a novel, by Mr. A. P. Sinnett, author of "The Occult World" and "Esoteric Buddhism," has just been published. We understand the story is concerned with incidents of an "occult" character.

Mrs. RICHMOND.—It has been arranged, we are informed, that Mrs. Richmond will resume the series of discourses given by her last year in Kensington Town Hall (opposite Metropolitan and District Station, High-street) on Sunday evenings, the 17th, 24th, 31st May, and the 7th, 14th June, at seven p.m.

We understand that Mr. Hargrave Jennings, author of "The Rosicrucians," "One of the Thirty," "Live Lights and Dead Lights," and other works, has made application for entry to Llanthony Monastery, where he proposes to end his days in solitude, and live according to the rule of St. Benedict. He will be received with due ceremony after Father Ignatius' London mission.

"THERE ARE MORE THINGS IN HEAVEN AND EARTH, HORATIO, THAN ARE DREAMT OF IN YOUR PHILOSOPHY."

ADDRESS DELIVERED AT THE CONVERSAZIONE OF THE SPIRITUALIST ALLIANCE, HELD APRIL 24TH, 1885, IN THE BANQUETING HALL OF ST. JAMES'S HALL, REGENT-STREET, LONDON.

By T. P. BARKAS, F.G.S.

LADIES AND GENTLEMEN,—

By the kind invitation of your Executive, I appear before you as a provincial stranger for the purpose of occupying forty-five minutes of your time, with a view to placing before you, in the concise possible manner, some of my psychological experiences, which come strictly under the classification of facts that are more strange than "are dreamt of" in the philosophy of the majority of mankind.

The phenomena of Modern Spiritualism cover a very large field, extending from table-tipping to the complete materialisation of entire human forms, and from the most childish and commonplace twaddle to the most profound scientific and philosophical disquisitions.

The interpretations of those phenomena widely differ, extending from alleged trick, on the one hand, to the direct and conscious agency of intelligent beings who have passed from this life to another sphere of existence on the other.

The holders of the trick theory are those who for the most part have not fully investigated the phenomena, and who are abnormally prejudiced against the reception of new occult facts; the advocates of *ab-ectra* spirit agency theory being those who have devoted much time and care to the critical examination of the phenomena.

As a stranger among you, I may state, prior to quoting facts which appear clearly to prove independent spirit agency, that I have carefully investigated these phenomena for upwards of thirty years, that I am not conscious of being in the least degree mediumistic, and that I have examined the manifestations as a cool and unimpulsive outside observer, being quite indifferent as to the conclusions arrived at, so long as those conclusions commended themselves to me as genuine.

I propose this evening to place on one side all merely physical phenomena, the genuineness of which I have ascertained, and to explain some of the more striking psychological facts that have come under my observation.

I may state *en passant* that the facts which took place at some of the séances to which I am about to refer have been published in consecutive order in the pages of "LIGHT," a valuable journal issued weekly at a very moderate price.

The records of the first and second séances refer to music and acoustics, the third séance to the conditions of the future life, and the fourth and fifth séances embrace replies to hypercritical questions on abstruse musical laws. These questions and answers published in "LIGHT" probably have been, or, at least, may be, read by all who are present. I shall not, therefore, quote them at length, but after describing the mode in which the séances were conducted, and the answers obtained, I shall give several typical questions and answers from the records of the subsequent séances attended by the same lady medium.

The medium was twenty-six years of age. She attended as a child a Wesleyan day-school; her tuition was much interfered with by ill-health; she had a few months' instruction when she was about fifteen years of age. She was the wife of an outdoor foreman over riverside labourers, with the weekly wage of an ordinary workman. She and her husband lived in a small three-roomed house, and she did all the cooking, cleaning, and work of the house herself. She had no taste for scientific studies; never attended a scientific lecture, nor read a scientific book, and was never known to converse on scientific subjects. Her reading consisted, for the most part, of novels, travels, and tales; and her education was, in a word, of a very ordinary kind. Her manners were quiet and refined for her station, and her general conversational power tolerably good, although she spoke little.

Her knowledge of science was, so far as I could ascertain, absolutely blank. She did not receive any remuneration for her mediumistic services, but gave them quite gratuitously, and the only expense incurred was in the preparation of the MS. books, in which the questions and answers were written; these I purchased and now keep.

She was, during the séances, not in a trance, or mesmeric sleep, but was, to all appearance, in her normal condition, and

took part in the general conversation as did any one at the table.

The only abnormal sensation she had was that of her hand being invisibly directed, and she had not any consciousness of what was being written. When I read the answers audibly she did not understand the meanings of many of the words, nor did she, or the great majority of those present, understand the drift and meaning of many of the replies.

The arrangements for the séances were of the most simple kind. The number present at each séance varied from six to ten persons. We sat round a plain deal table, the top of which was about four feet by two feet. MS. books and pencils were placed on the table. I generally sat next to the medium and wrote the questions in the MS. books as they were being asked, and turned the book to the medium, who instantly wrote the replies to the questions. As each answer was written I read it aloud, so that all present saw and heard the questions and answers written and read. The hand of the medium unquestionably replied to each question asked, and the problem for solution is, did the medium of her own knowledge write the replies, or, as was persistently alleged, was her hand controlled and guided by some invisible intelligence, or intelligences, who possessed the scientific knowledge that was communicated. The theory of thought-reading is ruled out of court by the fact that the answers to the questions were in many, probably the majority of cases, beyond the knowledge of all those present.

To arrive at satisfactory conclusions in an occult and unique case of this kind, all care should be exercised. It may be affirmed that the medium and I conspired to deceive the other sitters.

My reply to that is, that such a theory is at least morally improbable; second, that several of the questions were unknown to myself, and were asked by others present, so that if the theory of deception is to be introduced they also must have been confederates. I think, therefore, we may conclude that the confederacy theory is untenable, and we are thrown back upon the skill of the medium or on the theory that her hand was controlled by invisible intelligences.

As no woman in England, nor man either, could answer the questions so well under similar conditions, it seems to be not merely improbable, but impossible that she replied to them from her own stores of knowledge, and we are therefore driven to the conclusion that invisible beings through her hand wrote the replies. If any persons anywhere doubt the accuracy of these statements, I shall be glad to test them with the unpublished questions.

I propose now to give typical questions from the séances with the answers received. They cover a very large field of inquiry, embracing music, acoustics, musical instruments, the conditions of the future life, musical composers and their works, heat, light, optics, biology, botany, anatomy, physiology, the brain, the eye, the ear, the circulation of the blood, the nervous system, chemistry, metaphysics, electricity, magnetism, history, clairvoyance, mesmerism, and other subjects.

It is professed that the replies were written by, or at the dictation of, a departed German student, an American student and Federal soldier, a Spanish child, a German lady, an English physician, a doctor of the Alexandrian School, an English gentleman, and others. The writing and composition varied according to the idiosyncrasies of the various writers. I quote verbatim from the questions and replies, and select typical answers from various departments of inquiry.

[Mr. Barkas then proceeded to give selections from the questions and answers somewhat resembling those which have already appeared in "LIGHT" from February 21st to April 25th. The subjects to which the questions referred comprised Light, Heat, Electricity, Magnetism, Galvanism, Pneumatics, Acoustics, Physiology, Anatomy. At other séances the subjects longly discussed were the distribution and functions of the Encephalic Nerves, Electricity, Mediumship, Circulation of the Blood, Man spiritually, Automata, Functions of the Brain, Heat, Natural Philosophy of the Ancients, ditto of the Middle Ages, John Harrison's Criticism of Hume's Essay on Heat, Vegetable Life, Philosophy of Consciousness, the Modus Operandi of Spiritual Phenomena. Conditions of the Future Life, Metaphysics, Atoms, Ozone, and a long and philosophical essay on Chemistry, concluded the series of thirty-eight séances with this medium.]

I have now endeavoured to place before you some of the more salient features of this investigation.

You will agree with me that a large and somewhat abstruse field was covered, and that the majority of the replies could not be given by any woman of ordinary education. There are some replies that might have been given by any one of average intelligence, but, on the other hand, there are many that could not normally have been given except by some one who had had the advantage of a severe scientific training, and the area of inquiry is so extensive that it is very probable the whole of the questions could not have been answered so well under similar conditions by any living man or woman.

You will have observed that I have not given the name of any one who attended the séances; that is not because I do not possess them, for they are recorded in full in the original MS. records of the séances. The prejudices, however, against following investigations of this kind are so great, that I prefer bearing the entire responsibility myself, rather than drag the names of quiet, retiring persons into the public arena.

If, however, any accredited society, say the Royal Society or the Society for Psychical Research, please to appoint a committee for investigation, I shall be glad to give them the names and addresses of all who were present at the séances, and afford them every facility for the fullest and most searching inquiry. The only exception is the name of the professor of music, whose name I would not give without his direct consent.

Permit me to say briefly, in conclusion, that I fail to see that any explanation of these phenomena will cover the entire ground, other than that which is claimed by the alleged producers of them, viz., that the replies were given by persons in the spiritual world, who had for the most part acquired the scientific knowledge displayed in the replies during their residence on earth. That position, I believe, is the only one logically defensible.

ALLAN KARDEC'S ANNIVERSARY.—Many Spiritists met March 29th, convened by the Society founded by him, at the tomb of Allan Kardec, bringing flowers, crowns, &c. Communications were read from all countries, and orations were delivered. They are reported in full in the *Revue Spirite*. A separate celebration was organised by the Union Spirite for the 31st, reported in *Le Spiritisme*, and was attended by about 300 members of the thirty societies forming the Union. At this, communications from the provinces were read, and orations were delivered by well-known disciples. Whatever difference, unknown to us, there may be between the Société and the Union, it did not appear on this occasion: all were evidently of one mind in paying the highest respect to the memory of Allan Kardec, and in evincing zeal in the cause with which his name is identified.

THE "GHOSTS" of the past were regarded as emerging in some miraculous way from some awful realm; but the apparitions manifesting themselves in the present day are recognised as coming, in accordance with law, from the contiguous spiritual realm. Spiritualism has banished ghosts, hobgoblins, &c., and has introduced us to the presence of people from the other world, who appear as natural and pleasant to us as we in this world do to each other. The investigations of Spiritualism bring within the range of their studies mesmerism, magnetic healing, clairvoyance, mind-reading, &c., and in their studies they are often undeniably aided by the intelligence of spirits—the people from the other world. Certain sectarists go on charging us with diabolism, and certain scientists with dabbling in a survival of old superstitions. We repudiate both charges, as coming from the platforms of bigotry and ignorance. We hold, on the contrary, that Spiritualism in its higher aspects marks clearly the line between miraculous superstition and the study of natural psychical phenomena and their laws.—*Religio-Philosophical Journal*.

THE EDITOR OF *Facts* quotes from *Spirit Voices* the report of a séance at Boston, Mrs. Bliss, the medium, at which were invited Spiritualists only. Many materialised spirits were recognised. The most striking manifestations were by 1. Blueflower, a bright talkative young spirit; 2. Lucille Weston, dressed in splendid white, who sang exquisitely; 3. Captain Hedges, tall and handsome, in uniform; 4. A German Doctor, short, slender, energetic, with head high and broad, long beard and whiskers; 5. Harry Montague, a late dramatic artist; 6. Ada Isaacs Menken; 7. The beautiful Helen Western with her little daughter; 8. Billy, a witty young spirit, of great strength; 9. Mrs. McCarty, a simple quaint old lady; 10. The wife of Mr. Smith, the organ manufacturer, who was called to her at the cabinet, and who walked with her arm-in-arm before the circle; and 11. Sister Josephine, who sang "Ave Maria" with exquisite taste and feeling. The editor of *Facts* says that he has attended many of Mrs. Bliss's séances, has met with some of the spirits here named, and has listened with delight to their singing.

PHENOMENA CALLED "SPIRITUAL" ILLUSTRATED BY CHROMO-LITHOGRAPHY.* VIII.

By J. G. KEULEMANS.
(Continued from page 200.)

We have still to weigh the somewhat vague assertions intended to reconcile the apparent incompleteness of evidence, in such cases where the medium has been discovered appalled in the "flowing garments." It is stated that the invisible spirit first produces the drapery, then dresses the medium, and, this finished, takes possession, of or animates, his body. Some prefer the theory that the medium does the work under control and automatically. If we accept either view, the suspicious-looking incident of mediums being discovered in the act of arraying themselves is explained, for it would seem that in such cases the real actor is the spirit, which, on account of its ethereal nature, is invisible, and causes the blame to fall upon the medium. However, this generally admitted explanation of the somewhat awkward position in which mediums have at times been found, requires for its acceptance more substantial evidence than has as yet been forthcoming. As it stands at present it seems a mere prolegomena intended to exonerate the impostor, and it fails to enlighten the inquirer why the drapery is arranged over the medium's usual attire; for this would imply that the spirit acting as "costumier" is either unable to judge of the awful incongruity of the circumstance, or, premeditatedly conceals it, which, in the latter case, would be equivalent to fraud. Nor can the subterfuge of "evil influences," causing the medium to masquerade before the circle, be expected to find many adherents amongst Spiritualists, since this would simply be a confession of invoking and conniving at intrigues, not on the part of the medium himself, but on that of corrupted denizens from the outer world. It may be perfectly true that but too often low or undeveloped spirits influence the medium; but when they play tricks, cheat, and, out of desire to commit mischief, actually bring discredit upon an otherwise estimable cause, it will be simply doing an act of justice to both medium and investigator to abolish the conditions under which ill-natured spirits can manifest at all. If transformations should take place whilst the medium is visible, or in the circle, hands being joined, they must be welcome, and their value may be judged and appreciated. Unfortunately, under test conditions, they either never occur or have been entirely overlooked. As to such cases of supposed or professed transformations where no perceptible alteration in the medium's features is discoverable, and where the latter appears in "spirit"-costume, there is no alternative but to pronounce it a fraud perpetrated by either the would-be medium or, what is more likely, the "spirit" present. In all cases of transformation, the real value of this kind of phenomena can only be established by experiment and by rigidly excluding the cabinet and all other arrangements which would make deception possible. However, although it is not my wish to hint at discrepancies, I consider it the duty of every Spiritualist to record the results derived from his personal investigations, no matter whether these are in harmony, or in direct contradiction, with previously-accepted doctrines. The "facts" themselves remain, and may serve as material for others to deal with. What is still to be settled is, how far all the "facts" are spiritual.

Now in the case of "spirit"-drapery we are undoubtedly dealing with a real spiritual fact, for its gradual formation and its sudden disappearance can be witnessed. Although it must be earthly in its origin, it is nevertheless liable to changes and modifications which no earthly being could possibly effect; hence it must in some respects possess a characteristic which is neither strictly earthly nor strictly spiritual. The fact that by the superior power of "spirits" it can be made to assume different degrees of solidity would

suffice to indicate the strange peculiarity of its substance, because the same spirits could not cause a similar change in ordinary drapery, viz., such of which they do not possess the spiritual counterpart. There are, besides, some features connected with this substance which are so mysterious as to baffle all attempts at further research. For instance, it has been observed that a female spirit appeared in a duplication of the male psychic's wearing apparel, the latter differing only by its more subtle texture. Colonel Olcott mentions a case where the medium wore a black merino dress, and a hole cut from the "spirit's" drapery made a corresponding deficiency in the dress of the former. I have witnessed cases which induce me to believe that the medium's double can be projected and solidified, and that a similar occurrence presented itself in Colonel Olcott's case. But of this later on. Another strange fact may be observed in such cases when a form is seen to dematerialise. It might be supposed that whereas it has been seen to appear by accretion or agglomeration, it would have to disappear by a conversion of the process, i.e., by gradual attenuation. So it does, in cases where its perfect solidity has not been established, and it is not unlikely that in the majority of cases, when the manifestations occur in total darkness, the perfectly solid vanishes also gradually. Yet in those cases where the form dematerialises in full view, the drapery, instead of losing in substantiality, diminishes in quantity. It does not accumulate in a heap, or fall in pleats, but appears to sink away together with the form. I have noticed this, perhaps, as many as fifty times and within two feet distance from my eyes.

(To be continued.)

MR. GOWLAND, THE "EXPOSER," AT BARROW-IN-FURNESS.

On Thursday evening week Mr. T. W. Gowland, of Ulverston, gave his now pretty generally ridiculed exposition of slate-writing in the Temperance Hall, Barrow-in-Furness. The members of the Barrow Spiritualists' Association mustered in force, and Mr. Speed, of the *Ulverston Mirror*, Mr. T. S. Sykes, clerk to the Ulverston Board of Guardians, and Mr. James Hamer, manager for the principal mining company in Furness, were also present. The bills described the affair as "Common Sense v. Spiritualism. Eglinton and Slade Exposed," and also invited discussion, but Mr. Gowland, knowing that a vigorous opposition was intended, used every stratagem to prevent there being a chance of reply. He made his appearance about half-an-hour late, although he had been in the town more than an hour before the time for commencing, and then endeavoured to spin out his proceedings so that his opponents, who had to return home by a train leaving at ten o'clock, would not have time to speak. But this attempt was frustrated by their determined efforts, and they then proceeded to show in the most conclusive manner that Mr. Gowland's séance was a mere farcical representation of those held by Mr. Eglinton. Mr. Gowland, in reply, challenged Mr. Eglinton to come back to the district and reproduce his manifestations in his (Mr. Gowland's) presence. Mr. Hamer thereupon, amidst loud applause, challenged Mr. Gowland to produce a single manifestation of Mr. Eglinton's under the same conditions, offering to stake £5 on the result. We may mention that the chairman, Mr. T. Wood, a prominent Secularist, expressed his belief in the existence of certain occult, though not spiritual, forces, not yet cognised by science, and cited, in proof of this assertion, his public experience with Mr. Alexander Scott, the thought-reader, who had informed him the number of a bank note enclosed in a seal'd envelope, though the number was known to none but himself (Mr. Wood). The chairman also admitted that Spiritualism was growing. What the opinion was of Mr. Gowland's "exposure" may be estimated from the following quotation from the report in the *Barrow News*: "One gentleman said they had certainly seen an exposure, not of Mr. Eglinton's performance, but of Mr. Gowland's ignorance, a sentiment which the audience, from their loud plaudits, evidently concurred with." This appeared, notwithstanding a visit made by Mr. Gowland to the office of this paper the day after his performance, with a view to obtain a more favourable report than he apprehended would be given. He boasts that the reporter having written the sentence, "Several gentlemen gave conclusive evidence in favour of Mr. Eglinton's slate-writing," he (Mr. Gowland) induced the editor to strike out the word "conclusive." We might mention that Mr. Gowland's method of slate-writing, simple and anything but clever though it is, is not even his own idea, but that of a Mr. Haines, a gentleman of some standing in Ulverston, who imparted it to him.

"LIGHT" WANTED.—To complete our binding files we require a few copies of No. 217 (February 28th, 1885). We shall be obliged to any of our readers having copies of this issue to spare if they will forward them to us.

* A few sets of these chromo drawings still remain, and may be obtained of the Manager of the Psychological Press, 4, Ave Maria-lane, E.C., price 2s. 6d. the set, packed on roller for safe transmission by parcel post.—SEE ADVT.

INTELLIGENCE.

THE LONDON SPIRITUALIST ALLIANCE.—Notwithstanding the fact that the conversation of the Alliance and a meeting of the S.P.R. had been fixed for the same evening, there was no appreciable falling off in the attendance at the former on Friday, April 24th, when a large audience assembled in St. James's Hall, to hear Mr. T. P. Barkas, F.G.S., of Newcastle-on-Tyne. A report of his address will be found in another page, and when he finished speaking the somewhat lively questioning to which he was subjected, showed how keen was the interest taken in his statements. We hope to see Mr. Barkas amongst us again very shortly.

THE HERMETIC SOCIETY held its annual meeting on the 27th inst., on which occasion a paper by the president, Dr. Anna Kingsford, was read and discussed. The Society will hold weekly meetings throughout the ensuing session, at the rooms of the Royal Asiatic Society, 22, Albemarle-street, W. Papers have been promised by Major Arthur Lillie, the Hon. Roden Noel, Mr. C. C. Massey, Mr. Edward Maitland, and others. The Society will gladly issue invitations to visitors on application to Mr. Edward Maitland, Oxford and Cambridge Club, Pall Mall, S.W., who will furnish inquirers with particulars as to dates of meeting, and subjects of papers, and terms of Fellowship.

SOCIETY FOR PSYCHICAL RESEARCH.—A general meeting of the Society for Psychical Research was held on the evening of the 24th, at the Rooms of the Society for British Artists, Suffolk-street, Pall Mall, and was attended by over 300 members and friends. Professor Balfour Stewart, F.R.S., the president of the Society, occupied the chair. In his opening remarks he briefly sketched the rise and progress of the Society. He mentioned the main features of the work in which it had been engaged, and spoke of the amount of evidence placed before its own members, a large portion of which had been published in the Proceedings. He paid a high tribute to the value of the services which the late president, Professor Sidgwick, had rendered to the Society, in a variety of ways. Mrs. Sidgwick read the concluding portion of her paper "On the Evidence, collected by the Society, for Phantasms of the Dead." It is intended to include the paper in full in the forthcoming Part of the Proceedings. At its conclusion, discussion was invited, in which Mr. F. W. H. Myers, Mr. Bidder, Q.C., the president, and others took part. Owing to the lateness of the hour, it was agreed to defer the second paper by Messrs. E. Gurney and F. W. H. Myers, on "Some Higher Aspects of Mesmerism," to the next meeting.

WALWORTH ASSOCIATION OF SPIRITUALISTS (Lamb's School-room, 43, Manor-place, Walworth).—On Sunday evening last Mr. Robson, of Peckham, was present, and his instructors delivered through him an address on "Life in the Summer Land." The address was one of great importance, illustrating as it did the condition and development of a spirit in the higher spheres of existence. After the address a number of questions were asked, to which answers of a conclusive character were given. Mr. Butcher, also of Peckham, was present, and, at the wish of the controls of Mr. Robson, spoke in his normal condition for a few minutes. Mr. Robson once more went under spirit control, and concluded the meeting by giving a short impromptu poem on "Mediumship."—On Sunday next Mr. A. Savage will be the speaker, and we hope all who have not heard him will come and listen to him.—*Cor.*

GLASGOW.—On Sunday, April 26th, the guides of Mr. E. W. Wallis spoke at both forenoon and evening meetings. At the close of the usual address in the forenoon the control changed, and "Lighthouse," after delivering an impromptu rhyme strung upon words promiscuously suggested by the audience, gave a psychometric delineation of an elderly gentleman, a stranger, which turned out to be very true and successful. Besides the salient characteristics of this person being described to the satisfaction of a friend (Dr. Mack) who accompanied him, "Lighthouse" was able to "sense" his condition so as to indicate the influence upon the gentleman's past life of certain occurrences at, or about, certain times, to his satisfaction. It was admitted that such experiences had been undergone and that such had been their effect upon his life. The clairvoyant description of a spirit friend followed, which was also satisfactory to the same person.—The evening's discourse was on "Sacred Scriptures: Their Nature and Use." Its deliverance was marked by exceptional vigour, and the treatment of the subject was full and complete.—On Monday evening, May 4th, at eight o'clock, a meeting will be held in the Hall to make arrangements for the conduct of a mutual improvement branch of the Society, and if possible to arrange a syllabus of subjects for discussion. The usual Tuesday evening séance will not be interfered with.—*Sr. Munro.*

ANSWERS TO CORRESPONDENTS.

SPECIAL NOTICE.—The Editor of "LIGHT" cannot, save in exceptional cases, undertake to answer correspondence through the post. All inquiries reaching this office not later than Wednesday morning, will, as far as practicable, be answered in the ensuing number of "LIGHT."

S. P. ATKINSON.—Proof shall be sent to you.
COLONEL BUNDY.—Cuttings received. Thanks.
R. KLENCK.—P.O.O. received and dealt with as desired.
OSWALD MURRAY.—We are pleased to make the announcement you wish.

R. D.—Your notice came too late. Will you send us copies of any reports, or have one made for next week's "LIGHT"?

A. H. SYKES.—Too late for this issue. Your communication shall have attention in due course.

J. VEITCH.—"Psychic Facts" will partly supply what you want. It is supplied by the Psychological Press, 16, Craven-street, Strand, W.C. We note that you safely received the parcel of "LIGHT" for free distribution.

G. F. PARSONS.—The reason you did not receive the plates is that you did not conform to the terms of the thrice repeated announcement. They can only be obtained now on payment. See advt.

E. ADAMS.—We had seen Mr. Maskelyne's article. Thanks, however, for the paper. We had hoped from his letter, which recently appeared in these columns, that he had become a little less biased, but these slanders prove we were mistaken. Even had we time to write to your local papers as you suggest, we fear there would be little chance of the letter being inserted. The posters would do good, no doubt, and would be effective. Apply acent these to the secretary of the London Spiritualist Alliance, 16, Craven-street, Strand, W.C.

F. J. THEOBALD.—Your letter has been forwarded. Subjects such as that dealt with in "Symptomata" may not suit all readers of "LIGHT," but you must remember that we have to cater, more or less, for students of every phase of psychological research. Bearing this in mind, we do not think you will find undue prominence given to any particular line of thought; and while we are Spiritualists, and write primarily for such, yet, as we cannot claim the possession of absolute truth, we are pleased to afford a channel for the views of those who differ from ourselves. The comparative study of occult phenomena is much needed, and our correspondent may, we think, learn something from the Society for Psychical Research on the one hand, from the Theosophical Society on the other, or even from Laurence Oliphant's new Syrian "revelation."

A. L.—Probably personal feeling is at the bottom of the matter. With the exception of one book, no work published by the Psychological Press has or could, under the circumstances, have produced a balance on the profit side. Even in the case of the book which forms the exception to the rule the author has given far more away than he has received. Why trouble, however? It is impossible to please everybody, and although such misrepresentations, especially when wilful, may mislead some who do not give thought to the matter, yet the best plan is to leave them severely alone. Please do not write again on this matter. If pursued, it is apt to get personal, and from the first we have steadily refused to allow personalities to creep into "LIGHT." All we do is regulated by public necessity and expediency, and without reference to our private likes and dislikes, of which, being human, we are, unfortunately, not altogether free.

J. J. ROGERS.—With reference to the paragraph about Spiritualism and the Royal Family, and the alleged contradiction by the private secretary of the Queen, the following cutting from the *Pall Mall Gazette* will, we think, throw a little light on the matter:—

"Mr. J. S. Farmer, the editor of 'LIGHT,' sends us the following communication:—In your issue of Wednesday, the 25th inst., you copied from the *Addicted Evening Journal* a letter, purporting to have been written by Sir Henry Ponsonby, her Majesty's private secretary, asserting that 'it is not true that the members of the Royal Family are believers in Mr. Eglinton's Spiritualism;' and also a letter from the Hon. Alexander Yorke, who was enquired to the late Duke of Albany, stating that the notorious Bramah-lock double slate used by Mr. Eglinton was not given to him by his Royal Highness. As to both these letters, knowing what I do, I can only describe them as exceedingly diplomatic. Will Sir Henry Ponsonby, leaving out the qualification of 'Mr. Eglinton's Spiritualism'—whatever that may be—plainly assert that none of the members of the Royal Family have ever attended spiritualistic séances, or that they have not arrived at a belief in the possibility of communication with the unseen world? And will the Hon. Alexander Yorke kindly inform your readers who it really was who presented the Bramah-lock slate to Mr. Eglinton? I happen to be aware that he (Mr. Yorke) knows, and it would be interesting if he would be ingenious enough to state the fact. He could do so without any breach of confidence."

These questions have never been answered, although care was taken to send copies of the paper to those concerned. Further, we learn from the last *Harbinger of Light*, that the original statement which drew forth Sir Henry Ponsonby's statement, says nothing about Mr. Eglinton's Spiritualism, in fact does not mention his name, so that the denial, if genuine, looks very like an evasion of the question. Our readers must draw their own conclusions.

ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held *over*, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zollner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butlerof, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldensleben, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

IS IT CONJURING?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See *Psychische Studien* for January, 1878, p. 43.

PROFESSOR JACOBI, writing to the editor of *Licht, Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.'"

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

"ROBERT HOUDIN.

"4th May, 1847."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).—I am, Monsieur, &c.,

"(Signed), ROBERT HOUDIN.

"May 16th, 1847."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances, I still remain a sceptic as regards Spiritualism, but

I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht, mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the *Spiritualistic* order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877."

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT."—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

PSYCHOMETRY.

By "M. A. (Oxon)."

Among the subjects which invite notice from Spiritualists Psychometry has received much less attention than it deserves, far less than it has had in America. Professor Denton's "Soul of Things," a book in which he recorded a remarkable series of experiments with his wife, drew marked attention to the broad subject of Psychometry. Mrs. Denton's powers, it is true, were remarkable in a high degree. The mere contact with some material object, a fragment chipped from the Great Pyramid or from the temples of Thebes or Karnae, an Indian relic, a piece of cloth, seemed to place her *en rapport* with the scenes and surroundings from which these isolated fragments had been separated. She lived again through the events which had occurred around them, and the records of her revelations were, in cases that were verifiable, very often singularly exact.

So far as I know, Mrs. Denton's powers as a Psychometrist were unique, and I believe I am right in saying that she always regarded them as purely natural, and that the results obtained through them did not induce her to join the ranks of Spiritualists, or to abandon what I believe was always her standpoint of Materialism. The words are loosely used, and I shrink from their rough-and-ready application. It is so easy to use them as mere nicknames, that one desires to avoid anything but an exact application of the terms, and certainly not to use either of them in such a connection as necessarily implying either praise or censure. But I believe I do Mrs. Denton no wrong by saying that her psychometric powers did not interfere with her materialistic beliefs. She regarded what she did as the exercise of gifts that were natural, though perhaps highly developed.

We have no such gifted Psychometrist at hand in England. But there is another phase of what is a large and very important inquiry, which I should like to see carefully investigated; I allude to the delineation of character from handwriting. I do not mean clairvoyant perception; this is a gift by itself. The clairvoyant, being in an abnormal condition, and sometimes deeply entranced, will place a letter on the forehead or top of the head, and so read its contents, or perhaps become *en rapport* with its writer and describe his surroundings. This abnormal faculty may be developed to an extent which to the inexperienced investigator would seem incredible. No doubt among the vast number of communications sent to

the Society for Psychical Research there are many bearing upon clairvoyance.

The special gift, however, to which I desire to direct attention is of a different kind, or, at least, is exercised under different conditions, and without any abnormal state of the Psychometrist. A scrap of writing, not necessarily conveying any sense to the reader, is sent by post to the delineator of character. It may be written in a language with which he is familiar; or it may be in strange characters, Hebrew, Greek, or the like. It is not necessary, apparently, that any idea should be conveyed by the writing to the mind of the Psychometrist. The method used probably varies with various delineators, but in one case that I have taken pains to look into—that of a lady who does not authorise me to publish her name, though I am enabled to give an address which will find her—the method is very simple. She places her hand upon the paper and endeavours to concentrate her mind upon the writer's characteristics; that is, she assumes a state of passivity which soon becomes one of abstraction. The mental concentration is, I take it, the precursor of a condition of passive abstraction which experience shows to be so favourable a state for the production of the phenomena familiar to the Spiritualist. She gets her results preferably alone and in isolation; just as the automatic writing, I can vouch, is most readily obtained under similar circumstances. The shape of the letters, the style of the handwriting, the matter contained in the extract or letter, have little or nothing to do with the result. I believe, though I am not able to assert this, that a piece of plain paper, which was suitably imbued with the "atmosphere" of the person whose character was to be delineated, would answer equally well. Certain it is that scraps of writing, in an unknown language, have formed the material from which character has been successfully delineated by this lady.

I have seen some score or more of these character-delineations. I tested the power myself, in the first instance, by sending three scraps clipped from letters in my possession. One was that of an eminent man, filling a prominent public position, who is quite unacquainted with this subject. Another was that of a man of marked individuality, a Spiritualist, but quite unknown to the medium personally, or by handwriting. The third was that of a lady, herself highly gifted with psychical powers. Three persons, more entirely dissimilar—a Materialist, pure and simple, a Spiritualist of ripe experience, a medium of the highest development—could scarcely be conceived. The handwritings were totally dissimilar, and of well-defined individuality. The delineations were equally distinct, and singularly happy. Of course I gave no name: the scraps of writing were merely numbered one, two, and three. Yet, what was said of No. 1 was in no way applicable to No. 2, or to No. 3, and the prominent characteristics of each person were decidedly hit off. If I might have been permitted to cut out the generalities (which I can easily understand it is difficult to avoid in the perpetual delineation of character) and put down only the sharply-defined phrases indicative of each character, I could have easily picked out half a dozen such specific statements in each, which were at once strikingly true of the writer, and quite inapplicable to the authors of the other writings sent by me.

I was interested enough to recommend some friends to

make trial of this lady's powers, and I have seen many of the results. They are usually successful in hitting off a few salient points in the character; and sometimes they are curiously exact and true, when allowance has been made for the generalities which most of the delineations contain. I think the lady of whom I am writing offers material for interesting investigation. Obvious reasons prevent me from publishing her name, but I am permitted to say that letters will reach her, and receive attention if addressed, with enclosure of a half-crown fee, to

Miss C. R.,
41, High-street, Smethwick,
Birmingham.

There must be others who possess, or who could develop similar powers. My only object in mentioning this particular lady is to draw attention to a phase of investigation that affords matter of interest, and I name her because I have had personal experience of her powers.

SPIRITUALISM FORTY YEARS AGO.

Among odd volumes that I have chanced upon in the desultory reading which alone suits a sick chamber, is one by Horace Smith (of "Rejected Addresses" fame), called "Mesmerism: a Mystery." The book bears date 1845, and deals in a rather high-flown and rhapsodical fashion with the phenomena of mesmerism, clairvoyance, and the spiritual experience of a seer. A highly sensitive girl having undergone mesmeric treatment at the hands of a London physician, Dr. Peterson, develops evidences of clairvoyance, and foretells the death of her twin sisters, and is warned of her own departure by an apparition of one who announced himself as "The Universal Friend," whose touch was icy cold, but whose voice, "so much more musical than music," promised her relief from all human suffering and woe. Death, under this guise of the great benefactor, whose voice so near and sweet, yet sounding from so far a distance, composed all differences and smoothed away all pains, claims her according to his promise, and we have a rather stagey death-scene, together with many curious speculations as to the whence and whither of the human spirit, and its power of communion with the unseen world. The novel is rife with what we now call Spiritualism, and is noteworthy on account of its author and the early date at which it was published. Here is a specimen of the speculations which fill the pages. "If there be truth in the nebular theory," she said, as her eye fell upon an astronomical work she had lately been perusing, "if these dimly-seen, luminous clouds wandering through space are but so many gaseous embryos waiting to be condensed into worlds, is it not possible that the beings destined to inhabit those worlds may have a shadowy and analogous pre-existence? The flitting gleams and perfumes, the beauties and the music of nature, and the lightning thoughts that flash across the brain, coming we know not whence and going we know not whither, may not these be the wandering elements of souls waiting to be embodied? May these not be apparitions of the unborn—antenatal as well as posthumous phantoms—unembodied as well as disembodied spirits?" Forty years ago, it would seem, people who had lifted a corner of the veil perplexed themselves with much the same questionings that vex us now.

"M.A. (OXON.)"

A book depôt in connection with the "Dissemination Scheme" has now been opened at 16, Craven-street, Strand, where the literature of Spiritualism and cognate subjects may be obtained.

UNDER the title of "Historic and other Doubts, or the Non-existence of Napoleon Proved," Mr. E. W. Allen has issued a translation of M. J. B. Pères' celebrated *jeu d'esprit*. This reprint is enriched by an introduction by Dr. Garnett, the assistant keeper of printed books in the British Museum.

MEDIUMSHIP, ORTHODOXY, AND LAW.

(From the *Revue Spirite*.)

History informs us how orthodoxy has ever been ready to repress new ideas and knowledge. How blindly and stolidly it, for example, denounced magnetism. This spirit of orthodoxy is still strong, not only in the churches, no matter of what denomination, but in our academies and halls of science. Magnetism, or mesmerism, has been especially obnoxious to both clericals and savants, indicating and invading, as it does, spirituality. But as magnetism begins now, after a century of orthodox obloquy and persecution, to be generally acknowledged, mediumship and Spiritualism come next to pass through the same ordeal.

Here in France the editor of the *Revue Spirite*, for taking part in, and publishing an account of the fact of, the photographing of spirit-forms, was, through the twisting of a law, condemned to imprisonment; and even this did not content some, for the wife of a President of the French Republic would have had him burnt as a heretic!

Orthodoxy is the same everywhere, even in the United States, if we may judge from reports in the journals that come to us. From some of these, just to hand, we select for extract the following:—

"One might think that America had by this time emerged from the barbarism of the dark ages. But it has not. In the State of Ontario a citizen has been had up before a judge for witchcraft! It appears that William Merritt, known as a 'medium,' whose peculiar faculty interests a great many, foretold some time ago that a freight train would run off the track of the Canada Southern railroad, and his prediction was verified. A little later he predicted a similar accident to a passenger train, which was also accurately verified both as to time and locality. And so he acquired a reputation, upon the strength of which he was credited with a knowledge, which he did not claim, of other railroad casualties, and it became common for the *employés* on the line to consult him before their journeys, and if not satisfied with his prognostication, they would make pretexts to evade their duty; then substitutes had to be found, and the service was of course embarrassed.

"The managers asked whether Merritt might not, with confederates, have contrived the accidents. Their surveys reported them to have resulted from strictly assignable and preventable causes. They then got the notion into their heads that as Merritt knew that the accidents would take place, he must, by some unlawful means, have been at the bottom of them somehow; and as he was a 'medium,' what means could they be but those of witchcraft! On this charge, therefore, they had him up before a judge, who promptly looked up the old laws relating thereto, and found one dating from the time of one of the Georges, declared its applicability to the case, and sentenced William Merritt, the medium, to three months' imprisonment if he did not at once clear out of the district."

This is, in reality, because William Merritt happens to be endowed with one of those rare faculties now being studied by Societies for Psychical Research, the idea of whose existence has not yet penetrated orthodox heads. But still we progress; for the time has been when such a charge as this against an American citizen would have been followed, not by imprisoning or banishing, but by lynching or burning.

THE *Figaro* of Paris says that the dramatist, Victorien Sardou, cannot of himself make the least sketch, but that, under spiritual influence, he has executed masterpieces. Upon a copper plate he etched a most complicated design, under which "The House of Mozart" was inscribed. The work is a piece of delicate and finished art which could not have been executed in less than a month by a professed engraver.

PHENOMENA CALLED "SPIRITUAL" ILLUSTRATED BY CHROMO-LITHOGRAPHY.*

IX.

By J. G. KEULEMAN.

(Continued from page 213.)

From these facts, it would appear that the substance can, in some incomprehensible manner, and by various processes, be made to assume the solid, and, conversely, the fluid condition. Instantaneous reproduction of "spirit" drapery has been observed in cases when a "form," after dematerialising, by what we will call the "sinking process," reappears, by ascension, on the very spot whence, some moments before, it had vanished. In this by no means rare phenomenon, "form" and drapery are seen to return in exactly the same conditions, the garments arranged just as when first noticed. As there is no visible depository from whence the material may have been retaken, and as it is certain that there is no resurrection from out of the floor, the only acceptable theory to account for the mystery would be that the substance, or rather the "power," which served as a vehicle to obtain the solidification, and which had been derived from or through the medium, is, instead of being cast off or returned, kept in suspension, i.e., is temporarily stored in the interspace between the medium and the invisible "spirit." I arrive at that conclusion in consequence of having, on two occasions, observed a cloudy, slightly-luminous stream flowing, in a downward curvature, from the "spirit" towards the medium. I was so seated as to have the slowly decreasing "form" a little in front and on my left, with the medium on my right-hand side. After the "form" had gone, this cloudy stream remained visible—as a mass of smoke gently undulating over the carpet—for at least four seconds. On the "form" reappearing, it could not further be noticed on account of the strong light of the luminous slate which the "spirit" used for the exhibition of the phenomenon. I will give a more detailed account of these occurrences in the description of pl. IV.

As regards the convertibility of the substance, or the possibility of the alteration of texture or shape of "spirit" drapery, my personal experience is scarcely sufficient either to support speculations accounting for the facts, or to corroborate the evidence of other investigators. The wonderful manifestations of "spirits" repairing holes cut out of their garments by simple manipulation, and of which many instances have been recorded, are none the less exceptions, observed, as yet, by but a comparative few. On the other hand, I have seen a materialised "form" drop some drapery (about a square foot) from his arm over a large luminous slate, and increase the quantity by merely holding it inside and moving it slowly with the hand. Each time it was taken up, and shaken out again, the quantity had increased considerably, and soon there was drapery enough on the luminous slate and the table, to clothe a small "spirit-form"; there being then at least eight square feet of a very thin, frothy substance, which, when placed over the slate and carried over our heads, resembled a "spirit" floating through space. I believe this process, of increasing the substance from an already solidified sheet of drapery, is resorted to in such cases when two "forms" appear together. As far as my observation goes, the two "forms" differ nearly always in size, and invariably the drapery covering the smaller of the two is much more ethereal than that of the other.

But the simultaneous apparition of two "forms" is also a rare occurrence which, besides, requires further observation and especially careful examination of the respective ap-

* A few sets of these chromo drawings still remain, and may be obtained of the Manager of the Psychological Press, 4, Ave. Maria-lane, E.C., price 2s. 6d. the set, packed on roller for safe transmission by parcel post.—SEE ADVT.

partitions. If, after repeated observation of this phenomenon, the drapery is found invariably to differ in a similar degree, we may, in default of direct experiment, assume the production of the thinner out of the thicker, or first-formed, quantity. Still, from what I have personally witnessed on many occasions, and with different mediums, I am inclined to the belief that a subsequent abstraction of drapery already formed, occurs more often than circumstances enable us readily to observe. I have often noticed that the drapery of certain "forms," and sometimes also loose pieces carelessly slung over the arms or shoulders, were, on a re-exhibition some seconds afterwards, found to have been altered from a coarse into a fine texture, the arrangement and the shape of the loose pieces remaining the same as on the first appearance.

Personal observation induces me also to surmise that sometimes a "spirit" will lend his drapery to others in order to facilitate their exhibition. I arrived at that conclusion in the following way. A materialised "form," the "leader" of a band, appeared in drapery of thick texture, and, subsequently, five more "forms" (whether all materialisations or transformations I cannot tell, but they all differed individually) followed, each in thick drapery, to all appearance of the very same substance, or, at least, of similar woof. Two days later, the first "form"—the same individual who was first at the previous séance—exhibited himself in thin drapery, and three more "forms" followed in a similar-looking garment. "Spirits" acknowledge the fact and further state they always assist the "apprentices" when they can, either by supplying them with the material or the power. At times, they say, less honest beginners often try to appropriate these necessities without even so much as asking leave.

I must now refer to another circumstance in which drapery plays a certain part, and which involves a not altogether unimportant question, still unanswered because it has, perhaps, never been raised. It was only recently, while pondering over this perplexing drapery problem, that I hit accidentally upon the subject. It is this: What becomes of the "natural" spiritual garments of spirits who habitually manifest at séance-rooms? This would involve a second question, viz., What becomes of the same garments that were once the property of the lower order of spirits haunting houses, infesting and obsessing human beings? Now, here we are, for information, entirely at the mercy of the manifesting "spirits," since direct experiment is, especially with regard to the latter class, hardly possible or advisable. The spiritual garments, I am told, are usually diffused,—not destroyed, but returned to the elements. Sometimes they are preserved and made use of during subsequent materialisations, in which case they appear as in earth-life. At other times they are likewise preserved and amalgamated with the séance-room garments. Occasionally there are none; nor was there, in other cases, a direct necessity for any, because a particular kind of humanity, when passing away, actually "passes away," not into nothingness, but into something very analogous to it, viz., a long continued state of lethargy, i.e., of spiritual coma. In such cases, said my spirit informant, the spiritual garments wear out and gradually vanish because the spirit-life principle required to maintain it is inert.

As regards the obsessing spirits' natural garb, no information could be given, but I was advised to "wait until I met a 'regular' one, and try and get the required evidence first-hand." However, pending this suggested mode of ascertainment, my spiritual teacher volunteered to furnish me with his personal opinion of the case and surmised "diffusion" on the ground that obsessing spirits, being tenants on long lease, are in no absolute want of any garb, the less so since they consider their victim's property, like his body, as belonging to and being actually their own self.

Although the teachings of séance-room "spirits" cannot always be implicitly relied upon, since they are but too often

in direct conflict with other statements, by the same or by other "spirits," there is still a certain amount of reasonableness in some of them. Besides, I have frequently noticed that their assertions are in perfect harmony with results obtained independently, and of which also the medium was ignorant. For this reason I think it only fair to hear their explanations and accept their information concerning matters which lie outside our domain of inquiry, and which may be within their experience.

Although, in matters of higher significance, or of a more intricate scientific nature, the information given by habitual séance-room "spirits" should never be accepted without caution, there are yet some very important subjects in reference to their personal experience upon which they may be safely interrogated. If, as often happens, their statements are, to all appearance, inexact, exaggerated, or somewhat incomprehensible on account of the startling novelty of the communication, we should not, therefore, conclude that their information is always untrustworthy and that they have no truth to tell at all. Besides, the value of these statements can only be estimated by those who, from acquired knowledge of the occult sciences and of these phenomena, have been duly prepared to interchange ideas with these beings from the outer world. Spiritualists who have likewise studied mesmerism and its various branches, who are acquainted with the astounding discoveries obtained by psychometry and many other equally surprising realities in psychology, must be aware of the fact that, not unfrequently, assertions made by "spirits" have preceded the actual discovery of many an important truth, and that often a direct scientific experiment has demonstrated the correctness of a previously-received "spirit" communication. The information as to the existence of a spiritual counterpart has, in the same manner, been confirmed by "spirit" photographs and thousands of veridical phantoms that have from time to time been witnessed and recorded. As to the "contact" necessary for the production of that counterpart, its efficiency has been demonstrated by psychometric experiments.

Further, the superhuman powers peculiar to, and by which these "spirits" are enabled to utilise and transform the spiritual counterpart—in short, their power over substance of, no matter what degree of, solidity, is a fact which every human being, gifted with ordinary senses, may witness for himself. If, to support my speculations, I have at times deemed it advisable to consult the "spirits" themselves, I did so, knowing from long-continued investigation what their powers are, and what their experience is likely to be. Asking their opinions on subjects which they must know is no more inexpedient than consulting, in matters of everyday occurrence, the doctor, lawyer, and even the policeman. I do not presume to have settled the problem of "spirit" drapery for once and for ever. Further discoveries, new revelations, or other still unknown phenomena may present themselves that may entirely upset, or cast a totally different light upon, hitherto accepted facts, when other conclusions must be arrived at. But if I have not attained my object of explaining what I consider to be facts, and, if my argument rests upon false premisses, I hope I have, at least, drawn the attention of co-investigators to a highly important subject urgently demanding an explanation.

(To be continued.)

Mr. J. G. MEUGENS has left England for a visit to the States. He is expected back in London in the early summer.

Mrs. RICHMOND.—It has been arranged, we are informed, that Mrs. Richmond will resume the series of discourses given by her last year in Kensington Town Hall (opposite Metropolitan and District Station, High-street) on Sunday evenings, the 17th, 24th, 31st May, and the 7th, 14th June, at seven p.m.

MATERIALISM RATIONALLY VIEWED.

(Extract from the *Spiritual Offering*.)

Materialists assume that there is nothing in the universe but matter; that there is no intelligence outside of material organisations; that there is no intelligence in inorganic forms. They present to us an unconscious unintelligent substance, having forces enabling it to detach itself into masses, round these masses into worlds, and evolve from itself forces of cohesion, attraction, gravitation, &c.; and laws, under which it governs itself in ceaseless activities through countless ages! Such powers transcend those attributed by any devotees to any deities. No wonder that students should ask "Whence is this wondrous matter with its manifold powers and tendencies?" An atom of matter has never been seen by man, nor has he been able to produce an instrument for revealing one to his senses. Herbert Spencer says, "Matter is known to us only through the manifestation of force." Then what is force? Dr. Atfield says, "Chemical force, like every other force, is only known by its effects." Professor Robert Hunt says, "We have scarcely arrived at any satisfactory knowledge of the powers which regulate the internal condition of matter." Then matter is asserted to be "known only by its resistance." What becomes of it, then, when resistance is abstracted? Spencer says, "Matter in its ultimate nature is absolutely incomprehensible."

So easily are its Protean forms lost sight of while what are termed its properties are under investigation, that it is a question with many thinkers whether there is any such thing as matter at all. But, admitting the correctness of the atomic theory, how, and from what source do atoms derive their properties—their tendencies? Their moving, as they do, with aim and precision, disproves the materialist's assertion that there is no intelligence in inorganic matter. If atoms manifest tendencies, they either possess intelligence or are mediums through which intelligence flows. In either case it is evident that the universe was not formed, and is not governed, without Intelligence—Spirit—God.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

The Limitation of the Power of Spirits.

To the Editor of "LIGHT."

SIR,—Your correspondent, "A.G.W.," slightly misinterprets my statements with respect to "John King's" journey to Australia, and, I presume, must either have forgotten, or misunderstood, what was said on the occasion.

If I recollect aright, the facts alluded to are as follows:—About two years ago Mr. S. Defries, from Sydney, being then in London, attended a séance with Mr. Husk on a Wednesday evening. During the evening, and quite unexpectedly, the music of a certain song or hymn, known to Mr. Defries, but unknown to any one present, was played upon the piano. Mr. Defries at once recognised it as one of the principal hymns sung at the séances held at Sydney, and of which he was (or used to be) a member. As the music was composed by an amateur and Australian gentleman, its reproduction at a séance held in London somewhat startled us, and, needless to add, caused a certain amount of surprise to Mr. Defries. This gentleman, anxious to know the meaning of it, requested one of Mr. Husk's familiars to supply him with some further particulars. All the while the music on the piano was kept up with unabated vigour. This, to all present, seemed as though the invisible musician insisted on being heard and recognised. Mr. Defries was now informed that one of his intimate friends and a member of a circle of Spiritualists in Sydney had, since Mr. Defries' sojourn in England, passed away, and was then present. Later in the evening, some further evidence was given by the Australian spirit speaking in the Scottish dialect and mentioning

subjects only known to Mr. Defries himself, leaving no doubt in his mind that his friend, a Scotchman by birth, was actually with him.

Before the close of the séance, Mr. Defries asked "John King" whether it would be possible for him to go to the house in Sydney where the circle assembled and obtain the direct confirmation of his friend's decease. "John's" reply was that it might be done because there happened to be a medium there, but that it depended entirely upon the conditions offered him by this medium at the other end; that at all events, he would try and get there himself, further adding that he had been there lately and on many previous occasions. "John" also mentioned the names of several persons he had met there.

The next day a séance, again with Mr. Husk, was held; this time at the rooms of the late C. A. S., Mr. Defries being also present. Of course the conversation turned upon the remarkable occurrence of the previous day, and all were in great expectancy as to the results of "John's" supposed errand. On the latter's arrival, we were told that he had successfully accomplished the feat; that the usual circle had been present, with the exception of Mr. Defries' friend and also his friend's daughter, who had likewise gone over to the spirit world. A letter, subsequently received by Mr. Defries, contained the news of the decease of both.

Now as to "John King's" journey to the Antipodes. To all appearance he had been there, unless he obtained the information in some other, to us, equally inexplicable manner. Certainly the execution on the piano of a particular hymn, and the additional reference to some particular circumstance in the direct voice, proved that a strange visitor acquainted with the particulars, but now gone over to the other world, had come to us with certain intentions. If "John" received any further information at all, it must have been from that spirit, and the feat would virtually remain the same. But "A.G.W." seems to overlook the fact that in the present case there was (1) a medium at the other end; (2) that outside this material world, time or distance do not exist; (3) that the conditions under which "John's" errand could have been performed, and those under which Gordon was placed in Khartoum were totally different.

Would it have surprised your correspondent if he had been told that an "apparition" of Gordon had been witnessed, at the moment of his death, or that an impression of his dangers had been transmitted, telepathically, by Gordon, and that by such means the fate of the lamented General might have been known to certain persons with whom he happened to be in sympathetic communion? Similar occurrences are sufficiently numerous, and may be said to be established facts. Now, if by supersensuous perception, which is a spiritual faculty, certain events happening at a distance can be communicated by one person to another, why reject the evidence in favour of a similar intercourse between disembodied and embodied spirit? And there can hardly remain any doubt that the familiar "John King" is a spiritual entity. Anyhow, in Mr. Defries' remarkable case it was equally certain that no knowledge of his friend's decease had been received otherwise than by spirit communications.

Besides, the transmission of intelligence between one circle and another, even the transportation of the so-called "power" to and from a distant séance room, by spirits, is (at least, it is believed to rest upon experiment) an established fact. To prove their actual voyage through space or through the earth, otherwise than by the evidence or results obtained, is impossible, since no one ever saw or followed the actual flight of a spiritual being.

The remaining portion of your correspondent's letter, I must leave to others with more time than myself at their disposal to answer. In fact the very reply to any neophyte's objections has been given over and over again in the columns of your valuable paper. "A.G.W." may with advantage read the calm and able communication of "M.E." (pp. 208-9 of the last number). I can only advise him to follow "M.E.'s" example, investigate, and have patience.—I am yours, &c.,

J. G. KEULEMAN.

Emma Hardinge Britten to Her Friends in England.

To the Editor of "LIGHT."

SIR,—Will you favour me by inserting in your paper the following announcement, namely, that we propose to sail for England per "Britannic" on the 2nd of May, and expect to arrive some time about the middle of the month?

To the Spiritualist Societies within an accessible distance of my home in Manchester, I shall be happy to render service as a lecturer, on the same terms as when I was in England before. Applications can be addressed to me at The Limes, Humphrey-street, Chatham Hill, Manchester, and I will reply as soon after my arrival as possible.

I beg to add that my return to England has been induced purely by private and domestic reasons, and my stay will be determined only by the same causes; hence, I may not have the opportunity of remaining for any extended period of time with my esteemed English fellow workers in Spiritualism, and consequently, I am desirous of doing the utmost I can, whilst able, to promote the progress of the cause to which I am devoted.—I am, sir, very faithfully yours,

EMMA H. BRITTEN.

"Twixt two Worlds."

To the Editor of "LIGHT."

SIR,—I shall be obliged if you will kindly allow me space to remind intending subscribers to the above work that it is imperative they should forward their names to me on or before the 30th inst. Owing to the unique character of the work, it cannot be issued unless the 500 copies are ordered in advance, and should that number not be subscribed at the time stated, I am instructed to say the work will be abandoned, and cheques returned on the 1st of June. It was not intended from the first to make the book a source of profit, and it was felt that the many friends of Mr. Eglinton would have taken the whole of the edition, which I am happy to say they have done, with the exception of a limited number.

It should be understood that no more than 500 copies of the book will be printed, therefore intending subscribers should remit to me without delay.—I am, sir, your obedient servant,

6, Nottingham-place, W.

CHARLES MANNING.

CARDIFF.—We have just received a farewell visit from our much esteemed friend Mr. J. J. Morse. On Sunday and Monday, 26th and 27th April, he delivered three orations at the Town Hall on the following subjects and in the order given:—"Religion: Its Bases and Outcome;" "Saints and Sinners; or, who are the Good?" and "Spiritualism: Its Achievements." The meetings were exceedingly well attended. On Tuesday evening, at a select meeting of Spiritualists, we were privileged to listen to the lofty and philosophical Tien, and the "Strolling Player," who so fashions his wit as to make it subserve the most exalted teachings. On Thursday evening, a soirée was held at the Castle-street Assembly Rooms, at which Mr. Morse presided most ably, in his usual happy style. An extended programme, consisting of instrumental selections by Miss S. C. Cooper, Mr. C. Cooper, and M. Allard; readings by Messrs. J. J. Morse and W. Pryn timer; and songs by Miss Evans, and Messrs. Cooper and E. Adams, was gone through in a very creditable manner. The catering for refreshments was presided over by Mesdames Cooper, Brooks, Lenderyon, Young, and Smallridge, by whom also the room was very prettily decorated. The rooms were kindly lent by Mr. Richard Brooks on Tuesday and Thursday evenings, free of charge. An interesting feature of the evening was a sale, by auction, by Mr. Richard Brooks, of various articles given by members and friends of the society, for the purpose of providing Mr. Morse with some mark of their esteem and of their regret at his departure from amongst us. A beautiful album was also subscribed for by members of the society, in which a suitable inscription was tastefully written, and this, together with a purse containing the proceeds of the sale by auction, was presented to Mr. Morse in the course of the evening. High expressions of regard and appreciation were made by Messrs. Rees, Lewis, and R. Brooks; and Mr. E. Adams, on making the presentation, said: "It is matter for sincere and heartfelt regret that Mr. Morse's state of health and the depletion of vital energy from which he has suffered, caused largely by lack of support and the strong popular prejudice against the cause which it has fallen to his lot to espouse, have conspired to render his departure for a time to 'fresh fields and pastures new,' desirable. We cannot but be deeply impressed by the forcible and eloquent manner in which the claims of Spiritualism upon the serious attention of the public have been, through his instrumentality, from time to time, set forth, and we therefore feel deeply that with Mr. Morse's departure from these shores a powerful advocate, a tower of strength, and a trusty friend is going from our midst. It is, however, some consolation that his labours will still be expended in the same cause, and that other hearts in other parts of the world will thrill and vibrate to the words of wisdom and exalted spiritual teachings so ably and impressively conveyed through his instrumentality."

Mr. Morse replied in a suitable manner, and the proceedings terminated by dancing, which was sustained until about one o'clock a.m.

E. A.

FACSIMILES OF DIRECT SPIRIT WRITINGS PRODUCED WITHOUT KNOWN HUMAN INTERVENTION.

I advisedly say "without known human intervention" because very frequently, if not always, when direct spirit writings are done in the house, whether in the room where I am or not, I feel indescribable sensations either of confused headache or drawing pains in the lower part of the back, which cease as soon as the Psychogram is completed. The two specimens here given have been re-produced with much care by the aid of photography and the electric light. I would have given many other and distinctly different styles of writing but for the fact that one of my best has been already spoilt in the process! Some day, I may try again for another purpose.

A.—This is a facsimile of direct spirit writing in pencil to which I referred in *Light* on the 23rd August, 1884. It was written upon the blank fly leaf of a printed circular, of which I had several copies in my study at the time, to use for waste or rough copy. At the back of the printed circular was also another direct spirit writing signed by E. M., who very frequently thus communicates with us. The writings referred to were handed out of the cabinet, in which the medium was sitting in deep trance, by a spirit hand, with five other writings at the same time. These others were of family interest and referred to passing events, with advice thereon. By a reference to *Light*, 1884, p. 343, it will be seen that Jules Theobald, the spirit signing this writing "A," also signed his name upon the woodwork of the cabinet on the same evening with ten other spirits. This writing on the wood was done during our séance, and we distinctly heard it being done.

At the same séance we were told that the writing (A) was a copy of the Lord's Prayer as used in the 12th century! With this clue I visited the British Museum, and, after four days' search, was shown a copy of Camden's "Britannia," published in 1657, wherein a similar copy of the Prayer is found with this introduction:—"In the time of King Henry the Second, I finde this rime sent from Rome by Pope Adrian, an Englishman, to be taught to the people." Since finding this it has been published in *Scraps*, together with six other specimens of the Lord's Prayer at various dates; but the one recorded by Camden is as follows:—

Ure fadyr in heaven rich
Thy name be halyed ever lich:
Thou bring us thy michell bliss
Als hit in heaven y - doe,
Eear in yearth beene it also:
That holy bread that hsteth ay,
Thou send it ous this ilke day.
Forgive ous all that we have don,
As we forgivet uch other mon:
Ne let ous fall into no founding,
Ac shield ous fro the fowle thing.

Amen.

I apprehend the spirit wrote from memory, hence the dozen differences indicated by italics between the production A and that recorded by Camden in 1657.

The phenomenon to be accounted for by the non-spiritualist is the appearance of a writing with which no one present was acquainted upon recognised paper in the house; a house, moreover, in which no copy existed.

B.—This is a facsimile of one of my spirit-daughter's letters (of which we have had a large number—frequently a dozen during the week—relating mostly to family matters transpiring at the time). This is by no means one of the smallest specimens of her writing; for I have failed to get one of them transferred to an electro plate. This is chosen because it is clear to read and was written at Haslemere in relation to events passing at the time, upon marked paper we had with us there. The medium was also with us, but I need scarcely add that for such writing to be done by her would be an impossibility; and it would be very difficult for any one else to preserve this character of writing through a hundred specimens written within three months, and to attend to daily avocations at the same time. The message B is as follows:—

MY DEAREST PA AND MAMMA,

I know you are waiting and wanting to hear from me, but you know even when I do not write yet still I am with you and can help you just the same.

Dear ones, I know how hard it is for you to bear the unkindness of the world, the sneers and jests at your expense, but you know if you would do as your Father in heaven wants of you, you must also take up your cross and fight the good fight of faith, and bear your cross manfully and bravely. And again we say unto you, be not discouraged at small failures, as others before you have had worse ones to bear. You will not make the world believe at once in us and in our powers. That will have to be left for time to do, as only time and faith, with prayer and trust in Christ your Saviour will do that; so, dear ones, go on in your good work, and things that seem in darkness now shall be made plain as daylight to you all.

Your loving spirit child, LOUISA.

62, GRANVILLE PARK,
LEWISHAM, S.E.

MORELL THEOBALD.

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THIS Alliance has been formed for the purpose of uniting professed Spiritualists and inquirers who are not represented by any existing society: for providing them with opportunities of social intercourse: and for offering them from time to time information respecting the facts and philosophy of Spiritualism by means of papers and discussions. It is also intended to circulate, or rather to aid in circulating, the literature of the subject, and especially the journal of the ALLIANCE—"Light"—in districts where such help is needed.

At present it is deemed wise to confine the efforts of the Society to social and discussion meetings. Rooms have been taken at 16, Craven Street, Strand, where Spiritualists and their friends can read the special journals and newspapers of the movement, and use the library of works on Psychical and Occult Science. This reading-room they hope to make a central meeting-place for Spiritualists visiting London, as well as a centre of work for the benefit of the cause, and they invite gifts of books and periodicals from their friends.

The subscription of members is fixed at a uniform rate of one guinea per annum. No appeals for money will be made beyond this amount, but the Council will gladly take charge of, and administer, any donations entrusted to them for the purpose of aiding poor districts with grants of literature, or copies of "Light." Indeed the usefulness of the ALLIANCE in this and other directions will largely depend on the amount of money, outside of that accruing from subscriptions, which may be placed in the hands of the Council.

Information will be gladly afforded by the President, W. STANTON MOSES, M.A., 21, Birchington Road, N.W.; by MORELL THEOBALD, Hon. Sec., 62, Granville Park, Blackheath, S.E.; or by any member of Council.

Subscriptions, which are due in January, should be paid to the Hon. Treasurer, HENRY WITHALL, Gravel Lane, Southwark.

Notices of all meetings appear regularly in "Light."

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THE SPIRITUAL OUTLOOK.

XXVI.

[We shall esteem it a favour on the part of our readers if they will forward us, for use in this column, any allusions to Spiritualism and Psychical Research they may come across in the course of their reading. We see a great many of these ourselves, but it is obvious that there must be many references to the subject which do not meet our eyes.—ED. OF "LIGHT."]

Ghosts are in increasing demand. Ghost stories are found in novels, magazines, and newspapers. It was a sign of the times when a newspaper like the *Daily Telegraph* published, day after day, ghost stories from all parts of the country. Mrs. Crowe's "Night Side of Nature" was an early indication of the Spiritualist movement. The supply indicates the demand, the rising and increasing interest in what, in our ignorance of nature, we call the supernatural.

An American newspaper says: "Not a day passes without some such spectral appearance, or some wonderful fact in this inner realm of life, being duly chronicled and spreading from one newspaper to another. This is not sectional but national; it knows no North, no South, no East, no West, but reaches from the rocky coast of the Atlantic to the Mexican Gulf, the Golden Gate of the far Pacific, and to those distant woods where rolls the Oregon." Where one such incident found place in our newspapers twenty years ago, twenty are welcomed to-day and have twenty-fold the number of readers they had then."

America has been and still is in advance of us in practical or demonstrative psychology, partly because its Press is more free, more outspoken, less constrained than ours. Journals of the first rank habitually publish authentic accounts of spiritual manifestations, as they do any other matter of science or news. Thus the *New York Tribune*, whose founder was a Spiritualist, published some of the best reports ever given of Mr. Eglinton's sances in America; and in a recent number gives the following curious statement: Dr. Leland, who recently died in Georgia, was a great sufferer from asthma, and to all appearances died several times before the final dissolution took place. On more than one occasion his family made preparations for his funeral, and a day or two before his actual death he told a remarkable story of how he witnessed the arrangements. "Unable to lie down, I passed all my time in an easy chair. My body died several times. I, that is, my spirit, would go away from it, and, standing in an opposite corner of the room, would look back at the flesh and blood in the chair and wonder how I was ever induced to pass so many years in its company. 'Poor old body,' I thought, 'your troubles are nearly over. They will soon put you away under the ground, where you will be at rest for ever.' I saw my family gather about my old frame as it leaned back, dead, in the chair, and it gave me pain to see them weep. Then I would feel something pulling me toward my body again; I could not resist it, I was powerless, and in a moment I had taken possession of it. Then there was an instant of pain, and I opened my eyes and breathed. Each time this was repeated I was more reluctant to return to my body."

Spiritualism is giving us new ideas respecting inspiration. For good or evil, as we are disposed to one or the other, we may be influenced, and in some cases controlled by human spirits. The *Christian Chronicle* publishes a sermon in which it is admitted that Shakespeare was as truly inspired as Moses or Isaiah. "Christianity does not bring into disrepute any beautiful sentence found anywhere in Heaven or in earth."

The *Christian Herald*, which gives such wide publicity to the miracles of healing constantly taking place at the London and Liverpool "Bethshans," also gives its readers an account of the yet more obvious "miracle" of the iron ring on Mr. Husk's arm. It says: "A well-known West End physician, who held the hand of the medium when operated upon, [when the ring came upon his wrist] has thoroughly examined the ring microscopically, magnetically, and chemically, and the most sceptical of witnesses are satisfied that nothing short of a miracle has been accomplished by spiritualistic agency. The visitors are said to have included some persons in political, military, and scientific circles."

But the odd thing is that the *Christian Herald* is not bothered at all by it. It frankly accepts the fact and accounts

for it—thusly: "The above is just one of many Satanic prodigies that may be expected in these latter days as manifestations of the evil spirits going forth from the devil working miracles (Rev. xvi. 13, 14). Many Spiritualists in the United States advocate the abolition of marriage, and the doctrine of Socialism. Some leading business men there constantly consult Spiritualist mediums, like Delphic oracles, for advice about their business enterprises. Satanic miracles are generally foolish, useless prodigies, exciting gaping wonder, but not really beneficent and useful like Christ's miracles."

There, that settles the matter! Men who wish to abolish marriage have iron rings put on their wrists, which no one can take off, while their hands are held fast. The Socialists will soon be going about with iron rings around their necks. "This modern miracle," says the article, "has been investigated by a number of scientific men, who have visited the wearer of the iron bracelet at his residence at Peckham Rye, where, on Good Friday, quite a levée was held."

But the "Satanic prodigies," the "manifestations of the evil spirits going forth from the devil" do not have it all to themselves. Go to the Bethshans meetings, 10, Drayton-park, Holloway-road, Highbury, any Sunday, Wednesday, or Friday, 3 and 6.30, and you will see. There is a similar Bethshan at 11, Great George's-square, Liverpool. And why not more of them?

At Highbury, we read in the *Christian Herald*, after much prayer, Mrs. Baxter spoke from Hebrews iv. 3, 4, and then called for testimony. I seem to have read somewhere that people were not heard for their much speaking, and that persons who were cured were strictly charged not to tell. "Other times other manners." At the Bethshans they are exhorted to tell; and here is the testimony on one sance. Neuralgia of eyeball, twenty-one months, entirely cured. Man given up by doctors, cured of two years' chronic catarrh, and toothache instantly removed by prayer. Measles and asthma ditto. Woman prayed the Lord to cure a scalded arm, and lay down. When she rose the scald was gone and the arm so completely healed that she went on with her scrubbing. Another sister said, "The Lord healed me of an indigestion of fifteen months' standing, after I was anointed in August last." And so on, of cases of long standing paralysis, internal ulcers, diseased liver, &c., &c.

The *Christian World* is just a little too credulous. It is not true that "the only thing that ever baffled Mr. Maskelyne is table-turning." It is not true that "he has been able to reproduce every other phenomena of Spiritualism." He is not more that "the table was not twisted up by his grandfather's spirit." And what is the sense of saying, as the great Exposer does, that he and his friends "produced movements of a heavy table, which we could not accomplish afterwards"? I have seen a heavy centre table with a man seated on it, rise about a foot from the floor and remain for some moments suspended in space, while the persons around stood and only touched its top with their four fingers, but how can I tell who "produced" such a phenomenon?

The curious thing is that religious newspapers should claim that their supernaturalism is of the Lord and ours of the devil, when it is evident that there must be like causes for like effects. The power of the human will over pain and disease has been abundantly shown for a century in mesmerism. That this controlling and curative force can be combined and concentrated in healing circles is well known. No Spiritualist can find any difficulty in accepting all the facts of the Bethshans, because the facts of spiritual manifestations are more varied and more wonderful.

Then we have the usual nonsense about "psychic or nerve force which neutralised the laws of gravitation." When a ponderous body rises from the floor from some invisible intangible influence, and answers questions by its movements, we have a force guided by intelligence and will, and that is a pretty good definition of personality. If the intelligence, controlling such force, says it is the spirit of my grandfather, how am I to prove that it lies? It becomes only a question of personal identity. Intelligent force claims to be my grandfather, the *Christian Herald* says it is an imp of Satan.

Word and Work is no wiser than the rest of them. A

correspondent admits that there may be trickery in some cases, but that most of the manifestations are genuine and due to Satanic influence. Well! can orthodoxy do better for itself than to investigate and prove the existence and power of Satan? *Word and Work* is not sure that the magicians of Egypt were anything more than clever conjurers—the Maskelynes and Cooks of the period who were able to give a colourable imitation of some of the miracles, but failed in others, those of which they had no warning. It allows also that the appearance of Samuel “could not be due to diabolic agency.” What then? Witchcraft was punished with death then, as it was a century ago in England.

“To the subject of Spiritualism,” says *Word and Work*, “we may call attention at another time.” Thanks! but might it not be well to read up a little—Crookes, Wallace, Zöllner, for instance, and attend a few sances with reputable and accepted mediums? Or is any investigation needless—and possibly a little troublesome?

A Mr. Gowland has made a curious exhibition at Barrow in an attempt to expose Mr. Eglinton's psychography. A discussion followed, in which a gentleman present said: “They had certainly seen an exposure, not of Mr. Eglinton's performance, but of Mr. Gowland's ignorance.” Let me say that I have known Mr. Eglinton for about ten years, living for seven years under the same roof, and I have been a careful observer of nearly a hundred of his sances with a great variety of manifestations. I have had a hundred evidences of the reality of the most astounding phenomena, and never the slightest indication of dishonesty.

Mr. James Hamer on this occasion offered to give Mr. Gowland £5 if he would reproduce a single manifestation of Mr. Eglinton's under the same conditions. As I have possibly more than once observed—similar offers of from £50 to £1,000 by responsible gentlemen have been made for years—with no takers. The cleverest conjurer in the world would not undertake to “reproduce” one of the eight different manifestations described by Mr. S. C. Hall, for any reward that could be offered.

This reminds me that a conjurer in America, who some time ago gave his testimony to the genuineness of the manifestations, has found it more profitable to eat his words and turn exposé. This has led to a scathing exposure of himself in the *Banner of Light*. I was about as well acquainted with Ira and William Davenport, their comrade, Mr. Fay, and Dr. Ferguson, as one could be. I watched their manifestations in public and private. Mr. Ferguson was an Unitarian clergyman of high character, and made the sacrifices he did for Spiritualism simply because he held it to be the most important phenomenon of our time. I saw the manifestations tested by such men as the Hon. J. L. O'Sullivan, William Howitt, and many of the leading intellects of England. The time is coming when these pioneers in the movement will have justice done them.

“The work goes bravely on!” If the expositors can do nothing else, they certainly advertise Spiritualism and cause discussion in journals and society. A Mr. Alfred Gordon has been exposing in the *Isle of Man*. A Mr. Lockerby writes to the *Isle of Man Times*, declaring that the exposé is really a medium of a low order, and that similarly conditioned spirits help him to do his tricks. Rev. W. T. Hobson, a clergyman of the Established Church, writes from St. Barnabas' Parsonage, to assert the reality of witchcraft as condemned in the Bible, of which he declares Spiritualism to be a new development. Then the exposé Gordon writes a long letter asserting that Spiritualism is a gross imposture, which he feels it his duty to expose. So he avails himself of the opportunity to puff himself and his performances. Net result: general discussion of the whole subject.

Evidently, with our opponents, the diabolical theory is the most popular. A glimmering of common-sense shows that tricks and delusion do not account for the facts. Satan is satisfactory. He is fulfilling prophecy. If he is foolish enough to demonstrate his own existence and power, that is his business. The witches of the last and preceding centuries, out of pure vanity, risked being drowned, hanged, or burnt alive. Now Satan goes about exposing himself at spiritual sances. As no common fool would be so foolish, what can we say of him?

WHAT IS SPIRITUALISM?

By F. W. THURSTAN, M.A.

Your correspondent, “A. G. W.,” asks despairingly *Cui bono?* I do not think he quite knows what Spiritualism means. Considering how often the process of investigation into Spiritualism is mistaken, by beginners, for Spiritualism itself, it would be no use arguing on this question unless the term be thoroughly defined. For one may go to a thousand sances, and fancy himself thereby to be a Spiritualist, and yet not be one; and, on the other hand, go to but one sance, and no more, and yet be a thorough Spiritualist. For a man does not become a Spiritualist until he has realised fully the continued presence and aid of spiritual beings around him. Before that, he is only an investigator or a curiosity-hunter.

Spiritualism may be defined as a method psychic beings have communicating with physical beings, and the technical modern use of the term as a method of so communicating by special outward means, viz., to their physical bodies, by causing effects in their physical environments, or to their mental worlds by causing effects on their minds, instead of by the normal inward means of “quickening” their spirits and causing impressions and impulses to rise apparently spontaneously.

Now, taking this definition of Spiritualism, its advantages may be divided into two categories. First, to the physical beings concerned (i.e., ourselves); second, to the psychic beings (i.e., the “spirits”). Any thinker must see many advantages to physical beings by the “outward” method of inter-communication. Let me name some. (a) Because our inward spiritual natures are at present not developed enough, or else have fallen off too much to receive inward “quickening.” (b) Because this method is more potent with many persons of a material or mental, rather than an intuitive, temperament. (c) Because this class of persons are largely predominant at certain epochs like the present, and actually deny the existence of a spiritual nature. (d) Because realisation of the power and presence of spiritual beings by this means is more lasting and potent in its effects, as it comes from definite knowledge founded on the rock of facts. (e) Because the human mind at present is so sluggish to perceive the powers over itself and others which it can acquire by an intercourse with spiritual beings, and requires fact after fact, like blow after blow, upon its consciousness, before it can be aroused to a vital realisation that such an intercourse does exist. (f) Because when, by this means, this realisation is once established, the circumstances of material life are completely altered, our environments are consciously extended, bringing thereby new faculties of mind and adaptation; the friendless become conscious of a thousand new friends, the homeless of a thousand new homes, and so forth. (g) Because when new light and extension is brought before the consciousness, a great stimulus is given to self-improvement and new means with it of self-culture. Witness the many poor and educated persons who have developed high literary, oratorical, or artistic powers by the impulse and impressions of their spirit surroundings, realised as personal human friends, capable of inspiring their own ideas into another mind. The advantages of the modern spiritualistic means of intercommunication to the spirits themselves do not affect us so much. But, surely, unless we wish to be selfish, we ought not to ignore the certainty that all spirits, whether high or low, must get happiness from this method of aiding us in our days of childhood and weakness, and that some undeveloped spirits must at any rate welcome a possibility, by these new physical means, of learning from us, and amending the faults of their old physical existence.

Your correspondent, in finding fault with Spiritualism, because it has not as yet shown us a means for getting

material knowledge rapidly, is making two common mistakes. First, he is confounding the immature attempts with an immature apparatus, with all the potentialities of the new discovery—something like the short-sighted persons who asked the *cui bono* of electric lighting when it was first discovered. He has no right to condemn circles and mediums for their unproductiveness until he has tried the effect of specially-selected circles and specially-trained mediums specially sitting for special results; and until he has discovered all the possible means and aids of communication with spirits, such as the arrangement of positive and negative poles and magnetisms, the use of subdued music, flowers, coloured light, moonlight, posture, vestments, as acting on the minds of sitters, and on their spirits, and thence on their spirit-attraction. His second mistake is in forgetting that there may be directing intelligences in the Unseen who forbid the revelation to mortals of material discoveries as unadvisable, inasmuch as it would tend to men neglecting their own inventive faculties and ignoring their powers of spiritual intuition.

I will only add, in conclusion, that a long and earnest historical research has convinced me that the outward means of communicating with the inner world are not a new discovery of Modern Spiritualism, but have always existed side by side with the inner method, and that is an argument that the psychic beings have, at any rate, always seen some advantage to be derived thereby.

THE HERMETIC SOCIETY.

The subject of the president's paper at the opening meeting of this Society, on the 27th ult., was the Hermetic fragment entitled *Koré Kosmon*, the Virgin of the World. This is one of the Hermetic writings which, in conjunction with Mr. Edward Maitland, Dr. Anna Kingsford is editing for publication, by subscription, by Mr. R. H. Fryar, of Bath. The Egyptian element, she remarked, is more apparent in this book than in any other of the Hermetic writings. It consists of a dialogue between Isis, the Egyptian goddess, and her son, Horos: and its theme is the creation of the world, the genesis and incarnation of the soul, its metempsychosis and destiny. That the “virgin” intended is the soul is shown by the fact that the whole of the book turns on the soul's history, from its first association with matter, its ordeals, and its final deliverance. This last event is due to the intervention of two Divine personages, Osiris, the Saviour, and Isis, the Enlightener. The account of the soul's descent—called also its “apostasy” and “fall”—is in close agreement with Platonic and Kabbalistic doctrine, as also with the Greek and Christian, incarnation being represented as the result of an act of free-will on the part of the soul, which, moved by Desire—the *Tanha* of the Buddhists—voluntarily quits its appointed limits in the Divine spheres, and so entails on itself the penalty of an earthly existence. Empedocles, and others of the Pythagorean School, taught the same doctrine; and Macrobius, in his commentary on the “*Dream of Scipio*,” shows us the descending souls on their way to earthly conditions, passing, like Persephone, through the various abodes of Heaven, and receiving in each some special faculty.

The very title of this celebrated fragment is a revelation of the identity subsisting between the ancient wisdom-religion and the creed of Catholic Christendom. In both alike the soul—or feminine element, because the substance and “mother” of the man—is spoken of as a woman, and declared to be, in her essence, pure and immaculate, and therefore “ever-virgin.” Hence her emblem is water, *maria*, since water, however seemingly contaminated, is really pure, and only appears foul through that which it holds in solution. Called, in her descent, Eve, and subordinated to the mundane part, Adam, she becomes by her restoration Mary, and “Mother of God” in man. The Greek presentation gives, under the corresponding allegory of the “Rape of Persephone,” or Proserpine, all the details of the soul's history, in perfect accordance with the Bible and the Kabbala. The Hindus have the same doctrine, and that which they call *Karma*, namely, the character and destiny contracted in the course of existence, coincides with the Greek Hecate, or retributive justice, and the Christian “original sin.”

Until the soul falls into matter, she has no “Fate” or “Karma.” This is the result of time and manifestation. It is represented by the moon, who has two aspects, the benign and the malignant. Under the benign aspect this moon is Artemis, reflecting to the soul the Divine light of Phœbus; under the malign, she is Hecate the Avenger, hunting guilty souls from birth to birth, and outwitting death itself. To the innocent and chaste soul—the soul undefiled by traffic with matter—the moon is favourable. Hence Artemis is the patron of “virgins.” And in this aspect the moon is the Initiatrix, Isis the enlightener, because, through a beneficent Karma, the soul receives interior illumination, being lighted up by sacred reminiscences. Similarly, in the Kabbala, “The Tree of Good and Evil” has its root in *Malchuth*, the moon.

While by Persephone was denoted the soul, by Dionysos was denoted the spirit. Hermetic doctrine teaches a fourfold nature, both of the world and of man. Of this nature two elements are Divine and permanent, and two mortal and perishable. The former are the spirit and soul, and the latter the lower mind or sense-body, and the physical organism. The spirit and soul, respectively male and female,—in a mystical sense—remain throughout all the changes of metempsychosis, the same—indissoluble and incorrupt; but the body and lower intellect are renewed in each re-birth.

The spirit, or Dionysos, is of a specially Divine genesis, being the son of Zeus by the immaculate maiden, Koré-Persephoneia, herself the daughter of Demeter, or the parent and supermundane intelligence, addressed in the mysteries as the “Mother.” But although thus of heavenly origin, Koré participates more closely than her son in an earthly nature. “Hence,” says Proclus, “according to the divines who delivered to us the most holy mysteries, Persephone abides on high in those dwellings of the Mother, which she prepared for her in places inaccessible and exempt from the sensible world. But she likewise dwells below with Pluto, administering terrestrial concerns and supplying life to the extremities of the Kosmos.” Wherefore, while in one aspect Koré, the soul, is celestial and immaculate, the daughter of Zeus and Demeter, in the other she belongs to the lower world, and is the captive and consort of Hades.

The soul's redeemer and captain of salvation, Osiris—the Jesus of the Christian presentation—is represented as in all things instructed and directed by Hermes, whose special function is it to mediate between the inner and outer, and conduct souls from the “dark abodes.” He is the genius of the understanding, or Divine reason, the *Nous* of Platonic doctrine; and was regarded as the messenger or angel of the gods, descending and ascending to all extremes of being, because the understanding must search alike the depths and the heights, and know all things. Hence his investment with the fourfold panoply of the rod, the wings, the sword, and the cap, to denote respectively the science of the Magian, the courage of the adventurer, the will of the hero, and the discretion of the adept. The Greeks typified the starry or astral sphere (of which we hear so much in relation to things occult) by Argos, and represented Hermes as his slayer. By this they denoted the necessity of a trained understanding to enable men to escape delusions and the bonds of fate, to which all are subject so long as they remain beneath the power of the stars. Hence the function of Hermes as the deliverer of the soul.

The reading of the paper was followed by a discussion.

The Society meets every Wednesday at 4 p.m., until July 1st, at 22, Albemarle-street, W. Visitors will be admitted on presenting their cards.

TRANSITION.—We have to record the passing on of Mario Frederica Bodmer, the wife of J. J. Bodmer, who is well known to many London Spiritualists.—“In My Father's house are many mansions.”

MR. W. R. PRICE, medical mesmerist, will deliver a course of three lectures on the “*Marvels of Mesmerism*,” on Tuesday evenings, May 12th, 19th, and 26th, at the New Secular Hall, New Church-road, Camberwell. The chair will be taken by Mr. Rumble, at half-past eight, prompt. Amusing and interesting experiments upon subjects chosen from the audience, will follow at the close of each lecture. Afterwards, persons suffering from headache, toothache, or any other pain, will be immediately relieved under mesmeric treatment, free of charge. The doors will be open at eight. Admission, 3d.; front seats, 6d. Tickets for the course: front seats, 1s.; back seats, 6d., to be had at the Hall, and at 81, Wells-street, Camberwell.

MR. MASKELYNE'S ADMISSIONS CONCERNING PSYCHICAL PHENOMENA.

"C.C.M." writes in a recent number of the *Pall Mall Gazette* as follows:—"The public have been repeatedly told that Mr. Maskelyne is able to exhibit, by his own ingenuity, all the manifestations associated with the term Spiritualism, and have generally believed that he, at least, professes this ability. They are likely to be far more struck now by his personal experience of facts of this nature which he declares to be quite beyond the resources of his art, as well as by his earlier admission that he had 'never doubted' the great array of facts included in the report of the Dialectical Society to be genuine, than by the history of his adventures as a professional exposé of 'mediums.' I am glad to have elicited a repetition, at first hand, of testimony which will be very surprising and unacceptable in some quarters. I only regret that Mr. Maskelyne's 'twenty years' experience in investigating Spiritualism has had, by his own account, to be latterly conducted by deputy. Otherwise he would not, I must suppose, have offered explanations, which I can affirm positively to be entirely erroneous, of such phenomena as Slade's and Eglinton's slate-writing. But it is enough for the present that he has added his testimony to some facts of the gravest scientific importance, which have been systematically denied and derided. Mr. Maskelyne is not singular in this respect, other distinguished experts of his profession, as Bellachini, of Berlin, and Jacobs, of Paris, having given similar evidence—the former, by-the-bye, to Slade's slate-writing. It may not be irrelevant to add the little-known fact that the celebrated Robert Houdin admitted, after full personal investigation, the existence of a genuine faculty of clairvoyance, or at least of facts admitting no other explanation."

ANSWERS TO CORRESPONDENTS.

- JOHN RUMBLE.—The announcements are made.
C. C. M.—Thanks for MSS. Will appear next week.
E. M.—We will look up the matter in question and send it on in a day or two.
W. McDONALD.—Too late. Such reports must reach us by Tuesday morning, at latest.
F. E. BURR.—You are quite welcome to the plates. We send you the duplicate copy of "LIGHT."
C. J. ATKINSON.—Thanks for the duplicate numbers of "LIGHT," February 28th, which you so kindly sent us.
W. J. HUNT.—We should be very happy to comply with your wish were our columns not so crowded. As it is, we find it very difficult to make room for matter that is absolutely necessary.
DOUBTFUL.—Either name would be grammatically correct. With regard to your other inquiry, there is no law to prevent anyone, not falsely professing to have a medical degree or diploma, or assuming the style of "doctor," from offering to heal by means other than those recognised by medical science. There might, however, be danger from the law of false pretences, or possibly from the Vagrant Act. It would not be from the mere use of the word "psychical" for description; but if this word was used as a mark for a profession to heal by the aid of "spirits" and a jury (or magistrate, as the case might be) could be got to presume that this was not really believed in by the person professing it, the latter might be convicted like any other impostor. If our querist is both honest and cautious, we think there is not much risk. A hostile attempt would probably be made by sending an agent, who would pretend to believe in the power, and who would then give evidence. All genuine psychics should be on their guard against this device.

A DREAM.—Mr. Herbert Marsh, of 336, Second Avenue, New York, relates that in a dream he had last August 16th, he saw a man in a crowd who said, "I can give you some information you will be glad of if you will come to me." Mr. Marsh woke with a vivid impression of the face of the man. A week after he had to go to Coney Island. The boat was filled. Pushing through the crowd, he came in contact with a gentleman whose face was identical with that of his dream. Keeping him in sight until he had an opportunity of speaking, he told him of the singularity of his appearance coinciding identically with that of a dream he had a week before. The gentleman said it was certainly strange, for he could never have seen him personally; he had just come from Lima where he had lived for years. He further said that he was in New York on his way to England, that he was a native of Manchester, and his name Cathcart. Mr. Marsh then told him his, and that he lived in New York. "Marsh!" said he, "that was the name of an intimate friend of mine at Lima." Mr. Marsh said that he had a brother, W. Vogler Marsh, whom he had lost sight of for ten years. Mr. Cathcart said that was his friend's name, that he died at Lima last January, after acquiring property there, and that part of Mr. Cathcart's business was, according to his promise to his friend, to find his brother in New York, and this he was preparing to do when they met so strangely. With the information Mr. Cathcart furnished him Mr. Marsh went to Lima. He has just returned, having realised the property left by his brother.—*Religio-Philosophical Journal*.

ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Skepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held *over*, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zollner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butlerof, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstätt, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

DR. ROBERT CHAMBERS.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters."—*Extract from a Letter to A. Russel Wallace*.

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months (this was written in 1883), had more striking evidences of that agency than those given in the work in question."

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consistent, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—*Clerical Journal*, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—"The essential question is this: What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory."

LORD BROUGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most

cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—*Preface by Lord Brougham to "The Book of Nature."* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE report: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

PROFESSOR BARRETT, F.R.S.E.—"I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source.—I say, I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative."

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambule,' 'mediumic,' and others not yet explained by science, to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

CHRONWELL F. VARLEY, F.R.S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence—(a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

ALFRED RUSSEL WALLACE, F.R.S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able un-believers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—*Miracles and Modern Spiritualism*.

DR. LOCKHART ROBERTSON.—"The writer" (i.e., Dr. L. Robertson) "can now no more doubt the physical manifestations of (so-called) Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his sense informed him. As stated above, there was no place, or chance of any legend or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—"No one can doubt that phenomena like these (Phrenology, Homoeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertainable laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: "We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family."

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

"ROBERT HOUDIN.

"4th May, 1847."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful! (*tout à fait impossible que le hasard ou l'adresse puisse produire des effets aussi merveilleux*).—I am, Monsieur, &c.,

"(Signed), ROBERT HOUDIN.

"May 16th, 1847."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiassed opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but

I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht*, *mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877."

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER IS NOT MANIFEST IS LIGHT."—PLOTIN.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

THE "PASSAGE OF MATTER THROUGH MATTER," AND OTHER PHENOMENA.

By "M. D."

I invited the blind medium, Mr. Husk, to my house the other night, to have a better opportunity of inspecting the iron ring which still remains upon his arm. Compressing the bones of the hand, I was satisfied that there is no possibility of removing the ring. But it is also true that engineers, who have examined the so-called phenomenon, have succeeded in finding a perfectly natural explanation.

It is so simple, so obvious, that I wonder it did not occur to me the first moment I examined the ring and the hand. It is that for some reason, perhaps some medical superstition, the parents of Mr. Husk had the ring made and put on his arm when he was a little boy of eight or nine years, and that he has worn it ever since.

Every engineer, every person of common sense who understands "the well-known laws of nature" agrees that this is the only natural explanation. Against it we have only the word of Mr. Husk, an interested party, and that of Dr. Wyld, who says he had the ring made a few weeks ago, that he covered it with his private marks, and that while he held both hands of the medium, Husk, it was in some way placed upon his (Husk's) arm.

Of two things—one is certain. Either Dr. Wyld speaks falsely, or this ring is proof of one of the most astounding of miracles, which Mr. Matthew Arnold declares "do not happen." So I resolved to make some experiments, and see if there were any more miracles where this one came from. Having invited some sceptical friends to assist me, we had a séance. I held one of Mr. Husk's hands, and a lady I can trust—not a Spiritualist—held the other.

So, holding Mr. Husk, and all sitting around a table holding each other, there came to us other tangible persons, who talked with us, made a racket, opened and shut the pianoforte, sang and played their own accompaniments, and finally did something bearing on this question of the iron ring.

Two rings cut from a sheet of pasteboard—*papier maché*—prepared by one of our sceptics, lay upon the centre of the table, and while the lady and I held the hands of Mr. Husk, and our other hands were held by those next us on either side, one of the *papier maché* rings was placed on my wrist, and the other upon the wrist of the lady. A light was struck, and the fact was evident to all—provided that both of us had not conspired with Mr. Husk to deceive the others.

Of course, all this is quite familiar to every experienced Spiritualist. I have had a chair threaded upon my arm while holding the hand of Mr. Eglinton. I have had knots tied upon an endless cord. I have had writings and drawings made between two slates while I held them together in my hand, but it was only at this séance of the rings, placed in the same moment upon the arms of two persons, that I heard a materialised spirit sing a song and play his own accompaniment on the pianoforte.

As to the test of the iron ring, the explanation of the engineers utterly destroys it—provided that you set aside the testimony of Dr. Wyld, and his marks and photographs, of the smith who made the ring, of Mrs. Husk, who may be presumed to know whether her husband had a ring on his arm when he married her, and of all who have known him from his childhood.

The obvious answer of Messrs. Huxley and Tyndall, Ray Lankester and Bradlaugh, is that it is more probable that Dr. Wyld and his smith, and all the witnesses, should join in a lie and swear to it on "a stack of Bibles" than that any "law of nature"—particularly any "well-known law"—should be violated.

Let me say, without disparagement of any other, that I have found Mr. Husk, within his range, a very good medium for investigation. Being too blind to get about by himself, his wife goes with him, but she prefers to be absent from the séance so as to remove all question of her interference. You may make up your own party, sit down quietly and observe carefully what may come, in the same spirit in which you would observe any fact in chemistry or physiology. Any fool can watch the growth of a plant or animal, but the wisest philosopher cannot tell how it is accomplished. Any one who will take a little trouble can be satisfied of the existence and power of spirits.

Playing on a pianoforte by a spirit was a new experience to me, probably because my séances have usually been held in small rooms not provided with such an instrument. Mr. Eglinton's "Joey" is a capital performer. Mr. Home's spirits, when most carefully tested, played on a common bellows accordion, held by the bellows end in a wire cage, so that no "mortal" fingers could touch the keys. There are many records of spirits playing on locked pianos. My piano was not locked, but we heard it opened with a bang. The lid was even used to make "raps" and answer questions. At one time two spirits were playing a duet—at least, there were four hands playing. Tunes were also played on the "fairy bells," and answers to questions twanged upon it. It also flew about near the ceiling, playing prettily, and once seemed to leave the room—the one door being locked—and then return to it, but this may have been an illusion produced by skilful playing; but the playing itself was certainly not done by any "mortal."

INVESTIGATION. — With many the very rumour that Spiritualism is to be scientifically investigated raises a hoot of indignation. They say that science has already explained it as imposture. When scientific men have been asked to explain phenomena outside of the range of possible imposture, they have hitherto preferred to go on discoursing beside the mark, as if to those who have already made up their minds. We will not say "they are dumb dogs, they cannot bark"; they will not approach the hand stretched out to them for fear of being caught.—REV. H. R. HAWES.

PHENOMENA CALLED "SPIRITUAL" ILLUSTRATED BY CHROMO-LITHOGRAPHY.*

X.

By J. G. KEULEMANS.

(Continued from page 220.)

Plate III.—A MINIATURE HAND.

There is always some difficulty in proving the reality of a materialisation. With the exception of the few remarkable cases in which the process of "form-building" has been watched throughout, we have, as yet, little direct evidence that the forms appearing are individually distinct and existing apart from the medium. I do not mean that, to Spiritualists who have witnessed the various kinds of physical phenomena, including the different phases of form-manifestations, the reality of a materialisation is still an unsettled question. On the contrary, every investigator may convince himself of the undoubted fact that some forms are distinct entities. But the question is, is the mere presentation of a "form" sufficient to convince the ignorant, the inquirer, or the sceptic? No human being is born a Spiritualist. All have to be convinced, not by theories and assertions, but by plain, demonstrable facts, and there lies the chief difficulty. The universal notion of "spirit" is too different from what we witness in the séance-room; the majority of examples of form-manifestations are too human and earthly to convey the idea that we are beholding a denizen from the other world, who has only temporarily re-assumed the physical condition of existence. Besides, the facts with which the careful investigator has made himself familiar, and the theories by which these facts are explained, are to the uninitiated, if not perfect absurdities, at least flat contradictions, or violations of every known law of nature. However, my object is not to allude to difficulties in the way of converting the inquirer, but to invite inquiry by pointing out facts. This accomplished, conviction of their reality rests with the observer himself. The little hand, represented in Plate III., is one of those unique specimens of spirit manifestation which must put our antagonists, the quasi-scientific authorities, altogether out of court. There is here no possibility of trickery, no reason to suppose confederation on the part of the medium, and very little chance to arrive at an explanation by the supposition of delusion on the part of the observer. This spiritualistic marvel is inimitable, and no means can be devised to account for a similar phenomenon but that of superhuman agency. I do not venture to formulate any speculations as to "how" it has been produced, but will simply state under what circumstances this little hand was exhibited, and confine my remarks to a mere quotation from my records of the séances at which it was observed.

On Sunday, September 9th, 1883, I attended a séance with Mr. Husk. There were fourteen persons present, all Spiritualists. Amongst the more usual manifestations that occurred during the evening, was the exhibition of a hand, differing from that of the medium by its smaller dimensions, and by its being partly covered by "drapery." The "form" (a bust) of "Irresistible" had been previously noticed over the table, but we did not then observe to whom, i.e., to what "spirit," the hand belonged, on account of the latter being placed on a small luminous slate, the light of which was not sufficient to show the surroundings.

However, "Irresistible" informed us that the hand which formed the subject of discussion was actually his, but that, accidentally, it had "turned out" a little smaller than on other occasions. This remark caused considerable surprise amongst the circle, because the prevailing idea

entertained by all present was, that every materialised "spirit" form must, in order to establish an individuality, always represent its particular type, and be invariably similar to an antecedent appearance. But our curiosity was still further aroused by "Irresistible's" promise that he would show us his powers of modifying the shape and dimensions of his material hands, by making one the size of a rat's paw. After a few moments' delay, we noticed a streak of light, bright enough to distinguish the surrounding quantity of "drapery," slowly moving over the table. This was the larger luminous slate (two or more were kept) which passed, light downwards, over the polished wood, the reflection of which produced the streak of light above-mentioned. All heads—fourteen in number—were now turned towards the faintly illuminated spot still visible in the centre of the table, when suddenly the slate was turned over, light upwards, showing a minute object moving near the upper edge. At first glance it looked like a big fly or a thick-legged spider, but on closer examination proved to be a human hand with the fingers moving. It was a perfectly animated living creation, and not a mere mass of artificially constructed human flesh or other substance resembling a hand. Upon request, the fingers were spread, closed, and the hand turned over, showing also the inside of it. I must here observe that the table around which fourteen persons were assembled was a round one, measuring four and a-half feet in diameter, and that the little human hand with the remaining arm and bust were moving over the centre of it, in front of the medium; also that the hands of the sitters were linked. Consequently the phenomena was witnessed under test conditions, and under the very eyes of every person present. Besides, the luminous slate, with the miraculous object on it, was placed by turns in front of all the sitters—so close, indeed, that the "drapery" covering the fore-arm rested upon our hands. The same phenomenon was exhibited on four subsequent occasions, each time the size of the hand differing from a rat's paw to that as represented in Plate III. My object in selecting for illustration the larger example was to facilitate the execution of the drawing, and especially the printing, which would probably have failed to give a true representation if a smaller figure had been chosen.

On another occasion, a somewhat similar phenomenon was observed, viz., a hand of about twice the size of the figure in Plate III., but still smaller than a new-born child's hand, with several fingers in addition to the normal number—in fact, there was, to use "Irresistible's" own words, "a bunch of them." Unfortunately, this abnormal manifestation collapsed almost immediately after its introduction, and we had but a short glance at it.

(To be continued.)

At Alphonse Cahagnet's Tomb (April 12th) orations were delivered. One speaker knew him, a chair-turner, thirty-eight years ago, as a close student of animal magnetism. He was endowed with a great gift of developing lucidity in his somnambule subjects, and in some, very sensitive, the ecstatic condition. The earliest fruit of his studies and experiments was the "Arcanes de la Vie Future," the accepted dedication of which to the renowned Baron Du Potet bears the date of 1847. In this his first work he records conversations—principally through the medium of his clairvoyant and clairaudient somnambules—with spirits of the departed of various conditions. These records are accompanied by incontestable proofs. Another volume followed in 1851. After these he published at intervals of a few years, the "Abrégé des Merveilles du Ciel et de l'Enfer," the "Sanctuaire du Spiritualisme," the "Lumière des Morts," the "Révélation d'outre Tombe," and others. Some of his works have been translated; the English circulated in America before the advent of Modern Spiritualism. In the meantime he conducted a periodical, *Le Magnétisme Spirituel*, from 1847 to 1851, when he converted it into the *Encyclopédie Magnétique Spirituelle*, and continued it till 1862. He always spoke of himself to the last as a student, and claims to be still a student in the invitation to his funeral, very poetically written before his departure by himself.—*La Lumière*.

* A few sets of these chromo drawings still remain, and may be obtained of the Manager of the Psychological Press, 4, Ave. Maria-lane, E.C., price 2s. 6d. the set, packed on roller for safe transmission by parcel post.—SEE ADVT.

PHENOMENA IN PARIS.

(FROM A LETTER IN *Le Messager*.)

I have attended some séances here (Paris) at the introduction of my relative, Madame Coisault.

After the preliminary examination of the room and medium, we formed a chain and extinguished the light. Presently I felt something laid upon my knee; then my fingers were opened and made to close upon what felt like a stem of, judging by the perfume, a rose; and so it was; then my head was taken between two hands, and pressed against what felt like the bust of a woman. Madame C. sat next to me, and she said she had the same experience, and thought it was her sister-in-law, Madame Galvaing, and that she had asked mentally that if it were so she would press the medallion at her neck, and that she had done so.

Then little lights moved about in all directions; two remained stationary in front of me, right and left; then two hands took my chin, raised my face, and kissed me. I told Madame C., and said that I should like to see who it was. Scarcely had I uttered the words, than two hands turned my head towards the light to my right, and from this, other little lights detached themselves, behind which I perceived a form; the head was indistinct, but, the light increasing, the features became recognisable; I exclaimed, "It is my Uncle Lumet!" Madame C. recognised him too. There he certainly was, smiling at us, every feature plain, with his long white beard, and clad in a white robe. We told him how well we recognised him. He kissed us both and disappeared. I turned to the other light, but that was for a manifestation to my left-hand neighbour. I could see, however, a beautiful female face.

I heard others of the circle express words of recognition. Flowers were put into the hands of all; bells were rung in accompaniment to our singing; and a musical-box was floated, playing, over our heads.

At a subsequent séance with the same medium I was accompanied by one of my nephews, along with Madame C. During other manifestations, a spirit stood in front of us, waving his hands from below upwards, seeming thus to gather light at the ends of his fingers, and then worked them about before his face. My nephew and I both called out at the same moment, "It is Uncle Lumet!" The spirit placed one of his illuminating hands upon ours, joined together, and we recognised its peculiar form. Madame C. also recognised him, and hoped he would say a word to her. The spirit kissed me and my nephew, pressed Madame C.'s hand, and disappeared. The spirit of Madame Galvaing came as before; she drew my head towards that of her sister-in-law, and tenderly embraced us together.

A short time afterwards I attended another séance with Madame C. and her mother-in-law. Before the séance, thinking of my brother, I said, mentally, that if he could not make himself visible I hoped he would be able to write his name on my forehead. At the séance the spirit of my brother did make himself visible, and then, with his finger, wrote his full name on my forehead; then, having kissed me, he shook hands with Madame C. and her mother, who had recognised him. Then the spirit of Madame Galvaing presented herself, kissed her mother and sister-in-law, shook hands with me, and disappeared. Spirits appeared to others of the circle.

The medium was the same at each séance, it was Madame Babin.

Paris, January 27th, 1885.

MARIE ESSAULT.

OUR readers will learn with pleasure that the health of the celebrated medium, Henry Slade, is sufficiently re-established to permit his resuming his holding séances. He has been suffering from prostration of strength and spasms. Dr. Elliott, of New York, has been his physician, but the guides of the medium made suggestions in the treatment sometimes through his lips, sometimes by the alphabet and raps.—*Le Messager*.

AUTOMATIC WRITING.

In response to your invitation for notes of cases which prove that automatic writing is due to inspiration from "spiritual" beings outside the automatic writers, and not proceeding from the cerebration of their own brains, as Mr. Myers' theory of telepathy would imply, I beg to give your readers my experience in this respect.

At the first séance which I attended, I was told by the medium that I possessed certain mediumistic gifts, and was invited to cultivate them.

Being anxious to test the truth of this, I procured a planchette, and, on the second trial, I was fortunate enough to get readable writing, and intelligent answers to my questions. As, however, the answers thus far were such as might have proceeded unconsciously from my own brain, I requested my invisible friends to give me proofs that would convince me of the real source of the communications.

Being desirous of developing my mediumistic gifts, I asked whether I could help in quickening the development, and, if so, what means I ought to adopt.

The planchette answered that I could indeed help by studying and reading books.

On asking what books I ought to read first, I was told that the works of *Mivart* would be the best to begin with. Not knowing this name, and never having heard any name like it, I concluded that there must be a mistake. I asked for a repetition of the name, which was given twice more.

On inquiry from several friends I found that such works were not generally known, but on looking through the list of books of Mudie's library I found to my great delight the very name, "George St. Mivart."

I have read some of these works, "Lessons from Nature," "Nature and Thought," "On the Genesis of Species," "Contemporary Evolution," and have found them to be just the books which would give me the necessary preliminary instructions as to man's spiritual nature.

Before concluding, I beg to state, that when writing I was alone in the room, and that when I received this information I had not spoken to anybody about my intention of testing spiritual phenomena, or studying to acquire the necessary understanding, so that it could be neither the outcome of unconscious cerebration of brains at a distance, nor of my own brain, since I was perfectly ignorant of the existence of works by such an author.

1, Albion-villas, Sydenham Park, S.E. P. PREYSS.
March 14th, 1885.

ANSWERS TO CORRESPONDENTS.

SPECIAL NOTICE.—The Editor of "LIGHT" cannot, save in exceptional cases, undertake to answer correspondence through the post. All inquiries reaching this office not later than Wednesday morning, will, as far as practicable, be answered in the ensuing number of "LIGHT."

T. N. (Calcutta).—Remittance to hand, for which accept our best thanks.

A. H. SYKES.—Your letter of the 27th ult. was duly received, and in due course would have appeared in "LIGHT" for May 9th, but, its contents necessitating inquiry, it had to be deferred until the current issue. It would have appeared to-day had you not by your letter of the 11th inst. taken it out of our power to insert it. It is not usual with gentlemen to threaten the conductor of a journal, and until you withdraw your offensive letter we absolutely refuse to give you a hearing. When you approach us in a proper and courteous manner we shall be ready to give you the same opportunity for stating your views as we accord to all opponents.

La Petite France (Tours) of March 17th, reporting at length some demonstrations, by M. Donato, of the psychical effects induced by magnetisation, says that time was when he would have been burnt as a wizard. It concludes: "Whatever Academies of Science may say, it is incontestable that magnetism lets in light altogether new to those who are now exercising their minds upon the gravest problems affecting humanity."

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

The Psychical Society and Mr. Barkas.
To the Editor of "LIGHT."

SIR,—Mr. Barkas, of Newcastle—a name well-known to Spiritualists—in his recent address before the Alliance, as recorded in your journal, sums up a long series of remarkable phenomena now concluded. It is a case which deserves the attention of the Psychical Society. I do not see on what plea they can refuse to investigate this case. Here is a man who has "carefully investigated these phenomena for upwards of thirty years," and if he possesses ordinary intelligence and derives no profit from such manifestations, he is surely entitled to a hearing.

The question is, whence are the answers obtained—from the mind of the lady medium, who had received only a slipshod semi-education, if that be not a too favourable account, or from the mind of some invisible person? That the answers came from some mind will, I presume, not be doubted. They range over a vast variety of subjects, and are in a large proportion of a positive and scientific character. They are not of a kind that admit of thought-transference at the moment, nor can any possible or rational extension of the telepathic theory account for them.

It is desirable that it should be investigated at once, while Mr. Barkas is alive, and the lady medium too, and while those who attended the sances, or as many as possible of them, are within reach. To defer the inquiry till a more convenient season would only betray a desire to shirk it altogether.

And if the Psychical Society takes it up, I hope it will do so in a thorough-going manner, and pledge its own credit and honour for the result, be it what it may. We want a verdict after full investigation, and in open court. They have hitherto tackled these cases in a semi-official manner. Just as governments have semi-official journals and semi-inspired writers who can be disavowed if convenient, so the Society gives a quasi-authority to one or two persons to investigate a case, but does not make itself responsible for their proceedings, or even think it necessary to publish a report of them. So it was in the Eglinton case. Two or three persons obtained only negative results, and then the whole case collapsed. This is most unsatisfactory. The "Matter through Matter" case was little better. Here Mr. Gurney delivered his verdict without confronting the principal agents or any examination of them. It seemed to him quite sufficient to view the case through the haze of vague generalities.

Nor is the Morell Theobald case at all more reassuring. Here Mr. Podmore presented himself at the house "as a member of the Psychical Society," as if that was sufficient credentials, and as if the Society could be made responsible on that mere fact for his judgment and discretion. Well, he despatched the whole case in an hour's cursory survey. The writing itself presented difficulties which he did not answer. Has he tried whether he can write on a ceiling with a pencil stuck on a broomstick? But, believing all this, there is a moral difficulty in this case which he was bound to face, and in some way account for. If Mr. Theobald is to be believed, these acts were repeated daily for six months or more. What incredible industry, what astonishing perseverance in the work of fraud, and without any hope or possibility of reward! This miraculously industrious and persevering maid-servant laboured in the cause of fraud as good men labour for the rewards of virtue, and for no return but the consciousness of her own fraud and baseness! Really this case ought to be taken up anew and thoroughly prosecuted. The veracity of Mr. Theobald and his family ought to be subjected to the severest tests. A touch-and-go treatment like Mr. Podmore's will not do.

Be all this as it may, it does not shed light on the Barkas case. We have a right to demand that this case shall be investigated by the Psychical Society, and with its full authority. At present there is a widely spread feeling among its members that it is practising a policy of evading difficulties, not of overcoming them; and that it has not the courage either of its mission or its pretensions.

G. D. HAUGHTON.

I might have added above, in regard to the Husk-Wyld case,

that Mr. Gurney has since partly atoned for his remarkable *laches* in the first instance, but only partly, for he has not answered Dr. Wyld on any one point, though assisted by the adroit evasiveness of Mr. Maskelyne.

[We again give place to correspondence of this nature because it is typical of communications which now constantly reach us, and not because we think the Society for Psychical Research is holding aloof from the investigation of Spiritualism. One of its main objects is the examination of "spiritual" phenomena, and no doubt the officers of the Society will, in due time, allay the apprehensions of correspondents like Mr. Haughton by a definite announcement of its intentions in this direction.—ED. OF "LIGHT."]

A Remarkable Private Seance.
To the Editor of "LIGHT."

SIR,—I happened to see in a recent number of "LIGHT" a letter from Dr. Wyld referring to the iron ring which has created some interest in psychic circles, in which he considers that ring to be one of the very few examples, if not the only one, of a permanent and lasting manifestation.

I think that the account of a seance which I shall give may prove interesting to your readers, on account of its materialistic nature.

I will preface my account by stating that the circle within which our numerous sances have taken place, is a small private one, consisting of relations and intimate friends, in which we have never had a professional medium of any description. Our first seance originated in a whist party, becoming tired of that game, trying "a little table turning," more for fun and variation than anything else, which "table-turning" developed itself, in a (to us) most surprising manner, into a highly satisfactory seance. On various subsequent evenings we went more thoroughly into the subject, and have succeeded in obtaining intelligible writing, drawing, and marks on slates under test conditions, as well as other manifestations.

On the particular evening I am going to give an account of, our usual party of five persons (two ladies and three men) met and sat down in semi-darkness. As we were all intimate friends we had no fear of trickery. Very soon the table became agitated, trembling in almost a human manner, and darting about hither and thither in the air and on the floor. On inquiring our visitant's name, a long Egyptian name was spelt out, and the spirit in course of conversation informed us that he was a murderer. We then asked for some writing on our slate, which was placed on the table, covered with a thick cloth, *outside* of which cloth our hands rested. After waiting for some time, during which the table gyrated about the room, we turned up the light and proceeded to examine the slate.

No mark, however, was visible upon it, and we were just feeling disappointed, when I saw a piece of paper protruding from the partially removed cloth. I opened it. Its contents were a large nail imbedded in blood, which glued it to the paper which enveloped it, the paper also on the inside being smeared with the same horrible dried-up substance. There was still another element in this surprising manifestation; a long, silky, golden, woman's hair was stuck fast with the coagulated blood on the nail. On inquiry we were informed by the Egyptian that the murder took place in Cairo, and that the nail was driven in to the head of the woman, his sweetheart, whose hair we had seen.

I took charge of the paper and its ghastly contents, and have them now in a drawer in, I am sorry to say, the very prosaic neighbourhood of my shaving utensils.

To continue, the remainder of the seance was very violent. The ladies left the room, as it was becoming too much for them. I and my two male friends were pulled about from behind, Mr. B's eye-glasses were knocked off, all of us pinched in various parts of the body, a chair rose in the air, and came down on my shoulders as I was endeavouring to play the "Ghost Melody" on the piano in the dark (which after that intimation I desisted from), a sofa came out from the wall almost into the centre of the room, and went back again (we being at the table), bad language was afterwards found written on a piece of paper lying in a distant corner, blue lights hovered about, the table cloth was snatched like lightning from off the table beneath our hands, and then put on again, poor Mr. B's bald head was fingered over, and his hands knocked off the table. We began to think that perhaps we had better stop the seance, or get another spirit.

We determined on the latter, and I politely requested our

SPIRIT IDENTITY.

(From *Facts* of April, 1885.)

When young, between 1835 and 1839, my avocation took me to the islands of the Pacific Ocean. On board our ship some natives of these islands served, and from them I learnt a good deal of their language. For forty years I have been home, and have been a member of a church. I am now sixty-eight years of age. From a desire to know the truth, I have attended many spiritual sances, and have kept notes of them for the last two years.

February 23rd, 1883.—I was at a seance at Mrs. Allen's of Providence, Rhode Island, when a spirit of a Pacific islander materialised himself, and I recognised him by his describing his fall from the rigging, by which he damaged his knee, leaving a permanent enlargement of it; at this seance he placed my hand upon this knee, materialised into its old state. He was called on board Billy Marr.

April 6th.—On this occasion I brought with me a piece of cloth made by the natives, from the bark of the tapper tree, which I had had forty-five years. He held it in his hand, and called it by its native name.

September 1st.—I, with my wife, was called up to the cabinet, and while in front of it, a spot of white appeared on the floor, gradually developed into a materialised form, and was recognised by me as my sister, who blew kisses to me. Then the form of my first wife came. After this the curtains parted, and there stood a woman in a Pacific islander's dress of forty-five years ago, as remembered by me. She talked with me in her native tongue.

September 18th.—This woman materialised again; she shook hands with me; told me that she was of New Hever, one of the Marques group. She called to my mind how she was startled by the firing of the ship's gun when she came on board with her mother, the Queen of the island.

September 29th.—She came again. This time Billy Marr also materialised. He said he had induced her to come. He called her Yeney.

October 17th.—At Mrs. Allen's seance the Queen came, gave her name as Perfenev. She walked around with me, allowed me to cut off a piece of her dress, which was exactly like a piece of the native cloth I brought home forty-five years ago.

November 5th.—At the same medium's, Perfenev allowed me to cut four pieces from her dress, as specimens, while she held it. It corresponded exactly with the piece I cut at Mrs. Allen's. She then reminded me of the native food—"powey," sat down on the floor, and went through the action of taking "powey" from a dish with her fingers.

March 7th, 1884.—At a seance at Mrs. Allen's, I met Judge Cross, who was interested in these foreign spirits, and examined their clothing.

April 27th, 1884.—My spirit-wife came and announced Perfenev, who next appeared, dressed in a white silk fabric, with head and waist ornaments.

May 9th.—She came dressed as before, and danced.

June 22nd.—At Dewitt Hough's seance, Onsett Bay, my spirit-sister came; then Perfenev, with her daughter; she greeted me in her native tongue. I led her forward to the circle; she dematerialised while I held her hand. At this seance, the editor of *Facts* was present.

In December, 1884, at Blackstone Hall, Providence, Mr. Edgar Emerson, test medium, whom I never saw before, said: "I see two foreign spirits, mother and daughter." He stated things which took place with me in the Pacific Islands, forty-five years ago.

I close by expressing a hope that what I have related may induce others to investigate. Our spirit friends do all they can to help our investigations.

JAMES N. SHERMAN, Rumford, Rhode Island.
March, 1885.

I should state, in conclusion, that the same night one of our party, not by any means an imaginative person, was awakened by some noise in the bedroom, and over the looking-glass saw the bust of a good-looking dark young man, of Egyptian appearance, with rather a sad expression. This remained visible for a moment, and then disappeared.

I have no wish to enter into a correspondence on the subject, as I have little spare time, but I shall be happy to furnish the names and address of the other persons present for the verification of the above account.

I enclose my name and address as a guarantee, but not for publication.—I am, sir, yours obediently,
5th May, 1885. W. W. H.

A Warning of Danger.

To the Editor of "LIGHT."

SIR,—Perhaps a few incidents which have occurred to me in sances held with Mr. Eglinton may interest your readers, as I have not lately seen exactly similar phenomena described. In May, last year, I paid a visit to Mr. Eglinton, to whom I was a total stranger. Waiting for a friend who had promised to join us, we entered into a conversation on different matters, when Mr. Eglinton suddenly said, "I hear the name of 'Frances,' it is *e s.*" "Is there any other name?" "Mary." This was the name of a sister who died at the age of seven, many years before Mr. Eglinton was born, and I do not think her full name is at present remembered by any of her family, with the exception of her sisters, as she was called by another. In a subsequent seance a long letter signed in the full name was addressed to me on the slate. Several names of long departed relations were also given, of whom the medium could have known nothing, but when these appeared Mr. Eglinton told me facts connected with them which he said came instantly to him by clairaudience.

A few days ago I had a third seance. Several names of deceased friends, as before, had appeared on the slates, when the Christian name of a dear relative, still in earth-life, was written. On inquiry into the meaning of this, the reply was, "Tell her to beware of danger." Question: "What danger?" Answer: "Tell —" (the full name) "not to go out driving for the next three weeks." The lady is a stranger, even by name, to the medium. I had reason to believe that she was not in the habit of driving out at the present time; therefore the idea of any danger had not entered my mind. After a long letter on other subjects, from a guide of the medium, had appeared in the closed slates, held above the table by Mr. Eglinton and myself, in full view of two friends present, the medium took a single slate and held it under the flap of the table, where I could see the half of it distinctly. Suddenly, with a loud report, the slate crashed up from the centre and broke, frame and all, into fragments in his hand. He told me afterwards that he had no premonition of the phenomenon, but felt a sharp nervous shock in the spine, which ran down his arm, the slate receiving the whole of the force from him. His hand was not injured.

Now for the warning. On my return home I wrote to my relation an account of it, as I felt this course was best in any case, although it might be unnecessary. She replied that she believed she had cause for alarm, as her husband had recently bought a new horse, which she feared was a very dangerous one, but as this was contrary to his opinion she would have ventured to drive with him; after this warning she certainly would decline to do so. I trust this may save both from severe accident, especially as I have since heard that the horse caused the death of its late owner. This may show there is some little "use in Spiritualism" to those who accept it kindly. The friendly warning scarcely seems the "work of an evil spirit."—I am, dear sir, yours truly,
J. C.

MR. E. W. WALLIS will lecture at Cavendish Rooms, on Sunday, May 17th. His subject will be "The Practical and Religious Value of Spiritualism."

All Communications to be addressed to
THE EDITOR OF "LIGHT,"
4, AVE MARIA LANE,
LONDON, E.C.

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NOTICE TO THE PUBLIC.

"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

Light:

SATURDAY, MAY 16TH, 1885.

THE NEW HOME OF THE LONDON SPIRITUALIST ALLIANCE.

To the Editor of "LIGHT."

SIR,—Will you permit me to inform those of your readers who are also members of the London Spiritualist Alliance, and those also who will, I hope, join us, that the Council has taken chambers at 16, Craven-street, Strand, which will be made at once available as a reading-room and library? There Spiritualists will find the large collection of books on occult subjects, once the property of the late Central Association of Spiritualists, available for their use. It is proposed to give full facilities for access to this library so that members may make a practical use of it; there also Spiritualists can see the various magazines and journals devoted to Spiritualism, the foreign papers, and whatever of interest from time to time may come into the possession of the Council. There, finally, friends from abroad will be welcome, and be enabled to make the acquaintance of our members.

It has been a not infrequent inquiry amongst our members, Why does the Alliance not secure for itself a home and throw it open for the use of Spiritualists? The answer is simple. We are resolute to adhere to the pledge given at our formation, viz., to live within our means. We have done this scrupulously; and it is only now that the Council has felt justified in expending the modest sum necessary for opening these chambers. The social meetings, so highly appreciated by our members and their friends, we felt bound to continue, and the funds entrusted to us admitted of little else in the way of expenditure.

Even now we are not rich enough to afford a secretary. Yet, without someone who can be regularly present in the rooms, we cannot open them for more than a portion of the day. Members of Council will endeavour to make arrangements for personal attendance during some evening hours, but the full value of the reading-room and library cannot be had until our funds permit of the engagement of a suitable secretary to answer inquiries, give out books, and keep open the room for the convenience of members at all hours. I hope that the time is not far distant when we shall find ourselves with funds that will enable us to take this very necessary step. A hundred new members would set us free to do this; two hundred would enable us to do other desirable work, and to make the London Spiritualist Alliance a centre of much-needed activity. Till that good time comes we must be content to do what our funds permit.—I am, sir, yours faithfully,

THE PRESIDENT OF THE L. S. A.

HERR SAMUEL BELLACHINI.

We learn from *Spiritualistische Blätter* of the 16th April, that the celebrated conjurer, Samuel Bellachini, has deceased in his fifty-ninth year. His solemn declaration before a notary at Berlin, on December 6th, 1877, that "the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of the surroundings, including the table, in a series of sittings by full daylight, as well as in the evening, and I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations or by mechanical apparatus, and any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation, is absolutely impossible," will be in the recollection of our readers.

Spiritualistische Blätter seems to be under a misapprehension when it adds, in its obituary notice, "He (Bellachini) will now regret the cowardice (*Feigheit*) which caused him later to say that he had only given his evidence for Slade out of professional sympathy!" This improbable report was set about in the lifetime of the late Professor Zöllner, who inquired into it, and refers to it at p. 199 of his "Transcendentale Physik," as follows, after setting forth Bellachini's notarial evidence:—

"I may here mention a report which has been spread about in Leipzig and other places in reference to the trustworthiness of the above testimony. Herr Bellachini, it is said, being last year in a North-German watering place, spontaneously contradicted his testimony. He is said to have declared that he gave it only from sympathy with Slade as a fellow professional, and out of complaisance to some persons in high position, in order to protect Slade from further molestations by the police and by the Berlin literary rabble (*Pöbel*). On this rumour reaching me, I disbelieved it, as well because I took Herr Bellachini, who has access to the Imperial Court, for an honest man, as also because I could not suppose a conjurer to be so stupid as to expose himself by such a contradiction of his notarial testimony, to the risk of a public prosecution for a knowingly false declaration. And my presumption has been completely confirmed. Hearing that my colleague, Professor Stobbe, rector magnificus of Leipzig University, had met Bellachini at the watering place referred to, I questioned him personally as to the supposed contradiction. He at once declared to me most positively that there had been nothing of the sort, whatsoever (*dass von einem solchen Widerruf gar keine Rede gewesen sei*), but that Bellachini, with whom he had himself repeatedly conversed, had only said that under certain conditions of his own choosing—not under those with Slade—he could imitate the occurrences taking place in Slade's presence. He added that he should abstain from such imitations till after Slade had left Europe, lest they should be mistaken by the public for 'Exposures.'"

THE *Hartford Times* (Hartford, Conn.) of March 16th, copies the record in full of the materialisation séance of February 28th, Mr. Eglinton the medium, reported in "LIGHT" by Mr. Farmer.

WALWORTH ASSOCIATION OF SPIRITUALISM, 43, MANOR-PLACE, WALWORTH.—Good, stable progress is being made by those who meet at this place. Sunday after Sunday spiritual instruction is received. A number of strangers who had known nothing of Spiritualism previously, were present on Sunday evening last, and listened with delight to the trance discourses delivered through Miss Keeses by her spiritual teachers. The subject was "Immortality," and they showed that the conception of it which Spiritualism gave to the world was far higher and nobler than any which the world had previously received. On Sunday next Mr. Walker, of Edmonton, will be the speaker, and we hope South London friends will be present in large numbers to welcome him.

THE SPIRITUAL OUTLOOK.

XXVII.

[We shall esteem it a favour on the part of our readers if they will forward us, for use in this column, any allusions to Spiritualism and Psychical Research they may come across in the course of their reading. We see a great many of these ourselves, but it is obvious that there must be many references to the subject which do not meet our eyes.—ED. OF "LIGHT."]

From the cheapest newspapers to the half-crown reviews in Europe, America, all over the civilised world, we have evidence of the increasing interest in Spiritualism. The one human interest that is above all others is the life to come,—the proofs, now so widely given, of a continued existence. This has, indeed, been always taught, always believed by great numbers; but in this age of scientific scepticism we need proofs of spirit life and power, and what we need we have.

It does not so much matter whether the articles in reviews, magazines, and newspapers are favourable to or against Spiritualism, or serious or ridiculous. The important thing is that they awaken interest, set men to thinking, induce them to inquire, and then to investigate. No more is needed. The investigator is sure to be convinced. It is not a question of listening to a preacher who persuades, but of examining facts that prove. It can be safely declared that no man of science, and no person of common-sense, has ever made a thorough examination of the phenomena of Spiritualism without being convinced of their reality.

This is one reason why Spiritualists are so quiet, so little anxious, so far from engaging in an active propaganda of their faith. Were the reality of a continued existence only a theory, or only a matter of faith, we might be anxious to persuade men of its truth. Being a matter of observation, and sure to be known to everybody sooner or later, we do not take any special trouble about it.

Only, of course, any truth which brings us consolation we are naturally glad to bring to others. We desire that all should know the truth, because every truth is useful. It is safer and better to know what is, and, as far as can be known, what will be. Why shut our eyes to what is before us? An honest soul is prepared for everything that can come to it. An honest soul has nothing to fear and everything to hope.

What a Spiritualist may reasonably do is this, so, at least, it seems to me. He may take some trouble to let others know what is such comfort and hope to himself. He has indubitable evidence that those he has known and loved on earth still live, and love him, and tenderly watch over him. He knows this as a demonstrative fact, evident to his senses. Common benevolence must induce him to make such a fact as widely known as possible.

As a rule the most intelligent men are the most philanthropic. A philanthropist makes sacrifices for others. He does not mind ridicule or misapprehension. He does not keep any truth to himself which may be a benefit to others. Once convinced, he does not join the Nicodemus Club and keep his knowledge and comfort to himself. The progress of humanity, and all reformations which can increase the sum of human happiness, rest upon this natural kindness of the human heart—this desire to communicate whatever can give happiness to those around us.

What other motive could have induced the scientific investigators of Spiritualism to publish the results of their long and careful examinations? I hold the testimonies of such men as Crookes, Zöllner, Wallace, the two Earls of Dunraven, Varley, Robert Chambers, and all the men of science in Europe and America, who have given their testimony to the facts of Spiritualism, simply heroic, and, in the best sense of the word, philanthropic.

Well, it may seem a little odd to give men so much credit for taking a little trouble to know what is true, and then having the courage to tell what they know. But consider the vast number of men who condemn without a hearing, who prefer ignorance to knowledge, who, rather than face a little ridicule, or even passive unbelief, keep to themselves the most important facts of human experience.

And these are not the worst,—we mean, the most obstructive to the progress of knowledge. Nine-tenths of the professed teachers of Spiritualism in the creeds of Christendom ignore or oppose the phenomena which demonstrate its fundamental principle. The clergy, as a rule, have less fear of Agnosticism, Materialism, Atheism, than of phenomenal Spiritualism.

Let us take an Anglican or Roman Catholic. Here we have more elastic creeds. What with the High, Low, and Broad Church, by law established, and the expansive catholicity of Rome, there is plenty of tolerance for very wide divergencies. Rome has always been phenomenal. Rome claims an unbroken series of miracles and spiritual manifestations. There is scarcely any phenomenon in modern Spiritualism that does not find a close resemblance in the lives of the saints. Rome does not deny the facts of Spiritualism, though individual priests may declare them to be diabolical—agreeing, for once in a way, with our most ultra Protestants.

But individual priests, bishops, cardinals even, may not speak with the voice of the Church. As a matter of fact they may widely differ on all matters not "of faith." The late Cardinal Wiseman knew a good deal about Spiritualism, and was far from denouncing it. The present Cardinal Manning is not so charitable. The Church, of course, has made no decision. How can it? Each individual case must be examined by itself, and decided, if any action is needed, upon its own merits. Rome does not go out of her way to find difficulties, whatever some of her priests and prelates may do.

And Rome is wise enough to see that her greatest danger is not Spiritualism, but Materialism. She is wise enough to see that whereas Materialism denies her claim to miracles, past or present, Spiritualism confirms the possibility of both. Rome is, therefore, essentially and necessarily spiritualistic.

Protestantism is not less essentially spiritualistic so far as she is "orthodox." There was a logical necessity for holding that miracles ceased with the Apostles, because Rome claims the Apostolic succession in that as in other matters; while Protestants were bound to deny, and so got into the way of denying, everything held to be supernatural. The outcome of Protestantism in Germany has been Materialism. The one vital opponent of Materialism everywhere is modern phenomenal Spiritualism. This is a fact that all religionists may as well consider.

The *Western Gazette* has an account of mysteriousappings, and a box jumping about, and persons seized with violent contortions, Salvation Army officers sent for, who wrestled for two hours in earnest prayer, and the police called in to keep the crowd and, if possible, the furniture in order. "The noise from the box," we read, "continued through the night, and the chairs and tables seemed possessed of the evil spirit." Here is a case for the "Society for Psychical Research"—an outbreak closely resembling that in the Fox family in America.

The same *Western Gazette* gives an account of "Faith Healings," at a Bethshan presided over by a Mrs. Alexander, where more than sixty persons have been anointed, resulting in many miraculous cures. The lame walk, the blind receive their sight, and a formerly crippled old lady is said to "skip about like a child." And why should not the S.P.R. examine and report upon the Bethshan miracles as well as other psychical abnormalities?

The Vicar of Yeovil presided at a lecture at Malvern, the other night, on the Approach of the Millennium, heralded by spiritualistic phenomena, which is the revival of necromancy. Mr. Wale, the lecturer, admitted that he had never attended a spiritualistic séance, but he had read about them, and had no doubt that "communication with departed friends was an established fact."

Thus we have one class of the opponents of Spiritualism insisting upon the genuineness of its phenomena as proof of its diabolism, and another class equally insisting that they are mere fraudulent tricks, too silly to deceive any sensible person. The best thing for any sensible man, who wants to know the truth, to do, is to find some genuine medium and make his own observations. If a man cannot credit such investigators as

Crookes, Wallace, and Zollner, three first-class scientists, nor believe his own senses, he may as well give it up as a bad job. What such a man believes or disbelieves is a matter of no consequence whatever.

When a man has "made up his mind" to believe, or not to believe, and shuts his eyes, stops his ears, holds his nose, and refuses to examine anything, why disturb his serenity? If he enjoys his ignorance, why trouble to give him knowledge? Possibly the Egyptians were wise in keeping what they thought best worth knowing as sacred mysteries. It is not our modern fashion. We hold that nothing useful to man should be kept secret. We want the real facts of life, and we want no illusions.

The *Banner of Light* of May 2nd, is very rich in records of spirit manifestations. Allen Putnam, Esq., gives an account of a materialising séance, at which he saw, heard, and embraced his three successive wives, all happy to see him, and not in the least jealous of each other; an incident which may, perhaps, throw some light upon domestic relations in the world of spirits.

Mrs. Fletcher also gives a very interesting account of a séance with Miss Florence Cook in London, just after she was seized by the two ambitious Oxford students. Marie, a control of Miss Cook, gave what seemed to those present a reasonable explanation, which was that she, a spirit, was magnetically controlled by one of the expositors. However this may be, we know very well that a strong will may often mar or prevent manifestations. The two Oxford expositors once sat for nearly an hour with Mr. Eglington without even a rap or movement. They had no sooner left the house than jubilant raps were heard all over the table.

The outlook is brightened in America by the fact that an important paper, endorsing the phenomena of Spiritualism, by our distinguished naturalist, Mr. Alfred R. Wallace, has lately been published in the *New York Tribune* and other leading American journals.

The *Popular Science News* (Boston, U.S.A.) says of spiritual investigations: "In our view, a view derived from long and careful study, the observed phenomena *presage the dawn of knowledge which will prove of the highest advantage to mankind*. Of course, the knowledge of the truth in regard to past, present, and the future, must be good for us. No wise man wants to revel in a fool's paradise. Better know and face the truth than believe in the most fascinating falsehood. The rule of life should be, as far as possible, know what is. Learn the facts of life—past, present, and future. Face the truth and do not fear it. It is safest to know. 'Let me know the worst,' is a true instinct."

When things get to their worst they begin to mend, and when we come to a real knowledge of what is worst in ourselves and our surroundings, we begin to mend them. In this was the usefulness of "Outcast London" and the daily reports of police-courts in the newspapers. The real charm of the horrible is in the hope of some good that may come of such revelations. There may be moments of despair, but the true instinct is to make the world better. The tendency to good is far more powerful and enduring than any propensity to evil. There are ten optimists to one pessimist. Longfellow struck the true chord in his "Excelsior."

ITALY.—In Florence, spiritualist circles are increasing in number; in one there are manifestations by direct writing and by materialisations. Several university notabilities are investigating the phenomena.—*Le Spiritisme*.

Le Messager quotes from the Spanish journal *Un Periodico Mas*:—"Pio Nono ordered a column to be erected opposite St. Peter's, on Monte Janiculo, to perpetuate his proclamation of the dogma of infallibility, but the events of 1870 prevented. After his death his successor proposed to erect it on the part of the Monte belonging to the Spanish Government. In the meantime the Italian Government selected a contiguous spot on which to raise the monument decreed by the nation in honour of Garibaldi. The Pope, not being able to endure the thought of such contiguity, has, in consequence, had the infallibility column erected in a part of the Vatican gardens secluded from the sight of enfranchised Italians."

REVIEWS.

THE TRIUMPH OF LIFE. Mystical Poem. By Ella Dietz. E. W. Allen, London, 1885. Pp. 345.

Miss Dietz has now presented the public with three volumes of "mystical" poetry, the first entitled "The Triumph of Love," published eight years ago; the second entitled "The Triumph of Time," brought out last year, and recently noticed in these columns; and the volume now before us, "The Triumph of Life."

It would of course be hard to deny the privilege of "mystical" writing to be mystical; but on the other hand its great power and charm is lost when it either ascends so high as to be entirely unintelligible even to the reader who tries hard to appreciate it, or it degenerates into prose or verse without the vigour of inspiration, and in which ordinary analogies and metaphors are repeated over and over again with endless slight variations.

The present volume seems to us to partake so largely of the latter character that the gems of real poetry are few and far between. Hardly in a single page does the writer's muse appear to rise to the level which the mystical reader has a right to expect.

A study of the contents, and of the titles of the successive sections, affords some clue to the main idea the writer wishes to illustrate. The life of self-denial, the way of "The Cross," comes first. That is closed by a dream.

"Did I dream—that long ago
Thou and I were one?"

"My chain I ever wear
My sorrow I must bear."

"I am not vanquished quite
By mortal pain,
I cleave unto the right
Though I be slain."

"Captivity long borne,
The resurrection morn
A thousand, thousand chains shall snap and break,
The captives shall go free,
In righteous liberty,
When God the heavens and earth shall shake."

Then follows "The Resurrection," then "The Castle of the Soul," and finally "The New Earth."

As in "The Triumph of Time," the writer seems to us to succeed best when least mystical. For instance, there is a great charm in some stanzas entitled "Early Love," though we fail to see the mysticism intended in their being an "Interlude" in "The Castle of the Soul." We quote the first verse.

"How I would like to be with thee alone
For days and days together,
To talk, and laugh, and sing till days were done,
In the blue cloudless weather;
To pluck bright flowers where sucks the honey-bee,
To laugh again when waters laughed, for glee;
Oh! shall we ever that sweet Eden see?
I wonder whether."

Other passages of this kind might be selected, but we feel bound to add that the frequent introduction of sacred names and images in association with phrases expressive of sensuous affection, produces a feeling of incongruity out of harmony with the religious mysticism which evidently imbues the mind of the writer.

If a selection could be made of the best passages from the three poems, a volume might be compiled which would often be turned to with delight by those who can appreciate both the ideas and the language of the writer.

SONGS OF THE HEIGHTS AND DEEPS. By the Hon. Roden Noel. Price, 7s. 6d. (London: Elliot Stock.) May also be obtained of The Psychological Press, 16, Craven-street, Strand, W.C.

Poetry is the first expression of man's awakening sense and interpretation of natural objects and forces. In the childhood of the world and of races, all nature, inorganic no less than organic, is dimly discerned to be living, and the expression of a life greater than can be perceived by the outward senses. All natural forces and phenomena, whether apparently beneficent or adverse, are recognised as under the control of invisible powers who may be made wrathful or propitious through neglect or service of their worshippers. Hence the fear or

reverence of nature as divine is the beginning of wisdom. All men are born poets, for although only the few in any age have both "the vision and the faculty divine," all have, in greater or less degree, the vision, or perception of the inner life and glory underlying all appearances, when their prophets give expression to the inborn thoughts of the seers.

Poetry is the appropriate language of religion, whether regarded as spiritual or natural; for when the one Divine life in its higher aspects is recognised in all diversity of manifestation, hills are said to rejoice, trees clap their hands, stars sing, thunders utter their voices, and winds and waves hear and obey the voice of superior will. So poetry, as it is the first and rudimentary expression of religious feeling, is also the last and highest. For humanity, in its journey from the East in natural childhood, returns thither with all the inherited wealth of experience and of wisdom as a child of the Kingdom of Heaven. Science, so far from withdrawing the veil of enchantment from creation's face, puts on another and thicker covering over the reality. There is no "Poetry of Science" as yet, for science is merely the imperfect interpretation and practical application of natural phenomena. "Whether there be knowledge it shall vanish away, for we see in part and we know in part;" but faith, hope, and love are eternal and unchangeable, and are the subjects of all true poetry.

Of such are these "Songs of the Heights and Deeps." Their author has already won well-merited recognition as a true poet by the ablest critics and the best known of contemporary poets; and if he is not as yet so fully appreciated by the general public, he may well afford to wait as others have waited, whose names are now household words. The heights and depths sung in this volume are both moral and physical. The "Lay of Civilisation," with which the book opens, is a "bitter cry" in prophet tones out of the depths for mercy and pity on the oppressed and helpless, not alone to God, as God is usually understood, but to God in man; to what is holiest and most compassionate in the deepest and highest nature of manhood—yet a cry of hope and assurance that the desire will obtain fulfilment.

"Through mystic change, or swift or slow,
Within the general bosom, and in ours,
Faith's inarticulate reason may grow clear,
Fair utterable vision: the wild dance,
The strange phantasmagory of ill dream,
Named sin and sorrow, may appear birth-pangs
Of life consummate, else impossible!"

Therefore, dear birds, in leafy woods ye warble,
And you, my children, by the riuulet
Play, laughing merrily, because the world
Is sound at heart, howe'er it seems to ail.
God-fronted, dragon-trained, 'tis but a marred
Image in souls, who travail yet ungrown,
Who, ruffled, slowly waver into rest."

The same thought of the unborn, underlying rest and blessedness of eternal life to be revealed is thus more fully expressed in the poem "Suspiria":—

"Is the world a welter of dream, with never an end, nor an issue,
Or doth One weave Dark Night with Morning's golden strand,
To a harmony with sure hand?"

Ah! for a vision of God! for a mighty grasp of the real,
Feet firm based on granite in place of crumbling sand!
O to be face to face, and heart to heart with our dearest,
Lost in mortal mists of the unrevealing land!
Oh! were we disenthralled from casual moods of the outward,
Slaves to the smile or frown of tyrant, mutable Time!
Might we abide unmoved in central depths of the spirit,
Where the mystic jewel Calm glows evermore sublime!
The dizzying shows of the world, that fall and tumble to chaos,
Dwell irradiate there in everlasting prime.

The innermost spirit of man is one with the Universal.

O'er the awaking infant, drowsing old, and the mindless
Their individual Spirit glows enthroned in Heaven,
Albeit at dawn, or even, or from confusion of cloudland,
Earth of their full radiance may remain bereaven;
Yea, under God's grand eyes all souls lie pure and shaven.

Discover but thy task, embrace it firm with a purpose,
Find, and hold by Love, for Love is Eternity."

That hero-worship, even when the heroes are mythical witnesses to the innate, abiding love of courage and goodness in the human heart, is thus fittingly expressed in "Tintagel":—

"I deem that in those clouds of the dim past
Tall, godlike forms loom verily; with us

Dwell souls who are not less magnanimous.
They pass, yet only to be self-fulfilled;
They pass, yet only as the All hath willed,
To enter on their full-earned heritage,
More righteous, and momentous wars to wage;
And if those heroes were not, then the mind
That holds high visions of our human kind
Is mightier than mighty winds and waves,
And lovelier than emerald floors of caves.
Nature Herself is the high utterance
Of holy gods; we, half-awake in trance,
Hear it confused; through some half-open door
We hear an awful murmur, and no more;
We are under some enchantment; lift the spell,
What mortal then the wondrous tale may tell?"

The heights and depths of nature of which the poet sings are mountain, lake, and sea. In two of these poems, "Thalatta" and "Suspiria," the rhythm is so well fitted to the nature of the subject that, in the words of a contemporary poet, his verse has

"A great commanding motion,
Heaving and swelling with a melody
Learnt of the sky, the river, and the ocean,
And all the pure, majestic things that be."

"Melcha," the longest poem, is pregnant with suggestive thought relating to the inner world of vision, which, like the outer, is full of shadows testifying of realities which only become clearly seen when Christ is risen—that is, in the perfection of man's true being. In a note the author says that "though it is to be read primarily as a fairy tale, it is intended to convey a further meaning. Only that is not to be sought in every detail, because I think that in all works of art, the story, form, or concrete presentment of whatever kind, ought to be paramount, and the inner significance only implicit, or suggested. The reader, or spectator, moreover, has cause for complaint if the artist should, by over-insistence on this latter element, foreclose the right of all to find their own lesson or significance in a work of art. Barely didactic art there cannot be. But there should be more in a poem of this kind than the maker ever put there. . . . Time and place are not respected in the world of enchantment, which is also that of Thought, whence all Creation issues."

MRS. RICHMOND.—Mrs. Richmond will deliver the first discourse of this year's series on Sunday next, 17th May, at Kensington Town Hall (High-street), at 7 p.m. The discourses will be continued on the following Sundays. As Mrs. Richmond has not yet arrived we cannot announce the subject of the first discourse. The titles of the discourses for the following Sundays will be duly announced.

SOCIETY FOR PSYCHICAL RESEARCH.—A general meeting of this Society will be held on Friday, May the 29th, at the Rooms of the Society of British Artists, Suffolk-street, Pall Mall, London, S.W. The chair will be taken at 8.30 p.m. The meeting, which will be partly of a conversational character, is open to members and associates, who are at liberty to invite friends. Papers to be read: 1, Edmund Gurney, Esq., and Frederic W. H. Myers, Esq., "Some Higher Aspects of Mesmerism"; 2, R. Hodgson, Esq., "Final Report on Alleged 'Theosophical' Phenomena." Members and associates will be admitted on writing their names at the door. Persons who do not belong to the Society will be admitted on the production of an invitation card, duly filled in with one or more names, and signed by a member or associate.—EDWARD T. BENNETT, Secretary, 14, Dean's-yard, Westminster, S.W.

A CLERGYMAN ON MAGNETISM.—Physicians tell us that the living human body is the receptacle of a certain modification of electricity, which, in action with the nervous system, is called animal magnetism; that this, in passing from one to another magnetically conveys temperature, feeling, even thought. This is felt by people when they are in very earnest converse. It is by this magnetism that the orator, actor, and musician hold their audiences spell-bound. People are harmonised or repelled in proportion to their capacity for mutually receiving and imparting this magnetism. Whilst the magnetic temperament is latent in all, it is only highly developed in some; in these latter the eye attracts and controls. The magnetic constitution is favourable to spiritual perception; in him who has it the wall separating him from the unseen world is indefinitely thinned. Its development and induction is favoured by meditation and prayer. The forces of the spiritual world move such men, and they acquire the power to act upon others, so that they can impart magnetically the gifts to men which they have received for men. The thoughts, feelings, looks, words, actions of such will be powerful over their fellows by virtue of their special magnetic constitution and their cultivation of it.—REV. H. R. HAWES.

SPIRIT PHOTOGRAPHS.

By "LILY."

I have had many, through Mr. Hudson, that, to myself, are absolute tests, but one is so remarkable that I will relate my experience.

During my sances for spirit photograph with Hudson, I often longed and prayed mentally that a cross might come upon the plate with myself, but though many tests came when I sat, the cross did not, and as Hudson was going to move much further away, I feared all chance was over of my getting the longed for cross, when my last sitting with him (as I then thought) passed over without it.

A day or two afterwards, an extraordinary longing seized me to go once more to Hudson's, though I knew he was to move that very day; but so powerful was the feeling that I went. I found him, but everything was ready packed for removal the following morning.

I told him I had come for a sitting. This he declared to be impossible, everything being packed up; but, as I would not be denied, he unpacked his apparatus, and I sat for my photograph, having previously watched the hasty preparations made for it and the subsequent development of the plate: when lo! just over my head was a beautifully clear, large white cross!

I will not trouble you with my feelings on seeing my silent prayer at last answered. But, when the lovely cross appeared, I then, for the first time, told Mr. Hudson of it, and the poor old man's delight was unbounded.

SPIRIT INTERVENTION.

(EXTRACTED FROM THE *Spiritual Offering*.)

Thirteen years ago Mr. Samuel Smith, of Rockford, Illinois, a medium, was staying with us, and on one occasion, as my younger son, Harry, entered the room, said, while pointing at him under spirit-control, "That boy will be near dying in a few days, not by sickness; but he won't die." At that time I did not much heed such predictions. A week later the water of the house had, we thought, an ill taste; so we fixed a day for the water to be pumped out and the well to be cleansed. On that day I was called upon to make a journey, so the work had to be left to Edgar, my eldest son, and Harry. I charged them to let down a lighted candle to try if the air in the well was respirable before either of them got into it. This injunction was unheeded, the water was pumped out, the pump removed, and Harry was let down with the bucket for the cleansing. But he quickly called out, "I am sick." Edgar looked down, and seeing him holding his hands above his head, guided the rope into them; he grasped it, and Edgar quickly had him up. When clear from the well, Harry fell to the ground unconscious. But he gradually came round.

On my return next morning all this was reported to me, but Harry was quite himself again. We tried the air in the well; I lowered into it a lighted torch, Edgar a lively chicken; he drew the chicken up dead; my torch went out when three or four yards down. So we let well-cleansing alone for that day.

The same evening, Harry's hand, for he is a medium, was controlled to write, "Judge, I told you this boy would come near dying. Well, I helped to save him. We entranced him, and kept him alive in the well; we made him hold the rope fast, and helped him up." Edgar here said, "He felt light, and seemed to pop up."

In this incident my view is, that the boy being a medium, he had, in or about him, an element which enabled spirit friends to come into close contact with him and bring their psychical force into action in and about him to the effect thus described, for which we felt inexpressible thankfulness.

M. P. ROSENCRANZ.

ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct sances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful sance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliottson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zollner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butlerof, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Fries, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstübbe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

DR. ROBERT CHAMBERS.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters."—*Extract from a Letter to A. Russell Wallace.*

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consistent, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—*Clerical Journal*, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—"The essential question is this: What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory."

LORD BROUGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest

faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—*Preface by Lord Brougham to "The Book of Nature."* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE report: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

PROFESSOR BARRETT, F.R.S.E.—"I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source,—I say, I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative."

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science to be 'impossible,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also one who is accustomed, by his professional avocations, to scientific observation—provided that his mind be not blinded by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

CROWWELL F. VARLEY, F.R.S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

ALFRED RUSSEL WALLACE, F.R.S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—*Miracles and Modern Spiritualism.*

DR. LOCKHART ROBERTSON.—"The writer" (i.e., Dr. L. Robertson) "can now no more doubt the physical manifestations of (so-called) Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—*From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—"No one can doubt that phenomena like these (Phrenology, Homoeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: "We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family."

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

— ROBERT HOUDIN.

"4th May, 1847."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful! (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).—I am, Monsieur, &c.,

— (Signed), ROBERT HOUDIN.

"May 16th, 1847."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but

I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht, mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the *Spiritualistic* order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. Tail, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877."

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER BOTH MAKE MANIFEST IS LIGHT."—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

DR. REIGNIER ON ANIMAL MAGNETISM.

The following is a summary of two lectures delivered before the Union Magnétique, Paris, reported in the *Revue Spirite* of May:—

The history of what we now recognise as animal magnetism goes far back into the past. It was the basis of the knowledge of the initiated in the temples of ancient Egypt, and the source of the power of magi, sybils, pythonesses, oracles, and prophets.

In Europe, at the commencement of the fifteenth century, Paracelsus, of Switzerland, collected the occult phenomena known up to his day, and upon them constructed a doctrine. He taught that many of the phenomena presenting themselves in so-called magical cures, were analogous to those caused by the loadstone (*magnes*) and he substituted the term human magnetical for magical. He had many disciples.

At the close of the same century Van Helmont, a physician of Holland, performed so many cures by animal magnetism that people called him a magician. Helenianus and other physicians followed him with success.

Towards the close of the eighteenth century Mesmer appeared. His propositions embraced all that was then known of the subject. He treated diseases magnetically, but in his practice he made use of adventitious processes tinged with charlatanry; this deterred many from following him. After him, as at present, the practice was followed without any adventitious process.

In 1825, Rostan, professor at the Faculté de Médecine, Paris, acknowledged, in the "Dictionnaire des Sciences Médicales," the facts of the subject, but disputed Mesmer's doctrine of the transmission of a *fluide*, or force. The equally eminent Dr. Bertram followed him in agreement as to the facts, but contended that a *fluide* did pass from operator to patient.

It is well-known that the loadstone (*magnes*) is a native oxide of iron possessing the property of attracting iron, and that this characteristic property can be communicated from it to bars or needles of iron and steel, which, if then suspended at their axis, point north and south, indicating what is called the magnetic meridian. The loadstone was used in the past as a medicine in nervous disorders; even down to the present century it had advocates among physicians of European note. In the modern system of Metallotherapy is included the application of magnetised needles worked into sheets with fine steel wire, and it is a successful treatment in many cases in which the late Dr. Burq, its proposer, employed it.

The phenomena of animal magnetism are of two kinds—physical and psychical; in the former we have induced catalepsy, trance, &c., presenting symptoms of natural maladies, and which induced states the operator can cause to disappear rapidly without leaving the least trace. Such cases should form an important chapter in physiology. Now, from induced symptoms of a disease to the disease itself there is but a step; if we can cause symptoms to disappear rapidly, why should we not cause the natural disease itself to disappear by employing the same means with persistency? Here is the secret of curative magnetism, in the changing—by passes or imposition of hands with firm will—the character of the innervation of organs in an abnormal state, and aiding the *vis medicatrix nature*—the natural healing power—to restore it to the normal.

With respect to the psychical phenomena, let me ask, First, what explanation can be given of the fact of a subject of poor intelligence and no education going—after a few magnetic passes—into a state in which he describes the organs, and their condition, of a patient, in such a manner that none but an anatomist can follow? Secondly, what explanation can be given of the fact of a similarly magnetised subject mentally visiting remote parts of which he never can have had any knowledge? or the persons and contents of houses, never visited by him in the body, and exactly and minutely describing them?

In such facts who does not see proofs of the soul's existence? and that it can for a time leave the body to which it is united, travel, and perceive according to the magnetiser's will? To me it seems that some of these facts show that the soul had a previous existence, and had then acquired knowledge which it exhibits when thus liberated. These psychical facts indicate that the soul can cognise independently of the brain—its earthly medium or instrument.

The psychical facts of animal magnetism bring it into the domain of psychology, the science which has reference to the intellectual faculties, their various manifestations, and their cause—the human soul: that immortal entity in us which elevates us and enables us to conceive of a First Cause of all causes—God!

DREAMS.—"J.P.W." writes that his wife, on waking one morning, said that she had been dreaming that her sister, in the country, was in bed with her face fiery red. By post the same evening we were informed that that sister was taken ill with scarlet fever. Her mother once told her that she had had a dream of hearing steps of men on the stairs, and that, on opening the door, she saw a coffin being carried down, and on the plate she saw her own name and "Aged 48." She was then in ordinary health and her age forty-six. She died two years afterwards.

TRANCE.—A daughter of J. Benner, of Marion, Penn., was seized with spasms and apparently died. At the expiration of two days feeble respiration was observed; she continued to breathe, but without consciousness, for twenty-six days, no food passing her lips; she then opened her eyes and asked for water. From that time she gradually returned to her usual diet, and has gained strength to get about.—Benj. Ranck, a farmer, of Fayette, Ill., fell into a trance while ill, and remained in it for several hours. On recovering, he said that he had been talking with departed friends, who told him that he would be with them next day at a certain hour. He set his affairs in order and died exactly at the time he mentioned.—*Religio-Philosophical Journal*.

MR. THOMAS PALLISTER BARKAS, F.G.S.

[The following interesting sketch of Mr. T. P. Barkas has recently appeared in the *Newcastle Examiner*.—ED. OF "LIGHT."]

In Newcastle, and a wide district of country round about it, there is perhaps no man better known than the gentleman whose name is at the head of this sketch, and he is equally well known, through his lectures and writings, to students of spiritual phenomena all the world over. Laugh as we may at séances, materialised spirit-forms, and men and women supernaturally inspired, modern Psychology has its numerous disciples, many of whom are men of culture and position, and an abounding literature; and in the North of England Mr. Barkas is its recognised head. We are not concerned here with the truth or falsehood of modern Spiritualism. It is our business to deal with it in this sketch solely as illustrating the career of Mr. Barkas, and so far as it throws light on the man with whom we are dealing; and we may take occasion to say that, apart from his beliefs and labours in this special field of inquiry, he is in other ways an admirable specimen of your genuine hard-headed and self-reliant North countryman.

Mr. Barkas is a genuine Novocastrian, having been born in the Rigg Market, on the 5th of March, 1819, in a dwelling-house over the Coach and Horses, now being rebuilt by Messrs. Bainbridge and Co. as an addition to their extensive premises. His father, William Barkas, was a partner in the firm of Pallister and Barkas, builders, Marshall's-court, Newgate-street, and latterly in High Friar-street, and his mother was a daughter of Mr. Thomas Pallister. His first teacher was Mr. Joseph Cowell, who ultimately became a town missionary. He afterwards attended the classes of Mr. Anderson in Prudhoe-street, and Messrs. Richardson, Renton and Wilson, in Lisle-street. Contemporary reports speak of him as having considerable aptitude for learning, although inclined to be indolent. In 1833 he was apprenticed to Ralph Potts, foreman to Messrs. Pallister and Barkas; and his father (who for some time had been the acting partner in the firm) dying a few months after, he suddenly found himself at the head of the establishment, as Mr. Pallister took little interest in it then. He carried on the business for ten years, and maintained his brother and two sisters. In his leisure time he devoted himself to literary and scientific studies, and in 1843 he entered on a lecturing tour throughout the country. In 1846 he purchased the bookselling business of Mr. Robert Fletcher, and carried it on successfully until 1870, when he disposed of it, and joined Mr. Tweedy in the lease of the Central Exchange Art Gallery, Grainger-street.

As might have been expected, the entrance of Mr. Barkas and his partner on a lease of the Central Exchange marked an era in the history of Grainger's magnificent interior. It was originally designed as a habitation for the corn business of the North of England, but the erection of the Town Hall, and the provision made there for the convenience of the corn merchants, prevented it ever being utilised for such a purpose. Previous to its rental by Messrs. Barkas and Tweedy, a news-room, with a subscription list of a few hundreds, represented nearly the total of its usefulness. By a more liberal provision of newspapers, magazines, and other publications which go to make up a first-class news-room for the accommodation of business men and men of leisure, and the institution of interesting and instructive exhibitions—embracing social, educational, and scientific subjects—the membership rapidly increased, and the public were provided with a place of entertainment of a class never before attempted in the town. First-class vocal and instrumental concerts were also introduced, and with the aid of Mr. John H. Amers as director and bandmaster, an impetus has been given to the taste for high-class music in Newcastle and the North of England, the extent and

value of which cannot be estimated. A permanent exhibition of modern pictures and articles of *certu* is a feature of the place, and special collections and pictures by the most eminent artists, alive and dead, are from time to time submitted to public view by the lessees, or by the best known art dealers in the kingdom. Mr. Tweedy retired from the partnership in January, 1884, when Mr. Charles E. Barkas was admitted a partner, and has since then taken the leading share in the management of the place. At the present time Messrs. Barkas and Son have a subscription list of over 2,000 members, and the popularity of the place is on the increase.

For more than forty years Mr. Barkas has been a frequent and popular lecturer on scientific and literary subjects in Newcastle and elsewhere, and within his knowledge, it would be difficult to find a more capable or attractive lecturer. His manner is good, and his matter is always clear and precise, and his oratorical powers are considerable. As a boy, and as a young man, his attention was greatly drawn to scientific and literary studies, and the opportunities afforded him as a bookseller were so thoroughly utilised that it is sometimes said of him—with considerable truth—that he knows more or less on most subjects of human inquiry. His fulness in the knowledge of the past has not, in his mature years, dulled his interest in new discoveries and speculations. Indeed, he seizes these with all the ardour and enthusiasm of youth, and frequently in his zeal stands up for a novel theory long after it has been generally discredited and even departed from by its original parent. This illustrates the singular youthfulness of his mind, if I may be allowed the phrase, and the courage with which he holds to his opinions in spite of the ridicule and humorous badinage of his friends and critics. This has been singularly manifested in the quiet, yet unasserting steadfastness which has characterised him in his relations to modern Spiritualism. Severe criticism, ridicule, and even charges of quackery have been launched at him for a period of nearly thirty years, without having the slightest impression on his convictions and his modes of making them known to all whom they may interest or concern. Speaking from a lengthened intimacy with Mr. Barkas, and from a considerable acquaintance with what he has said and written in connection with so-called modern Spiritualism, I implicitly believe in his honesty and truthfulness. His sanguine temperament, singular in one of his years, leads him to attach a higher importance to manifestations than would be accorded by a more coldly critical mind, but of his faith in his own diagnosis there cannot, I think, be the slightest question. This being so, his calm and collected bearing throughout years of ridicule and trenchant criticism is to me a most remarkable characteristic of the man. It is equally suggestive of his placid temper that he has never uttered or written an unkindly word, or shown the slightest irritation against the most sarcastic or severe among his numerous critics. A glance at his leading contributions to the study and explanation of Spiritualism will show how earnest and unintermittent his devotion to it has been.

His first letter on Spiritualism appeared in the *Newcastle Chronicle* in January, 1854, and was speedily followed by a series in the *North of England Advertiser*, to which there were many answers by letter. These were followed by a series of twenty letters in the same paper, in reply to which were many editorial articles and letters from leading correspondents. In 1862 he published an octavo volume, entitled "Outlines of Inquiries into the Alleged Phenomena of Modern Spiritualism," which was favourably received. Between that time and 1870 only occasional letters were written on the subject. At the latter date, Mr. Barkas entered upon the investigation of the phenomena of materialisation of human forms, and devoted five years to their elucidation, during which period he wrote many papers on the subject in local newspapers, and in *The Medium*,

Spiritualist, Human Nature, Banner of Light, and other periodicals. In 1875 he entered on the investigation of psychological phenomena, through the mediumship of a non-professional lady, and sat with her for upwards of forty séances of three hours each. The whole of the time was given up to questions and answers—the questions being asked for the most part by Mr. Barkas, and the answers being written by the hand of the medium. The whole of the manuscript books in which the questions and answers were written are in his possession, and from it he has published elaborate papers in the *Psychological Review, Human Nature, The Spiritualist*, and elsewhere, and he is at present engaged in publishing full reports of these marvellous séances in a London weekly paper entitled "LIGHT." Three of those papers have now been issued and the remainder will continue to be published at short intervals. The questions and answers have reference to optics, acoustics, music, the science of music, musical instruments, electricity, magnetism, psychology, physiology, anatomy, pneumatics, heat, light, the future state, &c., &c. All the answers were written by an imperfectly educated woman, and Mr. Barkas is of opinion that no living man or woman could answer the questions so well under similar conditions.

It is not my province here to enter into any discussion as to the verity or falsehood of spirit manifestations, but I may be allowed to express my regret that they have withdrawn Mr. Barkas's attention to a large extent from the study of natural history, geology, and astronomy. Lectures and essays on these by him are familiar to me, which were admirable examples of what elementary teaching of such subjects should be, in order to attract and retain the attention of the young. He frequently lectures on these topics still, but the engrossing attractions of Spiritualism have greatly circumscribed his labours in that direction. True, he still sweeps the sky with his telescope, and favours us, now and again, with any new or singular appearance he "happens on" in the starry spaces, and in this way he has come to be accepted as an honorary city astronomer. Atmospheric phenomena command a considerable share of his attention, and he rarely misses being "in at the death," personally or by deputy, when shooting stars, meteors, or a more than ordinarily brilliant Aurora Borealis illuminate the midnight sky. But Spiritualism is his hobby, and a friend of mine in speaking of his papers now appearing in "LIGHT" humorously dubs him the St. Thomas of a modern Apocalypse.

As a man and a citizen, Mr. Barkas's record is beyond reproach. We have seen him, when mother and father were called away, sturdily and successfully stand by his younger brother and sisters, nor did they pass out of his "helping ken" even after they were grown up. Immersed in his favourite studies, in his younger days he rarely mixed himself up with public concerns, but his fellow citizens had made a note of his capacity to serve them, and about twenty years ago he was elected a member of the Corporation, and represented St. Andrew's Ward, until he was elevated to the aldermanic bench a couple of years ago. He is a rigid attender to the duties of his office as a representative of the people in the Council Chamber and in committee, and, although not so frequent a speaker as many of his *confrères*, he never rises to discuss a question without throwing some fresh light upon it. He, doubtless, has his friends, but he is not a party man, otherwise his abilities would have enabled him to occupy a much more important position in our local Parliament, but we question if he would have been so useful a public servant as he is in his independent rôle. Mr. Barkas is a member of the Unitarian body.

MIND-READING.—A young man of Louvain, M. Maurice, seventeen years of age, has been demonstrating with marked success the faculty of finding blindfold, hidden objects, on holding the hand of the hider. He has had many to witness his demonstrations at the Liège Skating Rink.—*Gazette de Liège*.

PHENOMENA CALLED "SPIRITUAL"
ILLUSTRATED BY CHROMO-LITHOGRAPHY.*

XL

By J. G. KEULEMANS.

(Continued from page 232.)

PLATE IV.—BUST OF JOHN KING.

I have here attempted to represent the apparition, as a bust, of the well-known "John King," the leader of that "band" of "spirits" regularly manifesting at séances held with the celebrated physical medium, Mr. Husk. As far as the circumstances under which the illustration is produced would allow, the representation given in Pl. IV. is a portrait of the familiar "spirit"—that is to say: it resembles his usual features as seen when materialised through this medium. I must remark that although in apparitions the type of the medium is invariably to some extent preserved, "John King," nevertheless, possesses characteristic features of his own, to which I will refer later on. I, some years ago, saw this identical "spirit" materialised through another medium, and noticed a remarkable difference from the now more usual exhibition through Mr. Husk. But before engaging myself in the contribution of a short biography of this well-known "spirit," I must make the observation that there are several séance-room "spirits" of the same name and title, appearing at almost every séance-room, both in this country and in America, and who are, as far as I have been able to ascertain, all different individualities, assuming or having been endowed with the same pseudonym. The confusion and misapprehension to which a similar abuse of nicknaming "spirits" has led, must have often been felt by many investigators. It impedes research, further encumbers the still perplexing difficulty of establishing the identity of séance-room "spirits," and, what is even more regrettable, the majority of these enigmatical beings actually prefer being addressed under some fictitious name and title, rather than give a satisfactory account of their past doings and the real name they bore in earth-life. Hence, it is almost impossible to obtain any satisfactory information as to the antecedents of any séance-room "spirit" with whom we may from time to time become acquainted. In the case of the "John Kings" all pretend to be "the buccaneer who lived on earth during the reign of Queen Elizabeth, whose name was Henry de Morgan, afterwards Governor of Jamaica, and who first manifested through the Davenport Brothers." As far as my own experience goes, the various "John Kings" manifesting or materialising through other mediums are, one and all, inferior or less developed beings to Mr. Husk's familiar guide. Judging from the general truthfulness and the high significance of his various communications, I am inclined to accept his own history of both earth and spirit-life, as being true as regards the more important facts. After the Davenports, "John" became, so he says, "attracted" to another medium, and the numerous spiritualistic marvels wrought by "John" during these several years of this sensitive's mediumship, have caused, perhaps, more interest and sensation than any other spiritualistic phenomena previously witnessed in this country. Certain it is that "John" can be traced from his earlier manifestations up to the present regular materialisations through Husk. The latter is now apparently the only person through whose mediumship the identical "John" reappears upon this earthly plane. It is besides an equally undoubted fact that no séance-room "spirit," as yet seen in this country, has achieved the same degree of perfection, either in

* A few sets of these chromo drawings still remain, and may be obtained of the Manager of the Psychological Press, 4, Ave. Maria-lane, E.C., price 2s. 6d. the set, packed on roller for safe transmission by parcel post.—SEE ADVT.

quality of materialisations or in power of direct voice; for although many other "form" manifestations may be equal in beauty, symmetry of form, or perhaps even superior as regards expression and countenance, none accomplish the astounding feat of speaking with such perfect intonation, whilst appearing in the materialised condition.

My presence at a series of séances, now numbering over 200, at which "John" made his appearance, have enabled me to give a description of the divers wonders produced by this celebrated "spirit," all of which will, I hope, add some further interest to the study of these astounding phenomena.

"John" appears in the form of a bust in all such cases where the medium is seated round the table with the circle. Sometimes the full form may be seen standing behind the medium; this, however, is an exception, and only occurs following an apparition of a bust. My opinion is, that the bust is only material so far as it can be noticed; that there is no "full form," leaning forward, standing between the medium and the table. In many cases there would have been no room for a full form to assume that position; besides, the bust moves too far towards the centre of the table to justify the supposition. The probability of its being the medium transfigured and made to stand up and lean forward, cannot be accepted as an explanation, because the medium's hands are always held, which precaution would not only preclude his moving in a forward direction undetected, but it would also render the arrangement of the drapery round the head and shoulders an utter impossibility. I have on many occasions held the medium's wrist and passed my hand on his fore-arm, and heard him breathe or moan, whilst "John's" bust moved at three feet distance in front of us. Once I heard medium and bust in conversation. In all probability this kind of form-manifestation belongs to the same class as the moving hands or floating heads which have frequently been observed at physical séances. Although the difficulty to account for the possible sustenance of a solid object without a visible *fulcrum* should not be overlooked (for with our limited knowledge of occult laws it is unexplainable), it need not stand in the way of admission of a fact, because the reality of that fact can be witnessed by every investigator, at almost every séance held with Husk. I have often been reminded by students of nature that these materialisations are, *primâ facie*, impossibilities, because "nature" requires, for the development of an adult form, as many as thirty-five years or more, and that, consequently, a similar occurrence cannot take place in as many seconds. In reply to this not impertinent objection I would simply refer to the facts themselves. The gradual growth of any creature through so-called ordinary laws is from a certain point of view as much a miracle; and a materialisation is not a violation, but a deviation from, if not an improvement upon, natural laws, i.e., as laws known to the quasi-omniscient authorities.

An equally astounding feat often performed by "John King" is the dematerialisation either of his full form or his bust. In each case the drapery vanishes like smoke and never accumulates in pleats. I have also noticed a partial disintegration of this "spirit's" temporary body, viz., that of his right foot, which, upon request, was made slowly to diminish in size and sharpness of outline until it became totally invisible. On another occasion, after his hand had been removed from a luminous slate, I could notice its slow disintegration, not by decrease of quantity, as in the previous case, but by a different process for which, as yet, we have no name. The hand grew in dimension, but lost its distinct outline and gradually became more and more cloudy, until it attained an enormous size, then lost form and disappeared like mist before the wind. During its latter stages it had the appearance of a shadow cast on a distant wall, but being white instead of dark.

(To be continued.)

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

A Plea for Unbelievers. To the Editor of "LIGHT."

SIR,—I have to thank those gentlemen who have so kindly and courteously replied to my article which appeared in "LIGHT" of April 18th, and if I have been somewhat tardy in tendering my thanks, my delay must be excused on the ground of absence from home, and pre-occupation with other matters.

The only one of those replies that appears to me to call for any remark is that by the well-known and able translator of Zöllner, "C.C.M." Of course, I could not for a moment suppose that either he, or any other thorough Spiritualist, would concur with me in all I said in that article; but I am considerably surprised to find that they are, one and all, with me in what I meant to be the chief object in writing it; I mean with respect to the absence or defect of evidence for outside investigators; and when the corroboration comes from such a pen as that of "C.C.M.," it leaves, I am sorry to think, but little hope of my conversion.

With regard to the precise nature of faith, and the mental processes involved in belief, it is but natural that there should be some and even considerable difference of opinion. Psychology is, at the best, but a science of hypotheses; there is not even a general consensus of opinion as to the very meaning of the terms employed; and the operations of that subtle and ethereal form of matter, which we call mind, unlike those of physical science, and still more unlike the processes of mathematical proofs, are so recondite and complicated, that it is and must ever be impossible that any two thinkers, viewing the subject from different standpoints, should come to the same conclusions upon any given one of its operations.

Now, it appears, from the remarks of "C.C.M.," that the chief point of difference between that gentleman and myself lies in this: I attribute my failure in spiritualistic belief to either a want of, or defect in the, evidence, while he regards it as the result of an intellectual defect of my mind arising from mental preconceptions of what is possible or probable; in other words, I regard it as objective, he as subjective. Possibly he may be right, for mental inability is, I regret to say, only too common a phenomenon; but in this case, and I do not think I am influenced by *amour propre*, I think "C.C.M." is wrong, and with all deference to so great an authority, I think I can prove it; nay more, I think that when we examine carefully what "C.C.M." remarks, and divest it of the mist and confusion arising from the somewhat loose employment of terms, it will be seen that "C.C.M.," so far from differing from me on the subject of belief and unbelief, will be found only to have stated my own opinions in somewhat different language.

I think I am right in maintaining that the terms preconception, prejudice, probable, terms which are sufficiently accurate in their general meaning for ordinary colloquial usage, fail entirely when thus employed in close and exact reasoning. When "C.C.M." speaks of preconceptions of the probable and the possible, it means simply this: that there already exist in my mind certain beliefs and unbeliefs upon certain subjects; you may call them preconceptions if you will, but they are as much forms of belief as any other kind of faith, and are caused precisely in the manner I have pointed out, viz., by the mutual reaction of objective facts, or phenomena, upon a sentient and perceptive intelligence.

The very terms, prejudice and probable, when viewed in the light of their connotation, their only true meaning, point out this fact. A prejudice is something that has been judged before; and judgment always connotes the result of evidence upon a discerning mind.

So, too, the words probable and improbable. An improbable thing means simply something that has not been proved or tested; and how can anything be proved or tried if not by experience or facts? If this be so, the expression "A predisposition to reject or believe" expresses an impossible condition of the mind. We can have no previous conviction, or predisposition, either one way or the other, upon a subject of which we are entirely ignorant; and the moment information sets in we begin to accumulate evidence, and the reaction of that evidence results in a belief or disbelief of some sort, more or

less correct, or incorrect, as the case may be, for I am contending for the fact and not for its accuracy. I only maintain that it is the legitimate product of the two factors—mind and evidence.

Take, for example, a person whose mathematical knowledge is limited to the ordinary rules of arithmetic: ask him if he believes in the binomial theorem. He can give you no answer; he has neither preconception nor prejudice, for he knows absolutely nothing about it. Then tell him that it is something in mathematics, by means of which you can raise the sum of two quantities to any given power, say $(a + x)$ or $(24 + 25)$ to the sixth power, without going through the ordinary long process of multiplication. What then happens? He already has some beliefs—preconceptions—about the possibilities of multiplication, and the new belief which he is called upon to accept clashes with this existing belief which he has gained by experience; so that it is not unlikely he will disbelieve the other; at least, I have found such cases. Of course, I am not justifying his denial any more than I do my own refusal to believe Spiritualism; I merely quote it as an illustration of my assertion that belief and unbelief are entirely outside our own volition, and are both the product and the measure of the force of the evidence brought to bear.

In the case I have cited—a very simple one, I admit—the man would probably challenge me by giving me two numbers to work out, watching me while I did it, and then testing the same by his own simpler process; the coincidence of the two results must, I think, result in convincing him that the theorem is true. The application of this example to the case of Spiritualism in question is, I think, clearly obvious.

If I did let Pussy escape from the bag I certainly had no intention or desire of keeping her in; but whether it be an intellectual defect, or whether it be the legitimate process of logical reasoning, I feel sure that no evidence short of personal observation, which I suppose is the animal in question, and that, too, of the most rigid and exacting nature, will ever convince me, and as "C.C.M." tells me that this is not likely to be forthcoming, I must, and I grieve to say it, carry my grey hairs with sorrow to the grave, and wait patiently for the *éclaircissement* till I pass to the other side.

"C.C.M." observes that in nature "nothing is probable or improbable." Here he uses the words in their accurate meaning, and he is perfectly correct, since we cannot try or test phenomena before they have occurred. At the same time if he uses the words as he employs them elsewhere he is not correct, for there are many things which are likely to happen—the ordinary usage of probable—while there are others which in the same sense are improbable. For example, it is not impossible, but it is highly improbable, that a heavy body will remain in the air unsupported. Why? Because I have a belief, induced by a vast experience, that it does not, and cannot; and, until I have other experiences as undeniable and irrefragable as the former, I must disbelieve any statements, however numerous, that such phenomena do occur.

Lastly, "C.C.M." comes down on me with, what I suppose is meant to be, a mighty *argumentum ad hominem*. When he asks me what fraction of the *vox populi* I require, I simply reply by quoting an historic fact, so often used in these pages, for a very different purpose. A single, solitary man once asserted, against the face of the whole world, *contra vocem populi totam*, that the world moved, and not the sun. Experience proved that the unit man was correct and the *populi* wrong; though both *populus* and astronomer derived their faith from phenomenal experience; in the one case the phenomena were illusive, in the other conclusive.

23, Boore-street, Lee, Kent.

S. W. WATSON.

The Society for Psychical Research and Mr. Eglinton. To the Editor of "LIGHT."

SIR,—My attention has been called to a letter from Mr. Pease, published in "LIGHT" of March 14th, wherein it is stated that "practically no phenomena of any sort" were obtained at any of a series of séances, with Mr. Eglinton as medium, held about a year ago by himself and other members of the Society for Psychical Research.

This statement is correct as regards five of the séances, but the remaining one was attended by good manifestations, raps being heard in various parts of the room. Further, one of the sitters was touched on the shoulder as by a child's hand, and objects were moved about the room.

At this and the subsequent series to which Mr. Eglinton has

referred in the letter which appeared in your issue of the 21st March, Mr. Pease was not present.

Minor phenomena were obtained at these later séances, as Mr. Eglinton has already stated.

Mr. Eglinton will, however, I think, agree with me that the results were not of such a nature as to carry conviction to the minds of those who, however unbiassed they might be, were not yet acquainted with the great facts of Spiritualism.—Faithfully yours,

11, Staple Inn.
May 12th, 1885.

FRANK T. HUGHES.

Passage of Matter through Matter. To the Editor of "LIGHT."

SIR,—I have had some experiences in this wonderful and inexplicable phenomenon which I should like briefly to record. The threading of a chair round the arm while the hands are joined is of frequent occurrence, and generally takes place in the dark, but it occurred once in my house in the light. Mr. Herne was the medium, and his hand was held at the time by one of our leading business men, who called attention to the fact, and asserted most positively that there could be no doubt about it. He had never seen anything of the kind before, and was greatly astonished.

I have had iron rings placed round my arm. The most striking instance was at the Eddy's, in America, in whose house I spent a fortnight, witnessing phenomena every day. I gave a full account of my experiences at the time in the *Religio-Philosophical Journal*, also in the *Medium*. William Eddy, the elder brother, sits for materialisation only, and Horatio has a dark séance, followed by a light one. The light séance is conducted as follows: At one end of the séance room is a recess formed by the projection of the chimney stack. A string is tied across, about five feet above the floor, upon which a shawl is hung. The medium sits with his back against the shawl, and one of the audience sits beside him, holding his hands, and the phenomena take place behind the shawl. Musical instruments are played upon, and hands and arms appear, and on any one holding a card and pencil, supported on a book, near the shawl, the spirit hand will take up the pencil and write, and throw the card written upon towards the person it is intended for; afterwards writing on other cards in the same way. I have cards written by this method that were done within a few inches of my face in the full light of a paraffin lamp. On one occasion while I sat beside the medium, a large and beautifully white arm was extended over our shoulders and pointed to a ring that was lying on a table, and, on its being brought forward, the spirit took it behind the shawl, and the next minute I felt a sort of galvanic shock and found the ring round my arm, although my hand was in close contact with Horatio Eddy. The ring was made of iron, and as it was lying about at all times there was ample opportunity of proving that it was not a trick ring but a genuine one. The important features in this case were that the manifestation took place in the light and that the agency was visible and palpable. I had also, whilst in America, some remarkable experience with a box, illustrating the phenomena in question, a detailed account of which I gave in "LIGHT," No. 46, November 19th, 1881.

In the presence of several persons, who all certified to the fact, a variety of beautiful flowers, two newspapers, and a photograph went into a box that was locked and sealed and the lid and sides united with gummed paper. It was proposed to try the experiment with a glass globe with no opening, but I could not procure such a thing, and before I could get one made I left Boston. The medium, Mrs. Thayer, seemed pretty certain it could be done.

The passage of matter through matter was of almost daily occurrence with the Davenport Brothers, and as I was intimately associated with them during several months, I had frequent opportunities of witnessing the phenomenon through their mediumship.

A full account of the case alluded to by Dr. Wyld, of a ring being placed round a medium's neck, was published in the *Banner of Light* about seven or eight years ago. I wish friend Colby would republish it. It would be of interest at the present time.—I remain, yours faithfully,

Eastbourne,
May 18th, 1885.

ROBERT COOPER.

In every heart there are secrets which are never disclosed, and which cannot be wrested from it.

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THE EDITOR OF "LIGHT,"
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CHANCERY LANE, S.W.

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Light:

SATURDAY, MAY 23RD, 1885.

INQUIRERS AND INQUIRIES.

By "M.A. (OXON.)"

No. I.

There has been much said recently about the use of Spiritualism, and of the difficulties of inquirers. Some have been disposed to think that Spiritualism is without demonstrable use, and that inquirers find unreasonable difficulty in satisfying themselves as to the reality of its phenomena. And, no doubt, to some minds Spiritualism is quite useless, as much so as spectrum analysis would be; for they want to know something which can be turned into money—the winner of the Derby, a hidden treasure of some defunct buccaneer, or what not—and this useful knowledge is denied them. No doubt, too, some inquirers do find a great difficulty in satisfying their own minds in their own way (and they can satisfy them in no other way) of the reality of the objective phenomena of Spiritualism. It is by no means true or even fair to say, as so many frequently say, that any one who will take the pains can easily satisfy himself. It is not given to everybody to get to Corinth. I cannot tell why, but this I know, that the best intentions, the most earnest desire, the most painstaking care, do not always intronit the observer within the charmed circle of phenomena which are familiar to the Spiritualist. I do not know why; perhaps the "Intelligent Operator at the other end of the line" knows more. But so it is, and we must make the best of it.

I am ready, therefore, to acknowledge that Spiritualism has no uses for some minds, and that it is inaccessible as a personal experience to others. "What is the use of a new-born baby?" said Franklin to a similar querist. It will grow and develop into a boon or a pest to society, according to the conditions of growth accorded to it. So will Spiritualism. If I were asked to cross a knife-edge between two mountains, with a precipice on either side, I should say, "No; my head will not stand it," or, if I were offered some answer to a question, which answer postulated a knowledge, say, of the Higher Mathematics, I should say, "This is useless to me"; or, "This is not within my comprehension; I have not the antecedent knowledge to understand and assimilate it." So it is with regard to the many problems that lie below the surface of what is generically named Spiritualism. It is very easy to propound questions to which either no answer is possible in our present state of existence, or which we have not adequate knowledge to reply to comprehensively, or the answer to which the querist himself has not the antecedent knowledge to understand. He may have, as Dr. W. B. Carpenter once put it, "no niche in his mind into which such things will

fit." He has, perhaps, been bothered by injudicious friends, and so has set himself to "look into" these matters when he had no better thing to do, on a spare evening; but he does not really want the thing called Spiritualism with its information, its bizarre phenomena, and its inevitable upsetting of previous ideas. He regards it curiously, impatiently, perhaps irritably; but he would never voluntarily have meddled with it at all. It is injudicious proselytism, the ill-directed enthusiasm of some mind, that is so full of its new-found knowledge that it must needs try to force it on all the human race, prepared or unprepared, that has stimulated a spurious and short-lived inquiry, in itself a mere sham, and possessing no more than a butterfly vitality. The mental soil must have been previously prepared by a long course of tillage before the seeds can germinate, and even then the analogy respecting the few that come to fruition holds good.

It is for these and kindred reasons that not all questions airily propounded about Spiritualism can find convincing answers. We do not know; we cannot convey the desired information; or we are at a loss ourselves by reason of contradictory information that we have received.

But why should information be contradictory? Why should it not? The world of spirit would seem to be peopled by beings of infinitely varying grades of intelligence. We supply them, or some of them, ourselves from this world of ours, and we know that it is so. We receive their answers, and we are confirmed in our opinion. Some know little, and pretend, like any histrionic mind amongst us, to pose as omniscient. Some have their definite work on the physical plane—materialisation, for instance—and can no more answer abstruse philosophical questions than the nearest newly-enfranchised farm-labourer can expound the mysteries of proportional representation. But none the less the questions are put, and the replies are contradictory, superficially or essentially. Well, I could easily propound a question which would elicit confident but contradictory replies from, say, the Archbishop of Canterbury, Herbert Spencer, Frederick Harrison, Tyndall, and Ingersoll. There is nothing strange in variety or irreconcilability of opinion, even when each is dogmatically laid down as law.

It is not quite reasonable that we should be asked to give an all-round reply to every question, or to reply categorically to what may be said as to the uselessness of much that is heard and read of in connection with Spiritualism. And there are further reasons, which will necessitate a further treatment.

AN INQUIRER in Blackburn desires to join some good circle in that town, and also to correspond with any Spiritualist of experience who can give him instruction.

DIRECT WRITING.—M. Lyle, of St. Louis, Missouri, writes:—"We have among us a medium, G. V. Cordingly, at whose séances I have been present. In full light, on slates held by him on the shoulder of a sitter, long messages have been written relating to things unknown to all present. I have had him to séances at my own house, and have witnessed there the same phenomenon with slates of my own providing."

HYPNOSCOPIC INVESTIGATIONS.—We have received a lithographed article from Herr Gustav Gessmann, of Vienna, in which he claims to have discovered an improved hypnoscope. It will be within the knowledge of our readers that Dr. J. Ochorowicz described in *La Lumière Electrique* a little invention by which he claimed to be able to discover whether any given person is hypnotically sensitive. By experiment, on persons of all conditions taken at random, he found that the number of hypnotisable subjects was 37 per cent. Herr Gessmann, by an ingenious arrangement of four magnets, says that he eliminates several objections, and finds a larger percentage, viz., 86 out of 130. If the hypnoscope is of any value the writer's design is no doubt a great improvement on that of Dr. Ochorowicz. The author will be pleased to send a copy of his paper to those who apply for it. His address is Herr Gustav Gessmann, k. k. Mil. Beamten in Neubau Burg-gasse 11, 2 Stock, Vienna.

CLAIRVOYANT EXPERIENCE.

(FROM *Le Messager*, MAY 1ST.)

Our esteemed friend, Dr. Wahu, vouches for the truthful character of M. P., a distinguished artist, who communicated to him the following experience of his wife's clairvoyance. She was a lady of great refinement and sensitiveness. Soon after their marriage he discovered that she was easily magnetised by him, and that in the magnetic sleep she was highly lucid. She went into the sleep with such facility that passes were not required, he had only to exercise his will; her eyes, if he so willed, remained open, so she might be in a state of somnambulism and no one but himself know it.

He used to magnetise her for her health; and then by her mouth prescriptions and hygienic directions were given; she knowing nothing of medicine.

She would ask him to magnetise her and put questions. He once asked how it was that walls did not obstruct her vision; she said, "I do not see. I know."

When in the sleep she sometimes spoke of herself as if she were another person; for instance, she would say, "She must not do so and so; it will not be good for her." Between themselves they got to speak of this other person, although they knew nothing of Spiritism, as the spirit.

Madame P. having more than once, in the waking state, expressed uneasiness lest this unseen individual might be interposing between her and her husband, he took an opportunity, when she was in the sleep, of explaining the situation to "the spirit," and through Madame P.'s mouth it was said, "I am a spirit-friend; your wife must not be jealous; I love both, and desire your mutual happiness." She was tranquil about this afterwards.

Once in a frolicsome mood she scribbled nonsensical words and unmeaning marks on a sheet of paper, and laughingly said, "I wonder if the spirit could copy that!" He folded the paper, and put it in a drawer; then he put her into the sleep, handed her pen and paper, and she quickly covered the paper with marks and scribble. On waking, they compared the two, and found them to be exactly alike.

Being pregnant, she told her husband several times, in the magnetic sleep, that he was to have a daughter. On one of these occasions he asked how she knew, and it was said through her mouth "She sees the child." When the time came, at her own request, he put her into the sleep, and kept her in it until all was over. The midwife in attendance had no notion of her being in any but the ordinary state. When it was over, the child was found to be a girl, and the mother had felt no pain.

It is some years since M. P. endured the grief of losing his wife through an accidental fall.

Dr. Wahu says: "I would remark that true magnetism is an action upon an incarnated spirit by another incarnated spirit, and is near, in religious degree, to Spiritism, in which there is the action upon an incarnated spirit by a disincarnated spirit. In the case here stated, there was a combination of spiritual with magnetical effects."

THE next Conversazione of the London Spiritualist Alliance will be held in the Banqueting Hall, St. James's Hall, on Thursday, June 25th, at 8 p.m. (Regent-street Entrance), when Mr. T. Shorter will deliver an address on "Modern Spiritualism; the Progressive Development of its Phenomena."

MAGNETISM.—History informs us that the religions in different ages and countries observed various modes of preparing the magnetic condition requisite for receiving spiritual influence: fasting, sacrifice, music, incense, gazing at lights and at crystals—the Urim and Thummim of the Hebrews for instance. By some of these processes trance was induced, such as St. Paul speaks of, and as were experienced by the Hebrew prophets. The modes of imparting spiritual gifts to others are described as the laying on of hands, gazing, breathing, contact of garments, &c. The Hebrew prophets had schools for developing spiritual gifts. —REV. R. H. HAWES.

THE SPIRITUAL OUTLOOK.

XXVIII.

[We shall esteem it a favour on the part of our readers if they will forward us, for use in this column, any allusions to Spiritualism and Psychical Research they may come across in the course of their reading. We see a great many of these ourselves, but it is obvious that there must be many references to the subject which do not meet our eyes.—ED. OF "LIGHT."]

The Revised Old Testament, presented to Her Majesty and now distributed to the English reading world, has been a sensation of the day. The chief change has been the omission of the unpleasant English word *Hell*, and the substitution of the Hebrew *Sheol*. The other changes are not of much significance. The poetry of the Psalms, Job, Isaiah, &c., is printed in separate lines like other poetry. The miracles and spiritual manifestations remain intact. The world was made in six days, and the sun stood still for Joshua to finish his fight; also an angel appears to Saul in presence of that ancient medium, the Witch of Endor.

If the now happily revised sacred volumes, old and new, can be depended upon for accuracy of statement, the spiritual manifestations from Genesis to Revelations were, in a multitude of cases, very similar to those we have at the present day. The Acts of the Apostles contain a series of miracles, which need just the confirmation that our present marvels give them. To a large extent, therefore, modern Spiritualism contradicts the scepticism of materialistic scientists. Since miracles *do* happen now, they may have happened at any and all times. The writing on a slate with Mr. Eglinton is as stupendous a miracle as the writing on the palace wall at Nineveh. If our preachers had just a little more knowledge they would see how the present may confirm the past, and the past the present.

Let me make one little remark as to the character of some manifestations. In thirty odd years of careful investigation I have encountered one case of fraud, two or three lying spirits, and in two or three cases, rude, unmannerly, and violent manifestations. I have had my chair suddenly snatched from under me—which is not pleasant or polite. I have seen two mediums violently thrown upon the floor, apparently very narrowly escaping serious injuries. Considering the millions of rude, disorderly, dishonest, and immoral people constantly passing into the spirit world, I think it is wonderful that we have so few disorderly and disagreeable manifestations. If we lose hell out of our revised Bible, we must be glad of *Sheol* and *Gehenna*. As Christ preached to the spirits in prison it seems probable that Mr. Spurgeon, Newman Hall, Henry Ward Beecher, and all the popular preachers may have a similar mission.

Dr. George MacDonald strongly recommended some "Letters from Hell," translated from the German. Many readers have probably been disappointed—for the hell patronised by the Scottish preacher, novelist, and poet is a cold, foggy, uncomfortable place, somewhat like a Highland glen in a wintry Scottish mist, where people atone for old escapades by getting into new ones. Dante has a frozen hell; but the hot, sulphurous ones are most popular.

The "Letters from Hell" have been reprinted in New York, and the *Banner of Light* notes that Dr. MacDonald's principal object in promoting its circulation is "to make righteous use of the element of horror." But most Governments have done that in wars, persecutions, and capital punishment. The happy thing is that, with very rare exceptions, no one thinks of any horrible place as the probable residence of his own friends and relations. Does any one, Papist or Protestant, believe that his parents or children are really tenants of the orthodox hell? Is it not always other people's parents and children?

The lesson of Spiritualism as to these matters seems to me entirely reasonable. The incident of death, the dropping of the diseased, worn out, useless body, brings no sudden change to men's thoughts, feelings, or characters. The man who dies to-day will be the same man to-morrow that he was yesterday, with an added experience. He will not, by the fact of getting out of his body, become either angelic or satanic. He will gain a greater freedom, a more extended vision, and powers of locomotion. Progress in knowledge and goodness may be very rapid even in the nearer spheres of spirit life. The condition of

every being may be supposed to correspond to his nature, character, or tendencies. This is, so far as I know, the uniform testimony of our spirit friends. The heavens and hells of Milton and the poets are alike unknown in the world of spirits. Every one finds the place or state which naturally belongs to him.

I observe that Mrs. Groom, so well known in Birmingham and the Midlands, is coming to London. She has been very successful in Halifax, where the interest in her public addresses and clairvoyant descriptions of persons in the spirit world is described as "intense." Considering that she is a simple, uneducated woman, the matter and manner of her discourses are quite remarkable. Of her visit to Bacup, a curious cotton town in Lancashire, Mr. J. Brown writes: "On Sunday afternoon, Mrs. Groom's guides took for their subject 'Our Spirit Homes'; in the evening, 'The New Jerusalem.' It is quite needless for me to say that both of these subjects were dealt with in an attractive manner, the audience being kept completely spell-bound. I am happy to say that her clairvoyant descriptions were a great success, for she gave at the two meetings thirty-seven descriptions, which perfectly captivated the audience."

And we have two of the most widely known speaking mediums, arriving almost at the same time. Mrs. Richmond has crossed the Atlantic to continue her Sunday discourses at the Town Hall, High-street, Kensington; and Mrs. Hardinge Britton is also announced in Lancashire. "Many shall run to and fro in the earth, and knowledge shall be increased." It cannot be complained of now that women have not a large share in all progressive movements. They take degrees in our Universities—they are photographed in collegiate robes and caps for the illustrated journals. They are elected to School Boards—they reign as sovereigns of the fairies as well as hearts.

The *Pall Mall Gazette* has a virility that makes it very interesting. We know pretty well what most journals will say on most subjects; but the *Pall Mall Gazette* gives us audacious surprises. For example, it says: "Professor Simon Newcomb maintains in the new number of the *Illustrated Science Monthly* that Miss Lulu Hurst, the famous 'magnetic girl,' whose marvellous *tours de force* have created such a sensation in America, is only a woman who possesses great muscular power. So far from the 'rosy country girl' moving heavy objects by merely touching them with her finger tips, he declares that, though she began to touch the object on which she performed with her fingers only, she used the strong palms of her hands to bring about the desired result. Of course, if this is true, the magnetic wonder ceases, but the muscular wonder is more marvellous still. A girl who can, with one hand, lift a chair on which one person sits, while four others hold it down, may well draw full houses, if only as a supreme example of the strength that is sometimes possessed by the weaker sex."

A Dr. Cook, of Cheltenham, has read a paper to the Natural Science Society on "Apparitions: Are they Illusions?" In subjective illusions the optic ganglia, he kindly informs us, are impressed from within, and "figures are projected into space by the brain as on the screen by the magic lantern." Then, of course, he quotes the dagger scene from Macbeth. "The Spiritualists," says Dr. Cook, "attribute certain ill-understood magnetic phenomena to the influence of spirits, which, like Owen Glendower, they profess to be able to call from the vasty deep, and who give information about on a par with that afforded by the mysterious writings of the planchette. I show you in this figure one of the spiritualistic delusions: a photo of a living person, with the faint outline of another figure, a sort of ghost, hovering over—produced by exposing the ghost for a very short period to the sensitive plate, leaving a faint image, and over this an ordinary photo is taken."

Diplomas do not confer, and often do not even register, intelligence, and doctors talk their full share of nonsense; but how a doctor in a paper read before a learned society could be quite so ignorant, is one of the mysteries. Still, after this preamble, he related some excellent ghost stories, which he could not account for, and Dr. Roorko, who followed him, said "It was impossible for them at this time to ignore the widespread movement known as Spiritualism or Spiritism. There had been, no doubt, a great deal of fraud in connection with it, but at the same time it would be unreasonable to pooh-pooh the mass of circumstantial evidence that had been accumulated after

most careful investigation, under strict test conditions, as to the occurrence of most surprising phenomena. This evidence had been such as to satisfy men of such scientific eminence as Crookes, a Fellow of the Royal Society, and one of its Medalists; Varley, a distinguished electrician, and Wallace, the eminent naturalist. These were all men of world-wide fame, and many others might be mentioned. He had not witnessed any of these phenomena himself, but he was acquainted with a good deal of the literature of the subject, now grown very voluminous, and there was certainly such a weight of authority as to the genuineness of many of the alleged phenomena, that he was not prepared to deny them until he had had himself the opportunity of testing them."

Here is another "Daniel come to judgment." Somebody writes: "In Spiritualism, if there be any facts demonstrated, they are these—that according to the purity or impurity of the medium's moral character so is the purity or impurity of the influences which surround him, and also that physical phenomena-producing 'mediums' are invariably sooner or later men of very questionable character. The reason for these facts is clear. The 'mediums' have had sapped out, by what are known as 'spooks,' their magnetic thinking essence—in other words, their ethico-material sublimations." Can anyone inform me what the writer means? What are "ethico-material sublimations"? and who, or what are "spooks"?

What is the necessary connection of the quality, whatever it may be, which makes one a medium for physical manifestations, and that which enables a man to tell the truth and refrain from picking pockets? So far as I have had an opportunity of judging, I should say that physical mediums were about equal as to morals to the average lawyer, doctor, or preacher—certainly quite equal to the average shopkeeper in "ethico-material sublimations."

REVIEWS.

HELLENBACH'S BIRTH AND DEATH AS A CHANGE IN THE FORM OF PERCEPTION; OR, THE TWOFOLD NATURE OF MAN.

In the contents page of the above work, as published in No. 221 of "LIGHT," March 28th, the omission of the secondary title tends to mislead your readers with regard to the scope of the book. I think a few glimpses into the interesting train of thought which is laid down in this work by this great philosopher may not be unwelcome to the readers of "LIGHT."

The author starts with the supposition that a human being (*Menschliche Erscheinung*) must have some kind of transcendental basis, as this necessarily evinces itself as well through our reasoning powers (*Erkenntnis vermögen*) as through biological development, even as all great thinkers have accepted such a basis, however much they differed regarding its nature. If, however, such a transcendental basis does exist, then earthly life can only be a transient condition of this indwelling principle or "subject," through which birth and death resolve themselves only into a change of our form of perception, hence, also, of our consciousness.

Now the author argues as follows: All development in nature shows transition states, imperfections, and exceptions; it is, therefore, inconceivable that in the laws of experiences there should not occur cases where the metaphysical basis in certain persons and in certain cases should not clearly show itself. The author appeals then to experience which perfectly justifies his starting point and his argument. With this introduction, the reader will understand the table of contents quite differently.

The whole book is divided into four parts, which treat of the following questions:—

1. The manifestation of the transcendental basis.
2. The severance (*Die Spaltung*) of the human form.
3. The three hypotheses in explanation of the phenomena.
4. The solution of the problem.

With regard to the first part, experience tells us that, in fact, people do show in dreams or in the somnambule state, and also by visions, another supersensuous power of perception, which justifies the supposition that there is in man a conscious *Ego*. But as it is not probable that such an existing transcendental basis should reveal itself only through perceptions, and not also through actions or effects, he again asks of experience, which proves that some persons do possess a supersensuous manner of action, as

THE HERMETIC SOCIETY.

At the meeting of this society, on the 13th inst., the president, Dr. Anna Kingsford, read a paper entitled "The Method of the Mystics," of which the following is a brief summary:—

The solution of the religious problem offered by the method of the mystics appears to be that which is destined to triumph in the present age. This is no new method, but one that has been in the world, obscurely and secretly, from the very dawn of religious thought, having its representatives and exponents in the ancient systems of both East and West, Buddhist, Alexandrian, and Christian. Their method consists in regarding the exterior and phenomenal presentation of religion as but the scaffolding necessary to the construction of the edifice—its mythologic scenery, to use Professor Tyndall's expression—and not the religion itself. The true faith is interior and spiritual, and has for ages been in the course of elaboration within and by means of these exterior appliances. Representing an eternal verity, and based in the spiritual consciousness, it is independent of letter and form, tradition and authority, and superior, therefore, to all assaults of intellectual criticism. What this age is witnessing is the removal of the now superfluous scaffolding, and the disclosure, in all its finished perfection, of the true Catholic Church of the future.

The difference between esoteric or popular religion, and mystic or *aerotic* religion may be thus defined. In the former, sacred personages and occurrences are understood in the physical and obvious sense, as phenomenal and relative, and related to particular times and places, and dependent for verification upon individual testimony. In the system of the mystic, on the contrary, sacred personages and events denote principles and operations which affect the spiritual *Ego*, and are to this what physical transactions are to the material personality. As these principles and operations belong necessarily to universal experience, they are unrelated to times, places, and persons, and are to be sought, not on the historical plane, but on that of the mind and spirit; not, as the Buddhist would say, in the "worlds of form," but in the "formless worlds."

Images and symbols of religious verities have their true and legitimate use in leading the soul to the apprehension of that which they imply. But when regarded—as the popular religionist regards them—as themselves essentials and co-efficients in spiritual processes, they become instruments of delusion. The essential is related to the essential, the corporeal to the corporeal. The things of God are similar to themselves; the things of Caesar are similar to themselves. To God belong the things of God; to Caesar the things of Caesar. The redemption of the soul cannot be affected by means of coin on which is stamped the image and superscription of the physical. No events occurring in time, no acts of an historical personage, can "save" our souls. These events and acts must be translated into spiritual verities, and realised individually and experimentally, if they are to have any efficacy for the spiritual selfhood.

The method of the mystics consists, then, in transmutation, or the conversion of the terms of the outer into the inner, of the physical into the spiritual; of the temporal and phenomenal into the eternal and noumenal. In them the key of the Scriptures, and of the functions and sacraments of religion, is found in the alchemic secret of transmutation. All the metals, says the alchemist, are gold in their essence, and by an application of the Divine art can be made to appear in their essence. But the uninitiate judge superficially and reject as dross that which the adept knows to be gold. Gold is the alchemic formula for spirit; and as the precious metal lies concealed under the semblance of the baser, so the true secret of all sacred Scripture—its spiritual significance—is hidden under the letter in such wise that, though invisible to the vulgar, it is evident to the eye of the illuminated.

Following, therefore, the invariable rule of his order, and applying to the text of sacred tradition, the "universal solvent" formed by the two words *not* and *within*, the mystic sees in the exposition of revelation, from Genesis to the Apocalypse, the history, not of past events in the external and sensible world, but of the soul, and of operations in perpetual process in the sphere to which the soul—whether universal or individual—belongs.—The rest of the paper was devoted mainly to the application of the mystical canon of interpretation to the Bible, numerous citations in support of it being given from the chief Christian and other mystics of the early and middle ages, all of whom, whatever the externals of their faith, were at one in their doctrine and method, these being the same that we are now recovering.

The reading of the paper was, as usual, followed by a discussion, in which several Fellows and visitors took part.

is most clearly evidenced by magnetisers when acting at a distance.

Now the author argues: If the magic force of the will of a person at a distance possesses this power, should not some living amongst us have it? Experience, if asked, confirms the fact that some persons, through unconscious writing or speaking, do act under the influence of an intelligent power.

The existence of a transcendental basis in man is, therefore, confirmed by experience; and *vice versa*, the principle put forward by the author explains in the simplest manner all kinds of mystical phenomena.

In the second part the author sets forth the proposition that as the transcendental basis perceives and acts, it, therefore, must be organised, and that, consequently, beneath the human organism composed of living cells, another—a meta-organism—must exist. He asks: Is this confirmed by experience? and experience again answers yes! In somnambulists, Hindoo Fakirs and Mahatmas this (meta) organism not only sometimes steps out for the purpose of becoming visible to others at a distance, but human forms are also materialised at séances. Death is, therefore, nothing else than a perfect severance.

In spiritual séances partial forms and imperfect severances also occur, and under apparent severance the author understands that which the Americans call transfiguration, which expression he rejects, because the difference between materialisation and transfiguration only consists in the greater or lesser proximity of the phantom to the medium.

In the third part the author shows that neither fraud nor psychic force, nor the intervention of a spirit-world, can explain the whole field of the phenomena, but that each of the three hypotheses is justifiable in different cases.

Regarding the fourth part, an extract is impossible, because in it there is not a word too much or too little; the reader must read in the original the striking argument by which, upon the principle that birth and death are really only a change in the form of perception, all mystic manifestations find their natural explanation. Only one thing I will point out, that is the definition of a Fakir. A Fakir, according to Hellenbach, is a man who through natural tendency, sickness, religious training, or cultivation of his abnormal powers, or intentional change of his organic disposition has arrived at a partial, but certainly imperfect, use of those metaphysical (transcendental) capacities which are within him, and every other human being, and who can, therefore, do things which lie outside of those natural laws which are known to us.

The reader will admit that this book, by its deductive form, differs from all spiritual works. These disclose to us experiences; sometimes also revelations, and theories; Hellenbach proceeds the opposite way—he quotes spiritual phenomena only as experimental data for his philosophy, through which the latter finds its triumphant confirmation, whilst on the other hand a natural and connected explanation is furnished for the phenomena so often disputed.

H. L.

La Lumière, Paris, reports a séance with Madame Bablin. Among the phenomena was hearing rapid writing at the table; then a sheet of paper was laid on the hand of Madame Grange (editor of *La Lumière*); it had on it three communications characteristic of the departed individuals whose signatures followed them. Draped spirits manifested themselves, their countenances visible by light emanating from their hands; some of these spirits had promised at a séance elsewhere thus to manifest themselves. The editor of *La Lumière* remarks: "If you relate such phenomena to those who deny spiritual existence, they tell you that you are the victim of hallucination, or of some conjuring trickery; if to others of the clerical stamp, they vociferate that such appearances must be phantoms caused by devil's magic. . . . Well, both materialists and clericals have much to learn. Such manifestations are becoming more known in private circles, in various quarters remote from each other; a fact confounding to savants, and we may look forward to such mediums as Madame Bablin soon occupying their proper rank in the estimation of the honest and candid. We shall expect the word 'materialism' to be less constantly in the mouths of Spiritualists 'Charlatanism' to be less constantly in the mouths of Spiritualists—among whom, for some time past, a charlatanic optical illusion seems to have epidemically prevailed. The greatest charlatans are not those who have borne the stigma of that name. We rejoice that Madame Bablin now declines receiving at her séances all whom she is not assured are earnest investigators."

SPIRITUALISM IN LONDON & THE PROVINCES.

MRS. RICHMOND'S INSPIRATIONAL DISCOURSES.—Mrs. Richmond, whose expected return to London we announced some weeks ago, arrived at Liverpool by the steamship *The City of Rome*, from New York, on Friday, and resumed her series of discourses at the Kensington Town Hall, London, on Sunday evening last. The hall was well filled. The subject of her address was "Glad Tidings." Spiritualism, it was stated, brought glad tidings to all alike. It was confined to no creed. It was addressed to no special sect or nationality. It invited us to contemplate immortality, and to look beyond the limited sphere of our human existence; to regard the greater and more glorious future that lies beyond the grave. It taught us to regard this life as merely a temporary fraction of our spiritual experience, and to feel assured that, whatever might be our lot in this world, a higher power controlled our destiny, and that whatever we suffered here was designed for our instruction and to lead us to greater perfection. Spiritualism enlarged our vision and our aspirations, and led us to devote ourselves to the good of humanity for humanity's sake, and helped us to endeavour to perceive the reasons and true principles of life and the tendency and objects of the paths of existence. After the address, a poem was given on the following subject, selected by the audience: "Who is God, and where is He?"

WALWORTH ASSOCIATION OF SPIRITUALISTS, 43, MANOR-PLACE, WALWORTH-ROAD.—On Sunday evening last Mr. James Veitch delivered a lecture on "Religious Progress." He clearly showed that all the religions of the past embraced the belief of immortality. Though possibly, as history records, there are many instances where individuals enjoyed the knowledge of actual immortality by being associated with spirit friends and instructors, still, he contended it never was as yet in the history of the world a knowledge which humanity at large grasped and understood. Spiritualism alone gave this knowledge to man, and it therefore demanded consideration and respect. On Sunday, May 24th, Mr. Robson, of Peckham, will be the speaker, and on Sunday, May 31st, Mr. James Veitch will lecture on "Faith Healing."

SHEEPSHALL.—Lectures will be delivered in the Edinburgh Hall, Sheepshale-terrace, Leeds, on Sundays, in the afternoon, at 2.30 and in the evening at 6.30 as follows:—Sunday, May 24th, Mr. Tom Roscoe (Manchester), Inspirational Medium; May 31st, Mr. A. D. Wilson (Halifax); June 7th, Mrs. Leonard Bailey (Halifax), Inspirational and Clairvoyante Medium; June 14th, Mrs. J. S. Schutt (Silsden), Trance Medium; June 21st, Mr. Walter Hillman (Bradford), Trance Medium; June 28th, Mr. R. A. Brown (Manchester), Trance Medium; July 5th, Mrs. Gregg (Leeds), Clairvoyante and Trance Medium; July 12th, Mr. J. B. Tetlow (Rochdale), Trance Medium; July 19th, Mrs. Riley (Bradford), Trance Medium, and Miss Harrison (Bradford), Clairvoyante; July 26th, Mr. William Johnson (Hyde), Trance Medium. A collection is made at the close of every service. An extra lecture will be delivered on Tuesday, June 2nd, by Mr. J. J. Morse, his subject being "Freemasonry; a Mystery, a Science, and a Faith." The chair will be taken at eight o'clock. Admission free.

ANSWERS TO CORRESPONDENTS.

SPECIAL NOTICE.—The Editor of "LIGHT" cannot, save in exceptional cases, undertake to answer correspondence through the post. All inquiries reaching this office not later than Wednesday morning, will, as far as practicable, be answered in the ensuing number of "LIGHT."

J. H. M.—Your name has been added. Thanks.

S. LOWENTHAL.—The MS. needed a little revision. It appears this week.

MISS C. BELLINGHAM.—We have to thank you for your courtesy in sending us the duplicate. We can make good use of it.

R. COOPER.—Thanks for calling our attention to the *Boston Sunday Herald*. We do not receive it. Can you not get us a copy?

G. NAP-TAESCHLER.—Thanks for the report. We should, however, like further particulars of M. L.—before we publish it. Can you kindly obtain these for us? Stamps received.

HUGH ASHWORTH.—You ask in connection with the divisions amongst Spiritualists, why, if the basis on which Spiritualism is founded is good, this anomaly should exist. We know little beyond the broad outlines of the case, but as far as we can judge, it arises from mistaking sensitiveness for mediumship. This is a very common error amongst some classes of Spiritualists, and while actuated by the best of intentions many otherwise good and earnest people do incalculable harm to the movement, by pushing forward undeveloped sensitives as representatives of spirit-power and action. This has been the rock on which many societies have split. Too great care cannot be exhibited in the public presentation of Spiritualism. "Investigator," in his letter to the *Rochdale Times*, strikes the key-note when he says: "To do good work you must have good tools." If this does not answer your question, write again giving us fuller details.

ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. H. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butlerof, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Fries, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenshtülpe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavaire, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

DR. ROBERT CHAMBERS.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters."—*Extract from a Letter to A. Russel Wallace.*

PROFESSOR HARE, EMBERTS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1883), "had more striking evidences of that agency than those given in the work in question."

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. In short, the testimony has been so abundant and consistent, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—*Clerical Journal*, June, 1882.

PROFESSOR GREGORY, F.R.S.E.—"The essential question is this: What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory."

LORD BROUGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest

faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—*Preface by Lord Brougham to "The Book of Nature."* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE report: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

PROFESSOR BARRETT, F.R.S.E.—"I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source.—I say, I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative."

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANÇAISE.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

CHOMWELL F. VARLEY, F.R.S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

ALFRED RUSSEL WALLACE, F.R.S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—*Miracles and Modern Spiritualism.*

DR. LOCKHART ROBERTSON.—"The writer" (i.e., Dr. L. Robertson) "can now no more doubt the physical manifestations of (so-called) Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legend, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—*From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—"No one can doubt that phenomena like these (Phrenology, Homoeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: "We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family."

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

"ROBERT HOUDIN.

"4th May, 1847."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful! (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).—I am, Monsieur, &c.,

"(Signed), ROBERT HOUDIN.

"May 16th, 1847."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but

I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht*, *mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877."

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT."—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

ARE THE PHENOMENA OF SPIRITUALISM IN HARMONY WITH SCIENCE?

BY ALFRED RUSSEL WALLACE, F.R.S.

(From the *Boston Sunday Herald*.)

"Life is the elaboration of soul through the varied transformations of matter."—*Spiritual Evolution*.

It is a common, but I believe a mistaken, notion, that the conclusions of science are antagonistic to the alleged phenomena of modern Spiritualism. The majority of our teachers and students of science are, no doubt, antagonistic, but their opinions and prejudices are not science. Every discoverer who has promulgated new and startling truths, even in the domain of physics, has been denounced or ignored by those who represented the science of the day, as witness the long line of great teachers from Galileo in the dark ages to Boucher de Perthes in our own times. But the opponents of Spiritualism have the additional advantage of being able to brand the new belief as a degrading superstition, and to accuse those who accept its facts and its teachings of being the victims of delusion or imposture—of being, in fact, either half-insane enthusiasts or credulous fools. Such denunciations, however, affect us little. The fact that Spiritualism has firmly established itself in our sceptical and materialistic age, that it has continuously grown and developed for nearly forty years, that by mere weight of evidence, and in spite of the most powerful prepossessions, it has compelled recognition by an ever increasing body of men in all classes of society, and has gained adherents in the highest ranks of science and philosophy, and, finally, that despite abuse and misrepresentation, the folly of enthusiasts and the knavery of impostors, it has rarely failed to convince those who have made a thorough and painstaking investigation, and has never lost a convert thus made—all this affords a conclusive answer to the objections so commonly urged against it. Let us, then, simply ignore the scorn and incredulity of those who really know nothing of the matter, and consider, briefly, what are the actual relations of science and Spiritualism, and to what extent the latter supplements and illumines the former.

Science may be defined as knowledge of the universe in which we live—full and systematised knowledge leading to the discovery of laws and the comprehension of causes. The true student of science neglects nothing and despises nothing that may widen and deepen his knowledge of nature, and if he is wise as well as learned he will hesitate

before he applies the term "impossible" to any facts which are widely believed and have been repeatedly observed by men as intelligent and honest as himself. Now, modern Spiritualism rests solely on the observation and comparison of facts in a domain of nature which has been hitherto little explored, and it is a contradiction in terms to say that such an investigation is opposed to science. Equally absurd is the allegation that some of the phenomena of Spiritualism "contradict the laws of nature," since there is no law of nature yet known to us but may be apparently contravened by the action of more recondite laws or forces. Spiritualists observe facts and record experiments, and then construct hypotheses which will best explain and co-ordinate the facts, and in so doing they are pursuing a truly scientific course. They have now collected an enormous body of observations tested and verified in every possible way, and they have determined many of the conditions necessary for the production of the phenomena. They have also arrived at certain general conclusions as to the causes of these phenomena, and they simply refuse to recognise the competence of those who have no acquaintance whatever with the facts to determine the value or correctness of those conclusions.

We who have satisfied ourselves of the reality of the phenomena of modern Spiritualism in all their wide-reaching extent and endless variety are enabled to look upon the records of the past with new interest and fuller appreciation. It is surely something to be relieved from the necessity of classing Socrates and St. Augustine, Luther and Swedenborg, as the credulous victims of delusion or imposture. The so-called miracles and supernatural events which pervade the sacred books and historical records of all nations find their place among natural phenomena and need no longer be laboriously explained away. The witchcraft mania of Europe and America affords the materials for an important study, since we are now able to detect the basis of fact on which it rested, and to separate from it the Satanic interpretation which invested it with horror and appeared to justify the cruel punishments by which it was attempted to be suppressed. Local folk-lore and superstitions acquire a living interest, since they are often based on phenomena which we can reproduce under proper conditions, and the same may be said of much of the sorcery and magic of the Middle Ages. In these and many other ways history and anthropology are illuminated by Spiritualism.

To the teacher of religion it is of vital importance, since it enables him to meet the sceptic on his own ground, to adduce facts and evidence for the faith that he professes, and to avoid that attitude of apology and doubt which renders him altogether helpless against the vigorous assaults of Agnosticism and materialistic science. Theology, when vivified and strengthened by Spiritualism, may regain some of the influence and power of its earlier years.

Science will equally benefit, since it will have opened to it a new domain of surpassing interest. Just as there is behind the visible world of nature an "unseen universe" of forces, the study of which continually opens up fresh worlds of knowledge often intimately connected with the true comprehension of the most familiar phenomena of nature, so the world of mind will be illuminated by the new facts and principles which the study of Spiritualism makes known to us. Modern science utterly fails to realise the

nature of mind or to account for its presence in the universe, except by the mere verbal and unthinkable dogma that it is "the product of organisation." Spiritualism, on the other hand, recognises in mind the cause of organisation, and, perhaps, even of matter itself, and it has added greatly to our knowledge of man's nature by demonstrating the existence of individual minds indistinguishable from those of human beings yet separate from any human body. It has made us acquainted with forms of matter of which materialistic science has no cognisance, and with an ethereal chemistry whose transformations are far more marvellous than any of those with which science deals. It thus gives us proof that there are possibilities of organised existence beyond those of the material world, and in doing so removes the greatest stumbling-block in the way of belief in a future state of existence—the possibility so often felt by the student of material science of separating the conscious mind from its partnership with the brain and nervous system.

On the spiritual theory man consists essentially of a spiritual nature and mind intimately associated with a spiritual body or soul, both of which are developed in and by means of a material organism. Thus the whole *raison d'être* of the material universe—with all its marvellous changes and adaptations, the infinite complexity of matter and of the ethereal forces which pervade and vivify it, the vast wealth of nature in the vegetable and animal kingdoms—is to serve the grand purpose of developing human spirits in human bodies.

This world-life not only lends itself to the production, by gradual evolution, of the physical body needed for the growth and nourishment of the human soul, but by its very imperfections tends to the continuous development of the higher spiritual nature of man. In a perfect and harmonious world perfect beings might possibly have been created but could hardly have been evolved, and it may well be that evolution is the great fundamental law of the universe of mind as well as of matter. The need for labour in order to live, the constant struggle against the forces of nature, the antagonism of the good and the bad, the oppression of the weak by the strong, the painstaking and devoted search required to wrest from nature her secret powers and hidden treasures—all directly assist in developing the varied powers of mind and body and the nobler impulses of our nature. Thus all the material imperfections of our globe, the wintry blasts and summer heats, the volcano, the whirlwind and the flood, the barren desert and the gloomy forest, have each served as stimuli to develop and strengthen man's intellectual nature; while the oppression and wrong, the ignorance and crime, the misery and pain, that always and everywhere pervade the world, have been the means of exercising and strengthening the higher sentiments of justice, mercy, charity, and love, which we all feel to be our best and noblest characteristics, and which it is hardly possible to conceive could have been developed by any other means.*

Such a view as this affords us perhaps the best attainable solution of the great world-old problem of the origin of evil; for if it is the very means of creating and developing the higher moral attributes of man, those attributes which alone render him fit for a permanent spiritual existence and for continuous progression, then the mere temporary sin and misery of the world must be held to be fully justified by the supreme nature and permanent character of what they lead to. From this point of view the vision of the poet becomes to us the best expression of the truth. We, too, believe that

"All Nature is but Art, unknown to thee;
All Chance, Direction which thou canst not see;
All Discord, Harmony not understood;
All partial Evil universal Good."

Finally, these teachings of modern Spiritualism furnish

* This argument applies of course to other worlds and systems, all of which, on the spiritual hypothesis, either have been or will be the scenes of the development of human souls.

us with the much needed basis of a true ethical system. We learn by it that our earth-life is not only a preparation for a higher state of progressive spiritual existence, but that what we have usually considered as its very worst features, its all-pervading din and suffering, are in all probability the only means of developing in us those highest moral qualities summarised as "love" by St. Paul and "altruism" by our modern teachers, which all admit must be cultivated and extended to the utmost if we are really to make progress toward a higher social state. The modern philosophers can, however, give no sufficient reason why we should practise these virtues. If, as they teach us, not only our own lives end here, but the life of the whole human race is sure to end some day, it is difficult to see any adequate outcome of the painful self-sacrifice they inculcate, while there is certainly no motive adduced which will be sufficiently powerful to withdraw from selfish pleasures that numerous class which derives from them its chief enjoyment. But when men are taught from childhood that the whole material universe exists for the very purpose of developing beings possessing these attributes, that evil and pain, sin and suffering, all tend to the same end, and that the characters developed here will make further progress towards a nobler and happier existence in the spiritual world, just in proportion as our higher moral feelings are cultivated here—and when all this can be taught, not as a set of dogmas to be blindly accepted on the authority of unknown ancient writers, but as being founded on direct knowledge of the spirit world, and the continued actual reception of teachings from it, then indeed we shall have in our midst "a power that makes for righteousness."

Thus, modern Spiritualism, though usually despised and rejected by the learned, is yet able to give valuable aid to science and to religion, to philosophy and to morals. Not only does it offer us a solid basis for a solution of some of the profoundest mysteries of our being, but it affords us a secure hope, founded not on reason and faith only, but on actual knowledge, that our conscious life does not perish with our physical body. To all who will earnestly inquire it gives:—

"The deep assurance that the wrongs of life
Will find their perfect germon! That the scheme
So broken here will elsewhere be fulfilled!
Hope not a dreamer's dream!
Love's long last yearnings satisfied, not still'd!"

MARY HOWITT'S "Reminiscences of my Life" will begin in *Good Words* for June, and be continued regularly in the same magazine.

VICTOR HUGO.—In "Spiritual Experiences," by R. Cooper, a book published many years ago, we find the following paragraph with reference to Victor Hugo: "While we were at the Salle l'Orient we were visited by Victor Hugo. Receiving an intimation of his coming, we reserved the place of honour for him, immediately in front of the cabinet. After witnessing both séances, he expressed himself perfectly satisfied with the genuineness of the manifestations, and said they far exceeded his expectations; in fact he could not have supposed such things to be possible. I believe I am right in saying that Victor Hugo was, at the time, a believer in spiritual phenomena."

M. D. writes: I am very sorry to see it announced that Mr. Eglington declines to give séances for materialisation. It is true that psychography as displayed at his séances is a perfect proof of spirit power. Slate-writing, as given, for example, to Mr. Gladstone, is inestimable. I have writing on slates, cards, untinted note-paper, in hands perfectly known to me, done under absolute conditions, impossible to be explained on any theory but Spiritualism, which I hold to be of inestimable value; but how forego those materialisations which have brought the realities of the other life to the test of the three senses of sight, hearing, and touch? No! We needed materialisation. We needed, and millions still need, "to feel the touch of a vanished hand," and "to hear the voice that was stilled." Certainly I am very glad to get a written message from a departed friend in his, or her, own handwriting, but to see the beloved form—to hear the loving words—to grasp the very hand we held in life—surely no one would like to lose or miss such an experience?

EVIDENCE AND BELIEF.

As I understand Mr. Watson, he maintains that there can be no preconception or prejudice (pre-judgment), except as belief or unbelief, resulting from contact of the mind with evidence. In a sense that is true, because the evidence must be offered to the mind before there is any conscious attitude of the latter towards it. But did he never hear such expressions as: "I would not believe it if I saw it"; or, "I will not listen to evidence of such nonsense"? Or, to take a less extreme, but not really less significant, case, has he not himself told us that evidence of certain facts must for him be evidence of a particular sort, i.e., personal experience? That is, not that Mr. Watson has examined the testimony of others, and found it insufficient on its merits as testimony, but that he attributes to the alleged facts an improbability the measure of which he assigns by demanding that it should be encountered by his own experience. "An improbable thing," he says, "means simply something that has not been proved or tested." Not been proved or tested by whom? By nobody at all, or only not by oneself? It is evidence that the facts in question have been proved and tested, which Mr. Watson will not credit. He has a right to call a thing improbable which is outside all human experience. But whether the thing is outside human experience is just the question, and upon this point it is surely not rational to refuse human testimony, however critically we may, and ought to, examine it.

The legitimate use of the word "improbable" I conceive to be to denote a presumption, arising from the absence of the degree of evidence which would suffice to establish a particular alleged case of an ordinary known fact of nature, that such evidence will never be forthcoming. A not inconsiderable proportion of admitted human experience is beyond the personal experience of most individuals. No one now, for instance, would call the fall of a meteoric stone improbable, though the phenomenon is rare, and comparatively few have witnessed it.

Mr. Watson, I observe, falls into the common fallacy of confounding what is not conformable to one's own experience with what is contradictory to it. "It is not impossible," he says, "but it is highly improbable, that a heavy body will remain in the air unsupported. Why? Because I have a belief, induced by a vast experience, that it does not, and cannot; and until I have other experiences as undeniable and irrefragable as the former, I must disbelieve any statements, however numerous, that such phenomena do occur." Mr. Watson has no such experience as he alleges, "that it does not, and cannot;" if he had, he would be utterly irrational in seeking for a contradictory personal experience. Only to remark, by the way, that he begs the question by the use of the word "unsupported," unless he knows all the forces in nature by which bodies can be supported in the air, his very offer and wish to personally investigate similar alleged phenomena prove that he does not really regard his experience as having the character he ascribes to it. And so far is it from being true that he "must disbelieve" the statements, that he very evidently *has not* "disbelieved" them, or he would not have thought them worth following up by investigation. He has simply not believed them—a very different thing from disbelief, if language is to be used as accurately "in exact reasoning" as Mr. Watson desires. He does not assent to these statements, and therefore does not positively believe them; but they have impressed him; his mind is not made up about them; his judgment is in suspense, asking for a particular sort of confirmation, and that is certainly not "disbelief."

Well, but, if that is so; if other than his own experience has impressed, and rightly impressed, his mind, conviction can be logically induced by raising the same sort of evidence—the testimony of others—to a higher power. All evidence is an appeal to experience, and I can tell Mr. Watson why

he has not absolutely "disbelieved" the witnesses to facts which are not in themselves conformable to his experience. It is that he has a certain positive experience of human veracity and human powers of observation. And he knows that the "cloud of witnesses" to these phenomena includes very many on whose truth and intelligence he would implicitly rely for any ordinary statement they might make. To suppose that when they make extraordinary statements their truth or their intelligence has failed, does violence to the principle of continuity in human character which is also guaranteed by experience. Now as this experience is positive, whereas what is opposed to it is mere inexperience, it is impossible that testimony of a certain quantity and quality, when fairly considered, should fail to impress the mind. I contend that the existing testimony in its entirety, if fairly considered, must not only impress, but convince the mind. But I also contend that testimony *cannot* be "fairly considered" by the majority of people in an age when it runs counter to dominant "preconceptions" of what is impossible or improbable in nature. Mr. Lecky, in his "History of Rationalism," has so ably illustrated this proposition that I need not dwell further on it, notwithstanding the logomachy in which Mr. Watson seeks to involve me. That "belief and unbelief are entirely outside our own volition" (so far as any conscious act of willing is meant), I quite agree; but Mr. Watson must surely see that this proposition is very distinct from another which he treats as correlative or equivalent, viz., that they are both (belief and unbelief) "the product and the measure of the force of the evidence brought to bear." When Leverrier met the testimony for meteorites with the sententious remark: "There are no stones in the sky; none, consequently, can fall upon the earth," did his "mental factor" contribute nothing to the result—his unbelief, and was the latter "the product and the measure of the evidence brought to bear"? The mental factor is not mere understanding judging with reference to experience, but is deeply dyed with the hues of prevalent opinions, hues which it mistakes for its own natural colour. Mr. Watson may, perhaps, be one of those born sceptics of whom there have been representatives in even the most credulous generations. But if not, it is no disparagement to his intelligence to say that, living 300 or 400 years ago, he would have been as apt to ascribe Maskelyne and Cooke's performances to magic as I suppose he is now to explain Eglington's slate-writing by trickery. I can credit many men with exemption from conscious prejudice, but very few with a purely objective relation to nature. But if we must bring to our judgment of testimony presumptions or "probabilities," let it be a presumption which has positive experience for a foundation. Such a presumption is at hand. I venture to quote it from an essay appended to my translation of Zollner. "If the widest and highest experience of mankind can afford us a canon of probability, it is this: that testimony, otherwise sufficient, to the exceptional, the abnormal, the strange, and the new, is probably true, and not probably false. Set side by side the cases in which newly observed facts of nature have been asserted, and have proved to be true, with the cases in which they have been well asserted, and yet disproved, or not proved, and who that is acquainted even superficially with the history of science and discovery would hesitate to say which list affords us the best foundation for an induction?" And perhaps I cannot conclude better than with the three propositions which follow what I have just quoted. (1) That testimony to the extraordinary is falsely opposed to experience. (2) That what it is opposed to is simply a negative induction from the absence of experience. (3) That a more general experience teaches us that such negative inductions cease to be probably true as soon as they are opposed to testimony of a character sufficient to establish any other fact."

C. C. M.

PHENOMENA OF MATERIALISATION.

"Facts" is the title of a monthly pamphlet, "devoted to statements of mental and spiritual phenomena," now published at the office of the *Banner of Light*.

In the number (the twelfth) for December last is reprinted, from "LIGHT" of October 11th, the narrative of remarkable materialisation séances with Mr. Eglinton, by Florence Marryat. It also records some experiences of the same character at séances held under strict test conditions, minutely described.

Mr. Brackett, of Boston, reports this, Mrs. Fay being the medium: "A spirit came out in lustrous white drapery. This form dematerialised when not more than three feet from me, and eight feet from the cabinet. Then a small spot of light appeared on the carpet, gradually enlarged, heightened, and finally developed into the tall angular form of 'Auntie,' one of the medium's controls. She addressed the circle, stating the reasons for her dictating the stringent conditions under which the medium sat; and then withdrew into the cabinet. Various materialised spirits then came out successively, and were recognised by different members of the circle. 'Bertha' appeared. She extended her arms and caused to appear between them, from one hand to the other, some fine lustrous white fabric, which she let all examine; this she gracefully arranged about her, and having walked to and fro, took it off, and dematerialised it before our eyes.

"At a subsequent séance with the same medium and under the same conditions, 'Bertha' materialised flowers; another, 'Emma,' came out clad in a satin-like fabric. Mr. Whitlock had permission to cut out a piece of it, and the gap so made was rapidly filled up. A male spirit, claiming to have been a German chemist, magnetised some water for a sick lady, one of the circle; while doing so his fingers emitted fine sparkles. On my complaining he magnetised some for me, and it relieved me. Mr. Whitlock recognised a fine robust materialised spirit as his father. Our old friend, Dr. Newton, was also recognised by all present who had known him in earth-life."

To Mr. Brackett's report, Mr. Whitlock, the editor, adds a confirmatory note, to the effect that the hole which he cut in the satin-like fabric became filled up with similar material before his eyes. He adds that the circle numbered forty. He attributes the results partly to the mental harmony which prevailed among so many.

Mr. Whitlock himself reports a séance with the Misses Berry, of Boston. At this, Mr. Henry Lacroix, not long returned from a visit to France, his native country, was present. Three female spirits came out of the cabinet and talked with him in French. In answer to questions he said that they were his daughters, that there were twelve. One of the spirits said in French, "Three of fifteen, papa." He said, "True, three are still in earth-life."

The next report is by Mr. Anderson, of Salt Lake City. This séance was held in Denver, Colorado, at which he, with his family and eight others, were present; the medium was Mrs. Miller. From a temporary cabinet formed by suspended blankets, fourteen spirits came out successively, of various ages and sizes. While one spirit was with the circle, another waited at a fold of the cabinet. In the course of the séance Mr. Anderson entered it, and while talking with a spirit visible before him, put his hand upon the medium in her chair. Some of the spirits called those whom they knew to approach them. "I conversed," says Mr. Anderson, "with several. One asked me to hold her hands; while holding them she sank slowly through the floor, her hands melting in my grasp as she disappeared. This experiment was repeated by my wife, and by others, at the spirits' own suggestion. My wife was admitted into the cabinet, and continued a conversation there with a

spirit, who told her that similar manifestations would before long be given in Salt Lake City.

"But," he continues, "a more remarkable manifestation was to come; a female spirit raised my little daughter in her arms and carried her about; then, still holding the child, she slowly sank, dematerialising, feet first, leaving the child where she disappeared, standing unharmed."

"The possibility," concludes Mr. Anderson, "of such manifestations implies favourable conditions, among which must be considered the perfect harmony of the circle. But I must not omit a noteworthy incident: A spirit-child came out of the cabinet and was recognised by ex-Judge Cassidy, of Denver, as his granddaughter. He spoke to her, but she said she wanted to talk to Gracie. The only one present answering to that name was my little daughter; they became at once familiar, and went together into the cabinet, prattling to one another just like two mortal little girls. Our Gracie returned to us, but the other remained in the cabinet, to vanish, with the rest of our strange visitors, into the air from which they seemed—to our mortal sight—all to have come!"

AN APPARITION CONNECTED WITH THE BATTLE OF BLENHEIM, AS QUOTED BY MISS STRICKLAND.

Meagre as the following record is, from its connection with the great victory of Blenheim, and the interest which naturally attaches to the freethinking Sophia, Electress of Hanover, mother of George I., in whose letter to her friend Leibnitz, the great German *savant*, it occurs, it may prove of interest to the readers of "LIGHT," and perhaps incite to further research among those fortunate enough to have access to the valuable record quoted by Miss Strickland in her "Lives of the Queens of Scotland and English Princesses," Vol. VIII, pages 390, 391, from which I copy the account (or rather allusion) verbatim.

"All Europe now rang with the fame of the Marlborough victories; the war through the year 1704 had become gigantic. Brunswick troops had partaken in the great victory of Blenheim, which occurred in the succeeding year, where Sophia's third son, Duke Max, commanded the Emperor's left wing.

"Of course, the victorious Marlborough and his captains were received as welcome guests at her Court. But before their arrival she thus wrote to her confident Leibnitz: 'I know not if the Landrost Busch has confided to Laxbourg the revelation he had from his son who was killed there; he appeared to him and prayed him not to be afflicted at his death, because he was very happy.' I find this very extraordinary, to have known of the battle so positively. The Elector says, above all, 'What judgment will M. Leibnitz pass on this subject?'"

After quoting the above letter, Miss Strickland continues:—"A very curious question it is as propounded by the philosophic Electress to her high priest in those matters. The three persons concerned in the discussion of the above ghost story—the Electress Sophia, her son George I., and the German Newton Leibnitz—had each their different opinions. The Elector (George I.) believed implicitly in ghosts, vampires, and all the *diablerie* to which his countrymen seriously incline. He suffered superstitious notions to guide him in his course of conduct, and, if we may believe his contemporaries, lost his life through the sudden shock of a summons to the tribunal of God, sent by his injured wife from her deathbed. He did not receive it till six months afterwards, travelling to Osnaburg. He was in good health, but being suddenly shocked by reading it he never spoke after. The letter was in his carriage when he was taken out dead.

"Sophia, it may be seen, although she mentions the apparition of the young Blenheim soldier in the briefest words, is startled fairly out of her infidelity. 'For Busch,' she says, 'knew the death of his son so positively,' her meaning being before any intelligence of this world could have brought it."

In another note Miss Strickland adds:—"George II. fancied he had seen vampires, and has left a judicial account of these supernaturals. The trial, happening when he was at Trieste, is quoted by Lord Byron, on whom it made a strong impression."

ELIZA BOUCHER.

THE SPIRITUAL OUTLOOK.

XXIX.

[We shall esteem it a favour on the part of our readers if they will forward us, for use in this column, any allusions to Spiritualism and Psychical Research they may come across in the course of their reading. We see a great many of these ourselves, but it is obvious that there must be many references to the subject which do not meet our eyes.—ED. OF "LIGHT."]

What has been said in these pages of the value of the testimony to the facts of Spiritualism, given by Mr. Barkas, of Newcastle, is not a bit overdrawn. I have seen him in his house, with his scientific work in astronomy and geology around him—a solid, useful man, full of common-sense and pure logic. Mr. Cowan, his townsman, a man of great vigour and influence, quite knew what he was about when he left the House of Commons to take the chair at Mr. Barkas's lecture, some time ago, in London.

"A good name is," in many cases, "a tower of strength." Let me make a suggestion. Let us get the matter of one of the standing pages of "LIGHT"—the testimonies to the reality of spiritual manifestation—neatly printed as a tract and widely circulated among the still ignorant, and perhaps therefore intolerant, friends of Spiritualists.

Mr. E. A. Brackett, in a recent number of the *Banner of Light*, describes a materialising séance, in which, while standing near to, and talking with the medium, he saw, shook hands, and conversed with several of his perfectly recognised friends in the spirit world. He says: "As I gazed with delight upon this sudden and unexpected manifestation, bathed in a mellow light which made all the surroundings perfectly visible, I could not help feeling a regret that my psychical friends had shut themselves out from such evidence, by presenting arrangements to which no intelligent control would submit. Here, under strictly test-conditions, which precluded any possible doubt, was crowded into a small space just the information which I am sure that some of them are honestly endeavouring to obtain." Well, the next thing to personal observation of such transcendent facts is a good account of them by reliable, entirely credible, witnesses. Not to believe any senses but our own is to ignore nearly the whole of science. To reject good testimony is the end of a great part of knowledge. We transfer property, and imprison, and even hang, our fellow men upon testimony. Is it not strange, then, that the evidence for Spiritualism, often far stronger than that upon which we deliberately strangle a fellow creature and give another inhabitant to the world of spirits, is rejected?

And Spiritualism raises anew the question whether we have any right to shoot our rubbish by gallows or gunpowder into that other world. Considering that forty millions of souls manage to leave their earthly bodies every year, the few thousands of soldiers shot or murderers hanged can make but little difference.

But the fact, at last demonstrated, that the human spirit survives its body, and the probability that millions of worlds have been inhabited for millions of years by beings whose souls survive their bodies, so that infinite space may have an all but infinite number of spirits—"must give us pause." The mind expands with what it feeds upon, and necessarily bursts all the bonds by which it has been confined.

The material universe, of which we get slight glimpses in the starry heavens, orders itself by the two forces of attraction and repulsion. It is reasonable to presume some analogy in the forces which govern the spiritual universe. What "outlook" we may have must come from our explorations. All our analogies must be drawn from our facts—and they who ignore or deny the facts can have no insight and no outlook.

I read in the *Christian World*, "Mr. Maskelyne says, dark séances are wicked, and that fathers and husbands have complained to him of the insults put upon their wives and daughters during the hour of darkness; and that the Spiritualists trade and fatten on this use of the dark séance."

Of course, all the fathers and husbands of Spiritualist women rush off to complain to Mr. Maskelyne, who for years has packed as many men and women as he could get into the

Egyptian Hall and then turned off the lights and given his dark séances, at which people behave with the most exemplary propriety, and of which wives and daughters never complain. And what of the magic lanterns, dissolving views, in all the lecture halls of London and the provinces? Really, the *Christian World* is not consistent!

The *Newcastle Chronicle*, Mr. Cowan's paper, gives a good account of some physical manifestations. The writer says: "We all placed the tips of our fingers only on the table. One of the sitters asked that the table should be lifted, if the spirit-friends could do so. After being rapidly rocked to and fro a few times it gradually rose some three feet from the floor, and lowered. Next the 'control' was desired to lift it again higher, and this was done, the table rising so high that we had to stand up in order to reach it. And being elevated about six feet, it was put gently down again, but not in the exact spot where it had stood before. A request being made that it should be put in its proper place, this was at once done."

I hear that Mr. W. Eglinton has received a most flattering and advantageous offer to visit Australia, and that it is within the region of possibility that he may leave our shores for the Antipodes in the autumn. Many attempts have been made at various times to induce him to pay the Australian Colonies a visit, but his engagements have always prevented his doing so. Much as his departure from our shores would be, as I consider, an irreparable loss to the cause of Spiritualism in this country, no doubt a more useful work is to be done in the Colonies in breaking new ground.

Mr. Eglinton is truly a missionary. After having been in almost every country in Europe, he is now going to put a girder round the world, and so complete his experience; but not in time, I fear, to include it in "Twixt Two Worlds," which, I am glad to hear, is now about to appear.

During Mr. Eglinton's recent visit to the Continent he met, amongst others, the eminent French Society artist, M. Tissot, whose attention was first attracted to Spiritualism through reading Florence Marryat's account of a materialisation published some months since in the columns of this journal. M. Tissot seized the opportunity of Mr. Eglinton's tour abroad to commence a practical investigation of the subject, and so interested did he become in what occurred that he has recently paid a visit to London for the express purpose of continuing his inquiry. After searching investigation he has expressed himself as thoroughly convinced of the reality of spiritual phenomena. His experience both in psychography and materialisation, especially the latter, was certainly most marvellous, one form which appeared having been indubitably recognised by him as that of a deceased friend.

Apocryphal of materialisation, a sensation is likely to be caused in society and the artistic world by the next picture from M. Tissot's pencil. I am violating no confidence by stating that I have seen a sketch which M. Tissot intends to issue as a mezzotint. The subject is a materialisation as seen and drawn by the artist on the spot, and it needs no assertion of mine to show that a picture like this from the hand of a master is likely to prove one of the pictures of the year.

A CONTRAST: HOW THE TRUTH IS ADVANCING.—In an article on apparitions in the "National Encyclopedia," published from fifteen to twenty years since, occurs the following passage: "We cannot dismiss the subject of apparitions without observing that the manner in which these phantoms have vanished before the light of knowledge affords a striking illustration of the blessings which descend even to the lowest of the people from the diffusion of the sound principles of philosophy." An article on the same subject by "A.Z." in the last edition of the "Encyclopædia Britannica" says: "Apparitions in the ordinary acceptance of the word can scarcely be better defined than in the words used by Defoe: 'They are the invisible inhabitants of the unknown world, affecting human shapes, or any shapes, and showing themselves visibly to us.' 'We shall probably,' adds the writer on his own account, 'arrive at the conclusion that there is in this subject either some substratum of unexplained facts, or that the human imagination is subject to laws which have not been sufficiently investigated.'"

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Light:

SATURDAY, MAY 30TH, 1885.

INQUIRERS AND INQUIRIES.

By "M.A. (OXON)."

No. II.

In a previous paper on this subject I had given some reasons for my belief that the undoubted difficulties of some inquirers were inevitable and to be expected. For we are making an excursion into an unknown country, and it is not reasonable to ask us too minutely as to its internal economy, or even as to its geography and topography. Some of us on first landing did impulsively give some information derived from some people that we chanced to meet; but we are now, perhaps (the wisest of us), sorry that we spoke unadvisedly. We *know* some things; we *deduce* from them other things as probable; we generalise and surmise more; but we have no map of the country, and are in no wise ashamed to confess that our knowledge is extremely limited.

Moreover, the avenues of knowledge are so various that only very few of us can estimate the value of the information that comes through each. It is one of the most remarkable facts about a remarkable age that the attempt on the part of the world of spirit to get into relations with and influence our world should be so widespread. It is not by any means confined to that particular spiritual outbreak with which I am concerned. Since it broke out in America less than forty years ago, we have had definite attempts on the part of spirit to correlate itself with us, such as that which found a mouthpiece in Thomas Lake Harris; or that which is associated for all time on the Continent of Europe with the name of Allan Kardec. We have had in the United States of America more than I can remember or name. We have had Eastern philosophy adapted to Western thought by what claims to be occult agency, drawing its information from a high spiritual source; and, not to particularise too minutely, we have lately had a spiritual revelation, not without its own truth and beauty, from the slopes of Mount Carmel, even as we have had (what has at any rate acted as flint to our steel in eliciting a spark of thought) a very different one from the slopes of the Himalayas.

All more or less stuff? Quite so: or, as I prefer to put it, all embodiments of partial truth: no monopoly of perfection in any of them: no approach even to more than a mere adumbration of truth such as the several minds who received the several revelations were able to bear. We all have our little mug, and we can't do more than fill it. We do not all go to the same streamlet, but all the streamlets trickle down to us from the great Fount, losing something by the way, acquiring some contamination, but con-

veniently adapted by locality to various needs. It must be so. If you, my good friend, had been born on the banks of the Ganges, locality would have influenced the unconscious choice of the spiritual streamlet at which your soul first slaked its thirst (if it had any); as it is, you were born on the banks of the Thames, and things are different.

This has been so in all ages. The avenues of spiritual enlightenment are various, and are adapted to very various needs. This is so now, and has been so always. And observe that it has not been from a common centre that all these various local centres of activity have been thrown off. We can tell nothing (for we have not the materials for judgment) about what took place when that great spiritual wave passed over us which left us the holy influence of the Christ, the most pure as it has been the most beneficent that the world has ever seen. But we can watch the present outpouring of the Spirit, and we can see that it is not a mundane development from a central spot on our earth. It is not in one place but in many, scattered sporadically over the face of the world; not to one type of mind or to one sphere of thought that Spirit has manifested itself; but to all who have ears to hear and the power to assimilate the message. It was said in the old days—if I may reverently apply what is a truth for all time, of no local or special application—"The wind bloweth where it listeth... so is every one that is born of the Spirit." We can give no reason for these sudden outbursts of Spirit power in special places; we cannot tell why one is taken and intromitted into the inner mysteries of the kingdom of Spirit (which in a very real sense may be, and often is, a Kingdom of Heaven), while another strives in vain to get evidence which would, if he got it, be no proof to him, and which he has not imagination enough to grasp (for spiritual things are spiritually discerned), except that the origin of all is not with us, not governed by our wishes, or moulded to our ideas of fitness.

We only know that it is so; and so long as it is we shall not be able to answer questions and objections which would be suitable if concerned with exact science, but which are not in place when we are but on the threshold of spiritual mysteries. Rather than vex ourselves with these too curious questionings let us think what has already been done for us in the leavoning of religious thought, in the buttressing of a yielding faith, in the demonstration of intelligence apart from a human brain, in the establishment of a sure and certain hope that because life and activity are possible for some of the disembodied members of our race, and that demonstrably, they are possible also for us.

LONDON SPIRITUALIST ALLIANCE.

To the Editor of "LIGHT."

DEAR SIR,—Will you permit me a little space in your paper to say to the members of this Alliance that the Council feel it desirable to make some arrangement by which our members may be enabled to communicate with one another and with the members of the Council personally.

They propose that some of the Council shall attend at 16, Craven-street, every Tuesday evening during the month of June, from six to eight o'clock; and they will be pleased if members will take that opportunity to visit them informally for any purpose that they may desire. This will be an experiment which they trust will lead to more active work.

Yours obediently,

MORELL THEOBALD,

16, Craven-street, Charing Cross, Hon. Sec.
May 26th, 1885.

MR. G. S. DARTER, an old Spiritualist, of Cape Town, South Africa, is now in London, and intends to make a tour on the Continent soon after the approaching marriage of his daughter. He would be glad if any one will inform him of the address of Mr. J. H. Herbst. Mr. Darter reports the cause to be in a flourishing condition in South Africa.

Transitions.

VICTOR HUGO.

A man of massive genius has been removed from the world, and we are the poorer for the loss of Victor Hugo. It is not always possible to admire his many poses, nor to follow with approval all his erratic utterances. He was a man of contradictions; a fierce hater, tumultuous in his denunciations; a lover of children, and a sympathising friend to the poor and needy. He has desired that his body may be laid to rest in the republican simplicity that his soul loved, and that no formal utterances of prayer or panegyric may break the solemn silence of the tomb. It has been the fashion, from some passages in his writings, and from some impetuous utterances of his during his life, to regard Victor Hugo as an Atheist. This feeling will gather force from his last wish respecting his funeral. Yet it was not true of him that he denied the existence of a God; on the contrary, he died affirming that belief. Nor did he make light of that true and pure religion which alone could touch his simplicity and sincerity of nature. He only desired to avoid a histrionic display, and perhaps to mark his dissent from an elaborate system of dogmatic theology to which he was unable to assent. His views nowhere find a clearer expression than in the following words which closed his oration over the grave of Madame Paul Meurice some years ago:—

"From her heights of serenity in the unknown world, she will see around her these hearts of ours which are still full of her, these friends who respect and glorify her, this good husband who mourns her. The memory of her, at once sad and charming, will never be effaced. It will illumine the twilight in which we live. May the eternal spirit receive into its high domain that immortal spirit of hers! Life is the problem; death, the solution. I repeat it, and it is this with which I desire to end my adieu; the tomb is neither dark nor void; no, it is a great light, and may he who now speaks to you be enabled to turn to that light! For the man who exists no longer, as it were, here below, for the man whose only ambition is contained in death, it is reserved to see in the depth of infinity, in the sublime and dazzling brightness of the grave, the fixed star of God."

However strong may have been the objection felt by M. Hugo to dogmatic theology, he has struck in those burning words the key-note of true religious faith and aspiration, and must be claimed, by virtue of them, as a good Spiritualist.

"M. A. (OXON)."

LISETTE MAKDOUGALL GREGORY.

It is with extreme regret that we have to record the passing away of Mrs. Makdougall Gregory, at her residence, 21, Green-street, W., on Sunday last. She died a sudden and painless death from breaking a blood vessel. She had been ill, but was, apparently, as nearly recovered as a lady of her advanced age could expect. She would have been eighty next August. There are few Spiritualists who do not owe Mrs. Gregory a debt of gratitude for the facilities for the investigation of Spiritualism which she unwearingly, from the early days of the movement, placed at the disposal of her friends and acquaintances. The news of her transition comes too late to enable us to deal exhaustively with her work for Spiritualism. The subjoined extract from the preface to the second edition of "Animal Magnetism," written in 1877, gives a few particulars, and pending the publication next week of a more extended memoir, we can only say that in her departure from the physical plane, Spiritualism, Spiritualists, and mediums especially, have lost a devoted friend and helper. The funeral takes place at Brompton on Friday next.

Mrs. Gregory's maiden name was Lisette Scott; she was daughter of John Scott the Younger, of Gala, who was the son of Sir George Makdougall and Ann Makdougall, daughter and heiress of the ancient family of Makerstoun, established in Roxburghshire since A.D. 1100.

Mrs. Makdougall Gregory was as deeply interested in psychological science as her partner; indeed, it is well known that up to the present time she continues to work arduously in London, doing all she can to disseminate a knowledge of this interesting science. Professor and Mrs. Gregory were both well acquainted with Harriet Martineau, who wished Professor Gregory to write her biography, and offered to send all the documents and letters necessary for the purpose. He was unable, in the midst of other arduous duties, to undertake the additional responsible work. Professor Gregory's works on chemistry, especially the organic branch of that subject, are even now valuable text books to the student, although it is a science in which such rapid advances are made from day to day.

MRS. LOFTUS OTWAY.

We regret to announce the passing away of Mrs. Georgina Frances Otway, on Tuesday, the 19th inst. The deceased lady had been a Spiritualist for many years past, and always helped any scheme likely to promote the interest of Spiritualism, but of late she took no active part in the movement, probably owing to the death of her son, Captain Cecil Otway, which took place last autumn, and from which she never recovered. Mrs. Otway was the sole heiress of General Sir Loftus William Otway, and married in 1837, Captain Marjoribanks Hughes, who assumed the surname of Otway in lieu of his patronymic, and who survives her. She leaves three sons and two daughters, and will be mourned by a large circle of acquaintances, no less for her endearing qualities than for her kindness and consideration to the poor, to whom she was at all times a generous donor. The belief she held so strongly is now exchanged for knowledge.

ANSWERS TO CORRESPONDENTS.

SPECIAL NOTICE.—The Editor of "LIGHT" cannot, save in exceptional cases, undertake to answer correspondence through the post. All inquiries reaching this office not later than Wednesday morning, will, as far as practicable, be answered in the ensuing number of "LIGHT."

MADAME HORETSKY.—MSS. to hand. Will appear next week.

G. D. H.—Letters received, but surely you are not aware that your last three letters have come to us unstamped, causing us to pay double postage. We would have written you privately, but do not know your address.

T. C. CAUDLE asks for a brief definition of the nature and efficacy of prayer as believed in by modern Spiritualists. By prayer a magnetic rapport is established between him who prays and ministering spirits, bringing to the former a rich spiritual blessing. "The very cry of the burdened soul is in itself an unknown relief. The spirit is lightened though the prayer is not granted in the terms of the petition. By the rapport thus established guardian angels are able to pour into the sorrow-laden soul the value of sympathy. From them comes that peace which at such times steals over the soul and assures it of a sympathising and consoling God. The prayer does its work by drawing down an angel friend." But the answer to prayer is subject to law; therefore, prayer for rain or for its cessation is obviously inconsistent. For further teaching read Crowell's "Primitive Christianity and Modern Spiritualism," also "Spirit Teachings," by "M.A. (OXON.)."

WANTED a copy of Justinus Kerner's "Seeress of Prevorst" in the original German. State price to Editor of "LIGHT."

FROM inquiries which are repeatedly made, it does not appear to be generally known that Mr. W. Eglinton has returned from the Continent, and may now be seen or addressed at 6, Nottingham-place, W. Several investigators who have had sances with him recently testify to the remarkable nature of his powers. There are few who visit him who do not receive complete satisfactory evidence of the genuineness of psychography.

ENVY is fixed only on merit, and, like a sore eye, is offended with everything that is bright.

POETRY, like truth, is a common flower. God has sown it over the earth like the daisies, sprinkled with tears, or glowing in the sun; even as He places the crocus and the March frosts together, and beautifully mingles life and death.

PHENOMENA CALLED "SPIRITUAL" ILLUSTRATED BY CHROMO-LITHOGRAPHY.*

XII.

By J. G. KEULEMANS.

(Continued from page 246.)

PLATE IV.—BEST OF JOHN KING.

A curious feature connected with materialisations (and I believe also with transformations) generally, but in "John King's" apparitions especially, is the perceptible variation in height and size of the form. The same peculiarity is noticeable in the busts. The total height of "John's" form nearly always exceeds that of the medium. I have found, by actual measurement that, at times, there was a difference of as many as six or seven inches. Like most other "spirit forms" which vary in size, the type is unchanged, and as far as the face is concerned, it may be either small or large, pale or robust; but the portrait is ever that of the familiar "John King." Yet, the expression of his eyes is subjected to slight variations according to circumstances, the most important of which being the medium's condition of health. The length and thickness of the beard also frequently show a marked divergency from the usual type. But what seems most perplexing is, that in cases when the "form manifestation" is an undoubted transfiguration of the medium's person, the individual type of "John" is preserved in all its details. His powerful voice is invariably the same whenever heard. It may be heard in spots where the solid form could not possibly locate itself, as, for instance, against the ceiling, underneath the table, over the floor behind the piano (other voices are sometimes heard inside this instrument, or inside the chimney, &c.). I have personally convinced myself—often by direct experiment—that "John's" voice travels all over the room whilst the medium is seated at the table, hands being joined all round.

I must here observe that on such occasions, when the medium has been removed (i.e., by spirits through levitation) into another room, I do not consider any "form" to be a true materialisation unless other direct and unimpeachable evidence establishes such a fact; that, therefore, all the more remarkable cases and phenomena I have quoted were presented with the medium amongst us, both his hands being held by responsible and reliable inquirers. Phenomena witnessed under conditions which might be looked upon as unsatisfactory, manifestations only partly observed, or of a doubtful nature, or such as could, by confederacy, be easily imitated, I do not intend to describe. But, at the same time, I am constrained to confess that many of these spiritual "miracles" at first evoked grave suspicions in my mind, but which now, after repeated observations, I consider to be plain and incontestable realities, of which every patient investigator may convince himself.

I will now refer to some phenomena witnessed when the medium had been removed in a manner as before stated, and which I cannot but consider as affording the most satisfactory evidence of their genuineness. I confine my remarks to certain feats performed by "John King." One evening, "John" informed the circle that it would be better for the medium to be seated in the corner of the room; the latter, having just recovered from a short trance, was advised by his instructor to arrange himself comfortably and obtain a light. I, thereupon, and without a moment's delay, struck a match, when, to our astonishment, we found all the "spirits" gone; and there must have been several, considering the different voices that were, two seconds previous, heard all over the room. The

medium had now taken a seat, as advised by "John," the match by this time having burnt out. Suddenly a spirit-light appeared from the new corner, and "John" stood before us carrying the large disc-shaped light before his face. As he approached me I noticed his nude arms, and by the reflection of this light on the wall was enabled to observe the complete outline of a male form, only thinly covered by drapery, the time occupied by the "spirit" in materialising being no more than ten seconds. I merely quote this as one instance out of very many to point to the impossibility of the medium performing a spirit apparition, because he was dressed in his usual costume, and ten seconds later, the spirit appeared showing a nude form through the thin material covering it. I do not think it possible for any person dressed in the usual attire, to divest himself of all his garments, re-dress in spirit costume, procure an artificially compounded light, and all this in ten seconds of time. With clothing constructed for the purpose, like the Protean costumes worn by the clown, or on the stage, such a feat could be performed even more rapidly, but the ordinary costume, like that habitually worn by the medium, would be a very serious encumbrance. Still, I merely quote the occurrence and the circumstances under which it took place for what it may be worth, giving it only as my personal opinion that it has all the appearance of a genuine spirit-manifestation. Nor would the suggestion of a confederate hidden in the back parlour account for much, because similar instantaneous apparitions have been witnessed by competent observers at seances held with Husk, in private circles. I will now give a list of the peculiar traits of both "John King" and his medium. The spirit, when materialised or when appearing in the transformed medium's body, presents the following characteristics: Height, about six feet; hands, large, broad and fleshy; head, of average size; nose, slightly curved, but the bridge perfectly symmetrical; mouth, small; teeth, small; eyes, small and decidedly normal, as far as the power of sight is concerned; cheeks, rather full; skin, pale and smooth; eyebrows, nearly straight and well divided; black beard and moustache. The medium's height appears to vary, at least to have undergone a slight reduction during the manifestations. I find that after a seance, probably on account of some loss of vitality necessary to produce the various phenomena, his body has shrunk about two inches. If I am not mistaken, the reduction of the stature of the human frame consequent upon bodily fatigue, long-continued walking, &c., is a well-known fact. Anyhow, the medium is, as a rule, shorter in stature than the manifesting "spirit" of "John King" (and decidedly shorter than another of his familiar "spirits" materialising more or less regularly, whose height at times exceeds eight feet). Husk's hands are broad, but bony, and the skin is coarse and shrivelled, resembling those of a very aged person. The head is under average size, nose curved, but irregular at the bridge, there being a slight unevenness or twist towards the left side. His mouth is larger than "John King's," and the teeth are bigger. The eyes of the medium, in consequence of an unfortunate affliction, are almost devoid of expression—in fact, I need not repeat what every investigator personally acquainted with Husk already knows, namely, that he is nearly blind. The cheek bones are high but the cheeks lean, the flesh of normal colour and the skin rather rough, eyebrows curved and nearly touching; no beard.

(To be continued.)

AUSTRALIA.—The Victorian Association of Spiritualists at Melbourne celebrated the thirty-seventh anniversary of the advent of modern Spiritualism. The proceedings were held in one of the largest halls in the city: they included literary, musical, and choreographic assemblies. There was on view a large collection of direct spirit-writings, drawings and pencilings, writings through automatic mediums, spirit photographs, and paraffin moulds.—*Le Messenger*.

PSYCHOMETRY.

By T. L. NICHOLS, M.D.

I have just received a pleasant letter from one of the most eminent of American Spiritualists, Dr. J. R. Buchanan, author of works on medicine, education, and Spiritualism, with allied phenomena. Not long ago Dr. Buchanan had the good fortune to marry a highly gifted lady, well known as a psychometric. The learned Doctor writes: "I gave your name to Mrs. Buchanan at our dinner just now for an offhand psychometric description, which she gave in these words: 'An able writer, sound and logical, *impassional*, *living*. He could write sensibly on various themes—not a man of fancies, but sound. He is not in this country—far away. His views are similar to yours. He would read your books with interest and approve them. His writings would be on his profession, and the condition of the world and promotion of health and education.' ('What is his age?') 'Very nearly as old as you. He has good health unimpaired, and, with his good care, should live long. His ideas are all reformatory, and he has a following. Those who know him like him.' ('What family?') 'He has no wife—he is a widower.'"

Now how did Mrs. Buchanan, who certainly never saw, and probably never heard of me, get all that information? Brain reading? Not her husband's, for Dr. Buchanan never saw me and probably knows very little about me. He adds: "You will have a good record to remember in the upper world, where we shall meet before many years. I am hurrying to get out 'Psychometry,' then I have to prepare a mind volume, also 'Electro-therapeutics' and 'Anthropology.' If I could live to 120 years I might achieve my plans, but I can only do an unfinished work."

I had, many years ago, another remarkable experience of the psychometric faculty. A friend of mine sealed up a business letter from me in a blank envelope, and handed it to a lady who had never seen, and probably never heard of me—a sister of the late William Denton, who died while exploring New Guinea. She held the packet in her hands, then against her forehead, and gave him as good a description of me as if she had known me most intimately for twenty years, extending to particulars of my physical condition known only to myself, when the letter was written.

How did she get this knowledge, some 200 miles away? Not from my friend who gave her the letter, for he had no such knowledge to give. Well, perhaps this is not Spiritualism; but such facts surely illustrate spiritual powers and possibilities. I know a lady who used to get the matter of a letter, and sometimes an image of the writer, if a stranger, so that she recognised him when she saw him, before she opened the envelope.

THE HERMETIC SOCIETY.

A paper on the present revival of Mysticism was read by Mr. Edward Maitland before this Society on the 20th inst.

This revival, he said, is at once the most remarkable and most important of all the notes of our era, both for its power to interpret the past and to influence the future. Mysticism is the science and philosophy of Spirit, and refers to processes and conditions occurring within the soul. It thus denotes transcendental metaphysics. Occultism, on the contrary, denotes transcendental physics, and refers to a sphere exterior to the soul, that, namely, in which the soul is. The one is concerned with *spirit*, the other with *spirits*. Mysticism is the product of the spiritual consciousness, which is the consciousness of the innermost and highest region in man; and the faculty by which this region is cognised is the intuition, or centripetal mode of the mind, whereby man obtains access to the knowledge which, in the long ages of its past, the soul has gathered by experience concerning God and the Universe. As the world had lost its spiritual consciousness, and denied the soul and the intuition, the revival of Mysticism implies a twofold recovery—of faculty and of knowledge.

All sacred scriptures and true religions have been products of the spiritual consciousness. Wherefore the revival of Mysticism means the interpretation of these by their proper authors—the mystics. And as their significance is entirely spiritual—religion being addressed to the soul—it means also the transference of this from the physical to the spiritual plane. The world's spiritual history is marked by a series of corresponding revivals, alike in the East and the West. In the East they are called Avatars, in the West, Messianic advents and illuminations. In

both worlds the series consists of ten such events, each of them making a cycle, or day, in man's spiritual creation, of which the duration is about 600 years, the great cycle which is made up of these representing the entire evolution of the spiritual consciousness of the races concerned. The earlier steps of this great ladder are traceable in Biblical and other prehistoric myths and legends. The latter are recorded in history. Throughout them all runs one definite purpose—the recognition by, and establishment in, the world of a system of thought which at once explains the nature of existence; and provides for the conduct of it a rule by the observance of which man may turn his own existence to the utmost possible account in the long run by making of himself the best that he has in him to be.

Such a system it is which has found expression in all true Bible and religions, and of which the great religious systems of East and West have been the vehicles. Known in the West as the Hermetic Gnosis, it was originally the product of Divine revelation, and is always discerned afresh whenever men recover in sufficient degree the faculty by which it was originally received—the intuition, the possession of which makes the mystic. Mystically regarded, the Bible represents the fall of man as consisting in the obscuration of the spiritual consciousness through the soul's descent into matter, or fall beneath the power of the bodily consciousness. Such is the primary meaning of the allegory of the creation, the soul being symbolised as a woman, and in this stage called Eve, and the bodily consciousness as a man, and called Adam. In its secondary and historical sense, this allegory may be taken as denoting the first formulation of the Hermetic Gnosis and institution of that Church of Christ which consists of those—and those only—who possess the spiritual consciousness. Both this, and each of the events described under the histories of Enoch, Noah, Abraham, Moses, Ezra, and Christ, are readily interpretable as implying progressive restorations of this consciousness, or "revivals of Mysticism." "Christ" would thus represent the "Seventh from Adam" of these cycles; but a "Second Coming" was necessary for the full comprehension of the Christ-idea by the world. The eighth cycle, A.D. 700 to 1,300, saw the permeation of Christendom by the doctrine, at once Hermetic and Christian, formulated under the name of Dionysius the Areopagite, and the acceptance by both the Eastern and Western Churches of the mystical presentation of Christianity.

The ninth cycle—A.D. 1,300 to the present time—witnessed another great advance in the same direction in the rise of the "Scholastic Philosophy,"—a movement largely contributed to by the Arabian school of Mysticism, which under the Mohammedan régime had meanwhile attained a notable development—the Hermetic doctrine of Dionysius receiving everywhere the fullest recognition as constituting the esoteric truth, not only of Christianity, but of religion itself. The illumination of this cycle—which was at the time regarded as a Messianic advent, and like the present one had been predicted as such—was followed, like all the rest, by an obscuration, or "fall," of the spiritual consciousness, through the usual cause—the materialistic and idolatrous tendencies of the priesthood. And it is the restoration from this fall that is immediately represented by the present revival of Mysticism.

The significant characteristics of these events—the true character and mutual relation of which, if not the very existence of the series constituted by them, are now being indicated for the first time—are (1) the recovery or promulgation of a doctrine either secret, forgotten, or lost. (2) The identity in all cases of this doctrine. (3) Its Hermetic character. (4) The regular periodicity of its recurrence; and (5) the identity of the method of its recovery, as related of all those who have been instrumental in it, whether in the past or the present—namely, by means of intuitional perception and recollection.

Conspicuous among the numerous tokens of the influence now once more operative in the world to the same end, are that remarkable and otherwise inexplicable phenomenon, modern Spiritualism, which, however, belongs to Occultism rather than to Mysticism; and the action taken by the present Pope in regard to Catholic education. For in restoring, as he has done, the teaching of Aquinas to be henceforth the basis of ecclesiastical education, he is ministering directly—whether consciously or not—to the establishment of the mystical and Hermetic system of interpretation; as distinguished from the historical and sacerdotal, and therein to that which it is the chief aim of this Society to promote—namely, the final establishment of religion upon its proper "Rock," the Understanding.

The paper concluded by a summary of the doctrines of the Religion of the Future as thus foreshadowed, and was followed by the usual conversational discussion.

* For a fuller account of this method of interpretation see "The Perfect Way" and "How the World came to an End in 1881."

* A few sets of these chromo drawings still remain, and may be obtained of Manager of the Psychological Press, 4, Ave. Maria-lane, E.C., price 2s. 6d., the set, packed on roller for safe transmission by parcel post.—SEE ADVT.

SPIRITUALISM IN LONDON & THE PROVINCES.

MRS. RICHMOND'S INSPIRATIONAL DISCOURSES.—Mrs. Cora L. V. Richmond delivered her second discourse of the present season, the subject being "The Soul of Man, and its Immortal Destiny," at the Town Hall, Kensington, on Sunday evening last, to an appreciative audience. Many who arrived late were not able to obtain admission, the hall being full. It was stated that there could be no higher theme for human contemplation, no thought so absorbing and all engrossing to the mind of man, as the contemplation of immortality. This inquiry has interested men in all ages, and its very existence is an evidence of the reality of immortality. Materialists say that even matter is eternal. How much more, then, should it be said that that which comprehends and analyses matter is eternal? The expression of the soul may change, but change is not death; change is life, and the changing forms of being expressed by nature illustrate that life is eternal. The seed was something before it became a seed; the blossom is not all that there is of being in its own existence. It proceeds from the bud, goes on to fruition, again to be carried forward to manifold expressions of life. The very laws of physical phenomena point to immortality, to a living intelligence controlling them, to a something more than a mere combination of atoms. God builds the outward structure of the material universe, and the soul, though finite in its capacity but endowed with the attributes of Deity, builds the outward structure of the body for its habitation, its experience, and its expressions. The soul wears the semblance of the Divine, and introduces into human existence the elements of love, faith, hope, and prophecy. The soul, manifesting itself as eternal in its power and possession, is only here transiently, occupying for a time this tenement of clay, using perfectly or imperfectly the physical organism, to the end that each individual consciousness may become aware of its immortal nature even while on earth. After the discourse, an impromptu poem was given on "The Death of General Gordon," being the subject chosen by the audience. It was announced that the discourse on Sunday evening next, the 31st inst., would be on "The Soul, Spirit, and Mind of Man: their Nature and Destiny."

WALWORTH ASSOCIATION OF SPIRITUALISTS, 43, MANOR-PLACE, WALWORTH-ROAD.—Mr. Robson being unwell, and not able to attend, Mr. James Veitch took his place, and delivered a lecture on "Ancient and Modern Spiritualism," on Sunday evening last. Spiritualism, i.e., the knowledge of, in contradistinction to the belief in, immortality, he contended, existed amongst the various nations of the ancient world. Grecian history, as testified by Herodotus, was full of interventions on the part of disembodied beings. The Delphic oracles, the demon or spirit guide of Socrates, could be explained on no other ground. Numerous instances were given from the history of other nations to show its connection with modern Spiritualism. On Sunday next Mr. James Veitch will speak on "Faith Healing."

GLASGOW.—Spiritualists' Hall, 2, Carlton-place, Sunday, 17th May.—On this occasion the instructors of Mrs. Wallis discoursed on "The Mission and Teachings of Jesus," to an attentive and appreciative audience.—On Sunday, 24th inst., the instructors of Mr. E. W. Wallis replied to a printed sermon by the Rev. Dr. De Witt Talmage on the question: "Is there a Hell?" The subject attracted a crowd of strangers, and the hall was well filled. The guides were very vigorous, and successful in handling the subject.—On Tuesday, 26th inst., at eight o'clock, a meeting was held under the auspices of the "Fraternal Discussion Union," a recently instituted adjunct to the Society, when a paper was read by Mr. Munro bearing on the favourite dictum of optimism, "Whatever is, is right." A keen but friendly discussion followed.—On Sunday, 31st inst., it is intended to have a Floral Service at the hall in commemoration of the passing into spirit life of one of the Society's members, Mr. Urquhart. This event happened some ten days ago, suddenly; and much sympathy is naturally felt, not only for the departed, but for those whom he has left behind. The members have been appealed to in support of this project, which, if carried out in the way suggested, is calculated to effect a good impression of the views of Spiritualists concerning death and the life hereafter. It is expected the guides of both Mr. and Mrs. Wallis will take part in the proceedings. Next week's notes will report the service when it shall have transpired. The subject of discourse for the occasion will be: "Social States in Spirit Life," by Mr. Wallis's guides.—ST. MURDO.

ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butlerof, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Frische, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Barton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstübke, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Cathness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

DR. ROBERT CHAMBERS.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters."—*Extract from a Letter to A. Russel Wallace.*

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1883), "had more striking evidences of that agency than those given in the work in question."

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consistent, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—*Clerical Journal*, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—"The essential question is this: What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory."

LORD BROUGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest

faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—*Preface by Lord Brougham to "The Book of Nature."* By C. O. Groom Naylor, F.C.S.

THE LONDON DIALECTICAL COMMITTEE report: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

PROFESSOR BARRETT, F.R.S.E.—"I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source.—I say, I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative."

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulae is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

CROMWELL F. VARLEY, F.R.S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thought; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

ALFRED RUSSEL WALLACE, F.R.S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—*Miracles and Modern Spiritualism.*

DR. LOCKHART ROBERTSON.—"The writer" (i.e., Dr. L. Robertson) "can now no more doubt the physical manifestations of (so-called) Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—*From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—"No one can doubt that phenomena like these (Phrenology, Homoeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science. These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: "We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family."

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

"ROBERT HOUDIN.

"4th May, 1847."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful! (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).—I am, Monsieur, &c.,

"(Signed), ROBERT HOUDIN.

"May 16th, 1847."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiassed opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but

I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht, mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the mediumistic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Bern; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877."

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT."—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

MENTAL HEALING IN BOSTON, U.S.A.

By "M.A. (Oxox)."

From time to time, during some years, I have noticed in this journal, and in other places, cases of the alleged cure of disease by methods other than those of orthodox medical science. Many such cures are recorded; some produced by mesmeric treatment, some following on prayer, some resulting from an act of faith, some caused by the conscious exercise of will on the part of a strongly magnetic person, some claimed as the effect of spirit-agency acting through a human instrument. In all these cases, except the first and last, the efficient cause of healing is the mind, whether of the patient cured, or of the physician who cures. And it is impossible to deny that there is a large body of evidence, which would be good and sufficient to establish any ordinary fact, that remarkable cures have been thus effected. I do not speak of mere nervous ailments, which might be expected to be soothed and even removed by magnetic treatment, but of the healing of organic disease, and of the removal of ailments which are certainly not attributable to a hysterical imagination or a perverted fancy. Nor is there anything in all this which an enlightened physician, who is also a student of psychical science, should put aside as unacceptable. For he knows well, by daily experience, that his success in treating a particular case depends largely upon the degree in which he possesses the confidence of his patient. Complete harmony of mind between the healer and the healed is a more potent factor in the cure than most persons are prepared to admit. And when this mental sympathy is further aided by the union of a powerful will with a magnetic presence on the part of the physician, and a passive patience combined with an active faith on the part of the sick man, we have the elements of a cure ready to hand without further search.

This truth has been recognised and acted upon by various persons who have professed to cure disease without recourse to drugs. Just now Boston (U.S.A.) is convulsed with excitement caused by "mind-cures" or "mental healing." Any such *furor* runs its course in America with startling vigour. "The Judæa of Spiritualism" is very receptive of spiritual excitement, come in what form it may; and just now the Bostonians have got this particular form of excitement in a highly developed form. The science of mental healing has taken so firm a hold on minds the most intelligent and cultured—for it need not be said, that the "hub of the universe" has a pre-eminent share of the truest culture and the highest intelligence in America

—that the Press is silenced from its usual jeers at anything psychical. The clergy

"regard the subject with grave apprehension, and on all sides they are discussing the situation with great earnestness. They hardly know how to deal with the danger, for the sincerity of all infected with the new faith is undoubted, and any policy of opposition or denunciation serves only to increase their ardour. Scores of applications have been made to Evangelical churches of the Baptist, Methodist, Congregational, and Episcopalian denominations for letters of dismissal that the applicants may join the Christian Scientists' church. All such applications have been refused, but the converts to the new idea nevertheless worship with those of the new creed."

As for the physicians they, though more affected than any section of the community, except the actual converts, regard "the craze" as an evanescent curiosity, a sort of collective hallucination which runs a rapid course among a susceptible and excitable people.

"Doctor," a veteran practitioner was asked recently, 'why don't you take in your sign now that these mind-cure people have shown that no one need be sick unless he has a mind to?' 'Don't make fun of fools, young man,' the reply came, 'it only strengthens them in their folly. When people ask me if there is anything in mental healing, I say yes, of course there is. Every physician knows that when a patient's mind or imagination is in sympathy with him, the work of curing is in many cases half done. In dealing with mental and nervous diseases, one object aimed at is to secure absolute peace of mind on the part of the patient. Then nature will work her own cure. Sometimes it is necessary to administer a few bread pills or a few drops of coloured water to induce full confidence. But it is useless to argue with people who try to show that there is no sickness and that poisons won't kill. The craze might as well run its course.'"

A correspondent of the *Times*, dating from Boston (May 11th), gives an elaborate account of the progress of this mental healing, and cites abundant testimony as to the reality of the cures effected. Although he is by no means disposed to accept every alleged cure as necessarily such, and although he satirises severely the absurdities of the system, he holds such language as this with regard to it:—

"Absurd and idiotic as some of the ideas are which the prophets of the system advance, the movement has far outgrown the limits of a popular but temporary craze. The 'wonderful cures' of the mental healers have been so persistently proclaimed that a large proportion of average Bostonians are willing at least to admit that 'there is something in it.' Hundreds claim to have been benefited in varying degrees by mind-cure treatments. Many such become themselves healers, and thus the new idea has spread. Scores of the most valued Church members are joining the Christian Scientist branch of the metaphysical organisation, and it has thus far been impossible to check the defection. It is a movement far-reaching in its influences and including many thousands among its sympathisers whose ordinary good intelligence entitles their judgment to respect. It would be useless to deny that, under the influence of the mind-cure practitioners, beneficent, and in some cases remarkable results, are attained. There is testimony in abundance, radical, positive, and undoubtedly honest, from people who claim to have been cured by the new agency of organic disease of long standing; but investigation develops so many weak or incredible points that close analysis is almost always unsatisfactory in its results. Illustrations might be detailed by the score."

The founder of this system is one Mrs. Mary B. G. Eddy. She claims for it a Divine origin, and gives the

following account of the way in which she was led to her present belief:—

"In 1866, according to her story, she fell accidentally upon the side walk and suffered spinal injury and paralysis, which physicians declared would result fatally in a few hours. Her pastor called to see her just before the end was apparently at hand, and offered her consolation. She begged him to return in the afternoon, but no one believed she would then be living. By revelation from Heaven at that time God's actual relation towards her and to the human race was made clear, and she realised that her hurt was but an error which, when supplanted by the truth, would disappear. By the light of her new knowledge she brought herself, by mental process, into a proper attitude toward Jehovah, and when the clergyman called a few hours later, expecting to comfort a bereaved family, she met him at the door. Ever since, Mrs. Eddy says, she has had the power of healing others as she was herself healed."

Mrs. Eddy is probably made of the stuff that is more familiar to us in the medium or psychic. She is probably enough a medium; and it is characteristic of this new spiritual outburst that it has about it more or less of a religious flavour, as all, or almost all, the phases of what we loosely call Spiritualism have. Mrs. Eddy's evangel indeed, as conveyed by the *Times* correspondent, is of a very mixed character—"a mixture of Buddhism and Pantheism," the Rev. A. J. Gordon, D.D., unkindly calls it, as well as "a witches' cauldron," which is at once unintelligible and rude,—but it has its affinities with spirit-teaching. God is alluded to as the Great Spirit, the All-pervading Mind. Matter is nothing: the shadow and reflex of Spirit. Personality is the embodiment of mind. The true Ego is outlined and conditioned by the body; so that the source of all must be sought, not in the body, but in the mind. Hence the rationale of the mind-cure. A free use is made of Biblical terms, and the Christian Scientists, as the sect is called, profess to present a refined and spiritualised Christianity for the acceptance of a world that has outworn the orthodox presentation of the teachings of the Christ. It is not necessary to have a very minute acquaintance with the way in which the efforts of the world of spirit to come into relation with the world of matter are traceable, to recognise this as one of such attempts. It bears on its face the family likeness. It is of the same curiously mixed nature: in its philosophy important truths are jostled by ludicrous absurdities; "the treasure," such as it is, is contained in "earthen vessels"; the stream of truth has lost its purity in passing through human vehicles. But it is none the less significant that a considerable section of the orthodox Boston clergy find in the teaching of the Christian Scientists much that they can accept, while all Christian teachers, of whatever sect or party, are fully alive to the importance of the movement as well as to its possible danger. The delusion, say some of them,

"is most insidious. The large use of the Bible, the strenuous demand for holiness and self-abnegation in the disciples, the results apparently effected in the ministry to the sick—these are very powerful considerations for attracting converts. And so hundreds of young ladies especially are drawn into the system under the impression that they are getting some finer quality of Christianity. Dr. Gordon predicts that this is not the final issue. If the body is only a phantom and the flesh only a shadow, by and by some very practical sinners will take refuge under the system, and insist that the sins of the body and the transgressions of the flesh are harmless, since they are only the phantom of a phantom and the shadow of a shadow. Dr. Gordon regards the whole system as a sort of witches' cauldron, in which every conceivable heathen and Christian heresy is seething and simmering to produce the subtle essence called 'mental medicine.'"

It is easy, on the other hand, to make fun out of the contradictions and absurdities which beset the utterances of Mrs. Eddy and her friends. The fundamental idea of the mind-cure is that there is no such thing as sickness. Disease, says Mrs. Eddy, is an error of the mind, the result of fear, i.e., of faith inverted and perverted. Yet this lady asserts

that her husband, who died three or four years ago "was murdered by an enemy among the Scientists who *thought arsenic into him*." Can any suggestion be more gruesomely grim and grotesque? There is no such thing as disease, no pain, no cause for death; yet your enemy sits at ease in his arm-chair and "thinks arsenic" into you till you fancy you are dead; for, I suppose, if disease is an error, death is a greater one still. No one, however, seems to attribute to these queer enthusiasts anything but sincerity of purpose. "None of them have sought to fill their purses by practising the new method." It is true that hardly any two agree in their conceptions of the "science" nor in their idea of the *vis medicatrix* which they set in action.

"One lady believes that to be a consistent healer one must be a Universalist in religious faith. Another insists that the minds of her patients shall be made entirely free from guile, and accordingly she asks for a full statement of their lives. Many persons who study the system renounce all religious and superstitious ideas in connection with it, but recognise the physical phenomena, which they do not attempt to explain, and practise the art as successfully as any. A lady in Hyde-park, Massachusetts, who takes this position, says she finds herself possessed of a power over many serious ills which she hardly knows how to use. She says she prays earnestly and the ailment of the sufferer seems to be transferred to herself. Then she is able easily to throw it off. She does not know whether to call it mind-cure, faith-cure, or magnetism. Some operators say they use no will power, but simply keep before their minds an image of perfect health, and let God or the truth work through them. Others exert the will intensely to drag out the disease, as it were, by main force."

There is plenty of divergence here. Yet they go on honestly pursuing their effort to think health into a perverse and stiff-necked generation, which they have, indeed, affected in a quite unexpected way.

"Here is a familiar Boston parlour scene; two ladies sit a little way apart in Quaker-meeting silence for perhaps twenty minutes. The face of one is as hotly flushed as if she had been indulging in violent exercise, physical instead of mental. The other, the patient, apparently dozes in her chair. Externally this is all that constitutes a mind-cure treatment."

No one seems to doubt the honest intention. Yet it is easy to see what a happy hunting ground is here disclosed for the quack, the impostor who trades on human credulity and folly, the charlatan who lives on the foibles and frailties of his fellow-creatures. These gentry—whom the *Times* correspondent comprehensively sums up as "scalawags," an awesome term of much suggestiveness—will, unless I am much mistaken, turn all this healing to their own nefarious ends. It is to be expected. So long as there is human weakness, there will be human rascality to prey upon it. The millennium is not yet; and the lion devours the lamb instead of lying down by its side. What we are interested in finding out is whether there be at the bottom of this mental healing any germ of truth at all. For myself, I believe that there is. But I believe it to be an old truth in a new guise; one that the world has known for ages, and has greatly neglected and ignored, viz., the potent influence of mind on mind; the almost miraculous effect that can be produced by a strongly magnetic will on an imagination that has been quickened into activity.* But, however this may be, the story of the mind-cure in Boston is a curious narrative of some spiritual significance in the midst of many that this curious age is more or less familiar with.

HYPNOTISM is a term employed to describe a state which was signified by Piorry in 1815. He recorded the effect of the prolonged action of a shining object, or of a monotonous movement upon the brain through the eye, determining in certain individuals of what is termed the nervous temperament, a state denoted by certain strange symptoms called hypnotic (from *hypnos*, sleep), in which there is a peculiar sleepiness, accompanied by insensibility to physical impressions, with intellectual action, excitable by persistent impressions upon the auditory nerves. It is well to remember, however, that if this state is too prolonged partial paralysis, or epilepsy, &c., may be induced; although such disorders would promptly disappear under magnetic influence wisely directed.—REIGNER.

* The *Times*, May 26th; *St. James's Gazette*, May 29th, 1885, contain information on the subject of the mind-cure.

PHENOMENA CALLED "SPIRITUAL" ILLUSTRATED BY CHROMO-LITHOGRAPHY.* XIII.

By J. G. KEULEMANS.

(Continued from page 262.)

PLATE IV.—BUST OF JOHN KING.

Now it may be argued that all these differences in expression, as likewise in the length of the body, can be artificially produced; that every person can to a certain extent—some even remarkably so—change their features and, with the addition of an artificial beard, a pair of thick-soled boots, or a touch of paint, give themselves an almost unrecognisable appearance. My answer is that as regards the length of the "spirit" form, the measurement I have taken was that of the form standing with his naked feet on a luminous slate against the medium standing in his boots; that besides, I have, on more than one occasion, seen the "form" of "John King" exhibiting the medium by passing the luminous slates over the latter's head and shoulders. Granted that there is nothing absolutely wonderful for a person to alter his facial expressions, and that, owing to the subdued light, the slightest modification may appear a perfect metamorphosis, there still is some difficulty, almost amounting to an impossibility, in altering the shape of one's nose; especially if it happens to be a little out of the regular form. I have found "John's" nose invariably straight, as far as the bridge is concerned; and what may be considered equally important is that those "spirits" regularly "showing themselves" have all perfect noses, somewhat of the "John King" type, but still varying in length or other slight details.

As to the difference between the eyes of the medium and those of "John King," suffice it to say that indications of an extremely weak eyesight are plainly observable in the medium, whilst "John" has normal and even powerfully expressive eyes. This, like the difference in the shape of the nose, is a sufficient proof that "spirit" and "medium"—no matter whether we are beholding a materialisation or a transformation—are distinct individualities. In the latter case, although it is the medium's person which is used, the substance, i.e., the material part constituting the body, has been so modified—"blinded" with an extraneous individuality as to be no longer its former self.

Whether materialisations and other kinds of form manifestations are explicable by scientific methods is not a question we are dealing with at present. My opinion is that these manifestations are beyond the reach of physiological experiment or analysis. But what we have to decide is, whether we are dealing with facts, or with frauds or delusions. In my short remarks anent "John King" I have merely quoted my personal observations from séances held with his only medium, Mr. Husk. Of these séances, now numbering over 200, about one-third were held at the private residences of both inquirers and confirmed believers. With the almost insignificant exception of twelve occasions, "John" appeared at each, either as a bust or in the full form, and, in most cases, under test conditions, viz., the medium's hands being held throughout the evening. It is needless to point to the impossibility of introducing tricks or confederates under such circumstances; it would be equally absurd to suppose, as some sceptics often do, that the "John Kings" are one and all mediums made up for that rôle, because, in Mr. Husk's case, an alteration of the bony part of the nose, like the self-restoration of normal sight, is beyond human powers to achieve. Besides, the application of special tests, of which I will quote the

* A few sets of these chromo drawings still remain, and may be obtained of the Manager of the Psychological Press, 4, Ave. Maria-lane, E.C., price 2s. 6d. the set, packed on roller for safe transmission by parcel post.—SEE ADVT.

more interesting only, must, as regards spirit individuality, set further doubts at rest.

A very novel, and at the same time highly satisfactory experiment, at which I personally assisted, was made by an inquirer (Mr. S.) about a year ago, the object being to ascertain the possibility of procuring a materialisation inside an air-tight receptacle. A wedge-shaped india-rubber bag had been prepared for the occasion, the narrowest part measuring about eighteen square inches, the widest portion about four-and-a-half square feet, the length of the apparatus being about five feet. From the above dimensions it will be seen that a human form might, without much inconvenience, be placed inside. The narrow part, which was the only opening, was placed against the medium's chest; two flaps at the side of the opening, passing under his arms, were securely tied behind his back, both the medium's arms remaining free. The larger part of the bag was suspended by ropes from above to prevent it from collapsing; the under surface rested on a table, the medium being seated on a chair before the table. Inside the receptacle, at its farthest distance—about five feet—from the medium's chest, we placed the fairy-bells. Mr. S. and myself remained standing, at times changing our position from the side to the front and back. Fully satisfied that the apparatus was in proper condition and large enough to hold even two forms, we asked whether any "spirits" were present. A voice from inside was heard to complain of the narrow space allowed for the experiment, and also of the disagreeable smell of the material. We heard two voices discussing this particular predicament of being for the first time since their experience of free "spirit-life" locked up in a sack! Meanwhile "John's" voice was heard outside the bag, right overhead, holding conversation with us anent the test. Inside, the fairy-bells were played upon, and, judging from the heavy lumps that were administered against the sides and upper portion of the spirit-prison, it seemed evident we were holding at least one substantial prisoner in custody. Our conversation with the latter inside, and with "John" outside, continued for some twenty minutes, when one of the prisoners volunteered to give an extra final test to demonstrate his substantiality. We were asked to place our heads against the side; I merely put my hand in that attitude, when at once a strong blow from the inside was given against it. After the experiment "Irresistible's" voice was again heard overhead, jocosely complaining of the treatment he had received. Now here, the distinct entity and individuality of at least two spirits is proven beyond a doubt. How far both voices inside represented an equal number of materialisations I am unable to affirm, since voices are frequently heard to speak independently of substantial or visible organs of speech.

Another experiment, equally successful, was as follows: "John" once appeared as a bust in front of the medium. He then, upon request, exhibited the latter with the luminous slates, this time standing in full form behind the medium. I purposely engaged in some conversation with "John," in order to satisfy myself that "John" was not a "form" made up for the occasion, i.e., an imitation "John King." I saw the medium still seated, and in deep trance, whilst "John" was standing behind and answering my remarks. Then, the luminous slates having been replaced upon the table, "John" once more showed himself with the large disc-light, the so-called "John's" own light, and made a sudden movement, from the left side of the medium, backwards. It would be utterly impossible for any human being to imitate this. The form neither stepped nor floated backward, but seemed to glide sideways with the swiftness of lightning.

Another test, self-imposed by "John," which I have recorded on a previous occasion, and is of the same convincing nature; the narrow welded ring on the arm of the medium, before and after the séance, was found to be absent from "John's" arm.

(To be concluded next week.)

THE SPIRITUAL OUTLOOK. XXX.

[We shall esteem it a favour on the part of our readers if they will forward us, for use in this column, any allusions to Spiritualism and Psychical Research they may come across in the course of their reading. We see a great many of these ourselves, but it is obvious that there must be many references to the subject which do not meet our eyes.—ED. OF "LIGHT."]

There could scarcely be a brighter or more hopeful outlook for the cause we love, which is that of the knowledge of truth, than the announcement in "LIGHT" of the speedy publication of the facts of Mr. Eglinton's mediumship, so illustrated as to give thousands of readers almost the same advantage as they enjoyed who attended his sances. It was also a happy thought—or inspiration—to ensure the extension of the beams of "LIGHT" by the same operation.

The apathy of so many Spiritualists as to any missionary effort—any extension of what they know of truth to others—is easily accounted for. The more easy the demonstration of any truth the less trouble we take. "They can know if they like," we say: and "they are sure to know some time." One who believes that printing tracts or Bibles will save souls from eternal tortures gives sixpences or even shillings to the Tract or Bible societies. The Spiritualist who believes that all souls are in the path of progress has no such motive to put his hands into his pockets.

So much the more credit to a Spiritualist like Mr. Blackburn, who has done so much for mediums and investigators, and to whose wise and benevolent liberality we are indebted for some of the most thorough investigations ever made—some of the strongest testimony ever published. The astonishing thing is that any who have the power of doing such work should hesitate to use it.

I admit that Spiritualists have no such motives as those which inspire the Salvation Army. It is not a matter of life and death. We have no call to blow trumpets or beat drums—but we ought to do what we can to give to others who desire it any truth that is a source of comfort to ourselves—much more a truth that may rescue men from agony and despair.

The assaults of the religious Press upon Spiritualism just now on both sides of the Atlantic cannot fail to awaken inquiry and promote investigation. The Satanic theory, of course, utterly overthrows the charge of fraud. To be diabolical the manifestations must be real. The juggling tricks of a pretended medium are one thing, the Satanic devices which might deceive the "very elect" must be something quite different. Signs and wonders which portend the speedy destruction of our planet, or the universe itself, may be Satanic, but they cannot be humbug.

So far, the religious Press is doing our work. The ghost stories in magazines and newspapers are also doing it. The studies of witchcraft, and what are considered the superstitions of savages, are likewise calling attention to Spiritualism. The "free-thought," too, which prompts to the investigation of every fact of human interest cannot fail to promote a knowledge of Spiritualism.

By the way, did you ever read "the Shorter Catechism agreed upon by the Assembly of Divines at Westminster"? A friend, a Scottish clergyman, has kindly sent me a copy, printed by authority of Her Majesty the Queen. It begins with the "chief end of man" and ends with the Apostles' Creed. But there was a blank page of the cover to fill which something was wanted, as true, and if possible, almost as useful as the Catechism itself. To make a sure thing of it the cautious Scotch printer has given us the multiplication table.

Now my question is whether the words "printed by authority," under the lion and unicorn, "*Honi soit qui mal y pense*," "*Dieu et mon droit*," apply to the fact that 12 by 12 equal 144. Does Her Gracious Majesty equally authorise the statement that "two and two make four" and the effectual calling of Calvinistic theology?

Or have we the Queen's authority for the statement that, "From the beginning of the world to the resurrection of Christ,

God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath"; and where, between the two lids of the Bible, is there any ground for such a statement?

"Prove all things: hold fast to that which is good." That is in the Bible. "Try the spirits" is also a Biblical injunction. From Genesis to Revelation we have a continuous record of spiritual manifestations. Of course, no one who believes his Bible can question the possibility of such manifestations—or doubt that they may "happen" at any time or anywhere. The handwriting on the wall of the banqueting hall at Nineveh is repeated in the messages written on slate or paper at a sance. Why should men who have seen, heard, and felt, the materialised spirit, "John King," find any difficulty in believing that the materialised spirit of Samuel had a conversation with King Saul?

The good mediums—the prophets—were sometimes killed as well as the bad ones, the witches, who have been burned or hanged by hundreds and thousands, almost to our own day. Even now, our mediums are persecuted and at times imprisoned. Under existing English law any London magistrate could have sent Mr. Eglinton to gaol for three months, for his slate-writing sance with Mr. Gladstone—while he, Prime Minister of England, knowing there is such a law, does not move for its repeal. He profits by the power of an admirable medium for spiritual manifestations, declares that they are worthy of scientific investigation, and yet leaves in force a law under which Mr. Eglinton could be sent to hard labour in prison for three months for every exhibition of a power which Mr. Gladstone thinks men of science ought to investigate! Can inconsistency go much farther?

The *Beacon Light*, a new Spiritualist weekly in New York, gives a pretty anecdote of the Swedish novelist, Frederika Bremer. During her American tour she enjoyed, as the writer of this note has done, the generous hospitality of Madame Le Vert, of Mobile, Alabama. It was observed that at a certain hour every day she retired to her room. This caused disappointments to visitors, but her explanation was that she had promised this hour to her sister, who sat at the same time in Sweden, each for the time being conscious of the feelings and thoughts of the other.

In a similar way Judge Edmunds, during a tour in Mexico, was in daily communion with his daughter in Brooklyn, New York. Both recorded their experiences from day to day, and the two records were in perfect agreement.

The hold that Spiritualism has upon great numbers of intelligent, cultivated people in England is shown by the weekly meetings held in nearly all our towns, and in the fact that Mrs. Cora L. V. Richmond has—for the second time crossed the Atlantic to give a series of inspirational discourses on Sunday evenings, at the New Town Hall, in High-street, Kensington, to full and appreciative audiences.

"The spirits" seem determined to give us all the instruction we are likely to make a good use of. I read, for example, that the controls of Miss Bond discoursed eloquently on health, marriage, and the conditions necessary for the generation of a higher type of humanity. And we may reasonably expect that spirits will use their opportunities for the improvement of the race. In fact, knowing their power over the minds of all sensitive speakers and writers, may not we fairly attribute a large part of our best lessons on life, health, and culture, to spirit wisdom and influence? For one person consciously impressed, a hundred may be unconsciously influenced.

Victor Hugo, who held such a mastery over the mind of France, though he declined the proffered aid of the Church, declared his belief in God and immortality, and his desire for the prayers of all good people. His spiritualistic ideas were evident both in his writings and from his conversations with friends. "We do not die altogether," he would say; "our individuality survives; and, while I am talking to you, I am certain that all around me are the souls of all the dear ones that I have lost and who hear me." He could never quite reconcile himself to the fact that his favourite daughter, who

was drowned, was really dead. He often thought he heard her footsteps in the house and her hand on the handle of the door:—

" . . . Silence! elle a parlé!
Tenez! voici le bruit de sa main sur la clé!
Attendez! elle vient. Laissez-moi que j'écoute;
Car elle est quelque part dans la maison, sans doute!"

The hope and expectation of a continued existence—a life beyond the grave—must be instinctive or natural to man, since it is the basis of every religion. How far back, or to what extent, there have been evidences of spirit existence, in apparitions and other objective manifestations, we cannot say—but our earliest literature and art are full of them. Romans, Greeks, Egyptians, Syrians—all the oldest peoples in the world were Spiritualists.

The conversion of one of the most eloquent Secularist lecturers in America—Mr. Chainey—to Spiritualism was preceded by a similar conversion in England. Edward Edwin Pearce writes to the *Medium and Daybreak*: "A fortnight before Christmas, 1883, being at Ashington, Northumberland (an entire stranger to place and people), I was invited to a private circle, and then heard such wonderful facts, many of them known to no one on earth but myself, that I was determined to investigate Spiritualism. I was told of various gifts I had, and that if I gave conditions I should be able to photograph spirit-forms, to heal and alleviate pain in others, without medicines. I took the first spirit form in May, 1884, in full sunshine, and since then often take them. My first cure was a bad leg of nine years' standing, after physicians and doctors had failed. I was astounded when a spirit told me I could ease the pain of a lady friend, who had lost her leg by amputation, she living twenty-four miles away. I tried the experiment, and am happy to record the fact that since last February she has had neither ache nor pain in it. I have had such proofs of spirit existence and identity, that I should be worse than a fool if I denied the truths of Spiritualism; and I find my new belief more cheering than the old one of annihilation, and more beneficial to my neighbours. No other creed under Heaven could have convinced me of a continued, sentient life beyond the grave; and after twelve months' experience, my advice to all Secularists—I have a warm heart to, and always like to fall in with them—is: Investigate! Investigate! Investigate! and if you find you are on the right side, Develop! Develop! Develop! and you will find truth without priest or parson." In fact we owe one of our best mediums to the conversion of a Secularist lecturer to Spiritualism.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

"The Resurrection Body."

To the Editor of "LIGHT."

SIR,—Will you kindly allow me space in your valuable journal to answer a letter signed "A Spiritualist," that appeared in your columns on April 11th, in reference to a letter of mine on "The Resurrection Body," that appeared in "LIGHT" on April 4th?

And first, let me say how sorry I am that my prolonged absence from home from ill-health, added to my wish to give the fullest information required by "A Spiritualist" and others (in private letters) on the subject, has led to a much longer silence on my part than I at all anticipated, for which I must beg their kind indulgence. I now find that my record of Liebig's great feat of reducing a human body to an impalpable, elementary condition is taken from Dr. N. B. Wolfe's "Startling Facts in Modern Spiritualism," pp. 148-9.

It occurs in Dr. Wolfe's address to those who were assembled to attend his mother's funeral; and as all those of your readers whom the subject interests may not possess the book, I will, with your permission, transcribe Dr. Wolfe's words, as follows:—

"The distinguished German scholar, Liebig, the chemist, invited his class of students to his laboratory to witness the *chemical analysis, or decomposition, of a human body*.

"Pausing at the door, he turned to his 'three hundred' and said: 'This temple is devoted to science. We here seek to discover

the great truths that are enveloped in matter. If any of you hesitate in the pursuit of knowledge, such as the crucible and retort unfold, do not enter here.

"God wants no wavering service from those who seek him."
"His laws are not past finding out, if we seek them diligently."
"Before him on the table lay a human body. This he prepared to dissolve by chemicals, and with test conditions to secure the recognition of the elements composing its organisation.

"The process was slow, the interest intense, but the fact was accomplished. He reduced one hundred and forty-five pounds of matter to an impalpable, elementary condition.

"The gases floating on the viewless air were inhaled into the lungs, such as were needed, by those present, and the remainder settled in the house, or escaped to the fields or woods, where they were taken up by the respiration of flowers, vegetables, or the leaf-lungs of trees.

"His work being completed, he said: 'Gentlemen, the matter you have seen dissolved has not been lost in any other sense than to the natural eye. It still exists in an elementary condition, and will enter millions of new organisations. Some of you have inhaled the oxygen, the flowers will take in the hydrogen and carbon, and the grain you see waving in yonder field will feed upon its liberated gases. The body which you saw can never be reorganised; it has passed away, and so will all our bodies, by the chemistry of the grave.'

As Dr. Wolfe does not quote chapter and verse for his authority for the above, I have been endeavouring to procure it, before writing this letter. But Liebig's works are so numerous that I find it would take an almost unlimited time to go through them in search of it.

I have, therefore, thought it best to give Dr. Wolfe's record in full, when, perhaps, should my letter meet his eye, he will be kind enough to tell us which of Liebig's works contains the all-important information—information which, however, I understand, is confirmed by chemical science of the present day.

Trusting to your kindness to insert this letter at your earliest convenience, I beg to remain, sir, faithfully yours,
May 28th, 1885.

"LILY."

Mr. Eglinton and the Society for Psychical Research.

To the Editor of "LIGHT."

SIR,—Mr. Frank Hughes' letter in your issue of the 23rd ult., corrects Mr. Pease's inaccuracy regarding the sances held by himself and some members of the Psychical Society in January, 1884. But I have to complain not only that Mr. Pease should have had occasion to give publicity to a misleading statement, but that Mr. Hughes, in correcting it, should also have fallen into an error, which, although trivial in itself, is important because he was appointed to record whatever results occurred, and should, therefore, have been in a position to accurately state just what took place. This he has fairly done, but he says, "the remaining one" (of the series of six sances) "was attended by good manifestations." Now, the phenomena which he describes as having taken place at the fifth sitting, actually took place at our second meeting, and as the under-mentioned letter will show, Mr. Pease was actually present when we obtained the results to which Mr. Hughes has called attention.

I have permission to publish the following letter:—

London, 27th May, 1885.

DEAR MR. EGLINTON,—The sance to which Mr. Hughes refers took place at Mr. Pease's rooms, and was the second of the first half dozen. I sat on your right, and the lady (Miss G., I think) sat on your left. Mr. L. on my right, and Messrs. Pease and Hughes made up the circle. On that occasion lights were seen, raps heard, and Mr. L.'s hat (which he had placed on a table at a little distance behind him) was brought and put down on the table before him. Mr. Pease knew that these phenomena took place, and I think in justice to you he should have mentioned them.—Believe me, yours very faithfully,

J. PATTERSON.

The Psychical Society is, I believe, formed to critically investigate these and other phenomena, but I think I am right in asking what dependence we can place upon their researches when two of their prominent members transgress the first rules of accurate observation, and through which those situated like myself may suffer with the public.—Yours truly,

6, Nottingham-place, W.,

W. EGLINTON.

May 28th, 1885.

I HAVE KNOWN some who have attributed their incredulity to not having seen; and who, not wishing to believe, turn away or close their eyes that they may not see.—BUSSEBAU.

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THE EDITOR OF "LIGHT,"
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CHANCERY CROSS, S.W.

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Light:

SATURDAY, JUNE 6TH, 1885.

A PLEA FOR CANDID INQUIRY.

For nearly half a century phenomena have been presented to the world, which do not come within the range of those facts that are generally recognised by the acknowledged exponents of natural science. They have, as, judging by experience, might have been expected, been almost universally rejected.

The scientific world is precisely in the same position in relation to what have been termed spiritual phenomena, as was the learned world in relation to cosmic laws prior to the advent of Galileo; and as were the theologians and astronomers in relation to the structure and dynamic laws of the universe prior to the advents of Kepler, Copernicus, Galileo, and our own immortal Newton.

The great mass of mankind, as a matter of course, accepted the *dicta* of the learned, and the seeming truths of Ptolemy in relation to cosmical arrangements were, by the masses, accepted as thoroughly in the Middle Ages as are the real phenomena and philosophy of cosmic classification now accepted in accordance with the more accurate physical teachings of the present day.

Popular opinion in reference to abstruse and in a sense infinite phenomena, has been, is now, and probably ever will be valueless as evidence; it is merely a multitudinous, gregarious acceptance of the teachings of the learned, and specially of specialists in their respective departments.

Take for example spectrum analysis as an illustration. Are there 10,000 persons in Great Britain who understand analysis by the spectroscopic, and are there one-fourth of that number who have a thoroughly practical acquaintance with spectroscopic research? We may reply in the negative to each of these queries, and yet there are few educated adults who do not accept the teachings of spectroscopists, and feel confident that sun, stars and nebulae have been successfully analysed by them.

In relation to remote, occult, and abstruse phenomena, the mass of mankind must, as a matter of necessity, accept the teachings of the learned when there is among them a consensus of opinion.

Take, for example, the higher mathematics, the laws of planetary motion, the authenticity and genuineness of ancient records: all these phases of inquiry must, of necessity, rest on the labours of a few specialists, who have a genius, or special aptitude, for such investigations; but there are broad fields on which the investigations and opinions of the intelligent many are nearly, possibly quite, as valuable and reliable as are the investigations and inferences of the specially-trained few.

We refer, of course, to ordinary facts, such, for example,

as the softness of paste and the hardness of iron, the mobility of water and its immobility in the form of ice. The opinion of an illiterate but ordinarily sane man is, in reference to the paste and iron, water and ice, as good a is that of the most profound scientist, in respect to hardness and softness, mobility and immobility; but as regards the laws which underlie the facts, the two men are upon an entirely different plane. They are more or less known to the scientist, but are quite beyond the ken of the unlearned.

This latter rule applied to some of the facts of modern Spiritualism, and especially to such phenomena as are those included under the term psychography, or writings produced under conditions in which no embodied human being can produce them, viz., in a closed and locked or sealed slate, or in a closed, sealed, and carefully tied book, produced not in darkness but in broad daylight; not in recesses, but in the critical investigator's own hand; not on slates and books provided by the psychic, but on slates and books furnished by the sceptical investigator, and without either slate or book passing from his own keeping,—we affirm that evidence such as this, which is of almost daily occurrence, is as valid in the experience of the ordinarily shrewd and intelligent man as it is in the experience of those who have made physical science a specific life study.

In these facts, which the writer and thousands of other cautious and critical observers have witnessed under various test conditions, we have physical phenomena appealing to the candid and capable of critical investigation. Critical investigation is one thing; dogmatic, blatant, supercilious, hypocritical investigation is quite another. The man who, in his conceit, approaches a psychic with an inflexible foregone conclusion that he is an impostor, may possibly not obtain that which he professes to seek; but any candid inquirer who seeks for evidence of an alleged occult fact in the presence of a psychic, and does not assume (because it is mere assumption) that he knows all the physical and psychological laws of the universe, will probably, during the first experiment, but certainly after due investigation, receive what would be to him absolute evidence of a psychographic power which, prior to his investigation, he thought outside the range of the possible.

Let Mr. R. A. Proctor modestly try the experiment, and *Knowledge* will be less dogmatically edited than it is at present.

"TWIXT TWO WORLDS."

We have much pleasure in calling attention to our advertisement columns, in which appears an announcement of the early publication of this volume. Through the generosity of Mr. Charles Blackburn we have been able to arrange terms by which the publication of the book will be of special benefit to "LIGHT," and we trust our friends will not hesitate to avail themselves of the opportunity now afforded them of not only obtaining a unique and valuable work, but also at the same time assisting to increase the circulation of this journal.

CATALEPSY.—Natural or spontaneous catalepsy is thus defined by Hufeland: "There is, in catalepsy, a suspension of the reciprocal influence of the soul and the body; and therefore insensibility of the muscles, but without spasmodic contraction; and so the patient's limbs retain the position they are put into. There is, in the body and the soul, a persistency of the state in which they happen to be at the moment of the attack; the body keeping in the same position, the soul in the same set of ideas. The fit lasts from minutes to hours, and in some cases, new and special sensorial aptitudes develop themselves, such as hearing and seeing at the pit of the stomach, or by the fingers, forehead, soles of the feet, &c." The catalepsy induced by magnetisation presents nearly the same symptoms, but in a weaker degree. Experience warrants the belief that by persistent magnetisation the most inveterate case of spontaneous cataleptic disorders might be cured.—REIGNER.

INQUIRERS AND INQUIRIES.

By "M.A. (Oxon.)"

No. III.

From what has hitherto been said, it must not be imagined that the difficulties in the way of the inquirer are either exclusively those of his own making, or necessarily insuperable. I am bound to say, as the expression of my own belief, that there are some who never surmount the obstacles that lie in the way of a personal experience of the reality of these occult phenomena. But these are comparatively very few, and I can refer the cause only to the action of the unseen agencies of whom and of whose methods I know so little. Most people who honestly desire to do so can, sooner or later, satisfy themselves of the action objectively on the plane of matter of some alien intelligence.

But even then the difficulties are by no means surmounted. There are various motives that induce persons to engage in an investigation that is not free from risk. Of the risk they know nothing when undertaking the investigation. Some escape it altogether, by reason of their not pursuing the subject far enough. Some find themselves face to face with it unprepared, and suffer or escape as the chance may be. Some elect, knowingly, to reckon with what may come, and penetrate beyond the domain of the Dweller on the Threshold, as occult writers call the guardian of the new world into which they wish to penetrate. But for all, whether they do or do not know it, there is a certain risk.

Some seek, out of mere curiosity, to know something by personal experience of that about which the world is talking. There are not many ways open, and the experiences of the average public circle are more or less satisfactory in proportion as the mind of the observer is more or less critical. It is very seldom, so far as I am able to judge by experience, that mere curiosity achieves satisfaction. And this I believe to be owing to the fact, in accordance with a spiritual law, that such curiosity does not necessarily imply any preparedness on the part of the curious inquirer. I again say that we are dealing, not with some problems more or less solved or capable of solution by a nimble mind on the plane of our ordinary knowledge, but with spiritual things, spiritually discerned, and thus only. It seems to me to be of the last importance to insist on the action of this law. These phenomena, these masses of information, are not evolved from our plane, but are governed by laws with the making of which we have no concern, and with the action of which we are very imperfectly acquainted.

The scientific inquirer is of another type. He seeks out phenomena that have so frequently occurred as to be fairly subject to inquiry from his point of view. He demands, and most justly, reasonable conditions for investigation. He usually obtains them; and he has done more to purify the whole range of spiritualistic phenomena from illusion, delusion, and conscious fraud, than we can just now well estimate. It is only when he tries to act as master of the situation that he finds himself baffled. He cannot repeat an experiment as the chemist can, for he has to reckon with an Unseen and Unknown Agent whom he has no power of commanding. But short of that, the whole of the phenomena known in Spiritualism are amenable to rigid scientific investigation. And the more of it they get the better for the cause of truth.

There is a third class, a very comprehensive one, that is attracted to the subject by a purely human longing for reunion with a lost and loved friend or relation. The instinct, so universal, is in itself an evidence that the thing is possible. It is exact to say that every man has within him an instinct of self-preservation, whereby he preserves

to its consummation his own earthly life; an instinct of reproduction, whereby he provides for the perpetuation of his race; and an instinct of immortality, which testifies to the potentiality within his race of future existence. To these must now be added the instinct which causes a man, once the gates are ajar, to seek communion with those who have gone before him. As often as not he argues from his own consciousness of immortality to their continued life, and he seeks communion with them. I believe that many, if not most, of the inquirers into Spiritualism are animated by desires and longings such as these.

That some succeed, for they alone are the judges, is manifest to all who read the records printed on the subject. How many others, far more exact and precise than any that see print, live only in the inner chambers of the heart to which a sacred and solemn experience has been granted, it is not for me to say. They are rarely referred to, and surely are never dragged out for analysis and vivisection. But in a number of cases—I suppose I should say in a majority of cases—the desire is not gratified, the longing is unsatisfied, and the bereaved mourner is fain to believe that it is not well that his aching, yearning wish should drag his loved one back to this nether world. It is well if he adopts so reasonable a belief; but it remains that the affections, when deeply stirred, most strongly urge a man to seek an entry to the world of spirit, and also most frequently unfit him for a calm judgment on the results that he obtains.

TRANCE (*Ectasis*).—We define trance as a state resulting from a temporary relaxation of the bonds uniting soul and body. In it the countenance of the subject reveals emotions of joy, but sometimes of sorrow, as if it were contemplating some scene of the other world, which gives it happiness or grief according to its sympathies.—REIGNER.

NATURAL or Spontaneous Somnambulism is recognised by the following symptoms: While sleeping the subject hears, speaks, and acts as if awake, and when he comes out of the sleep he remembers nothing; most frequently he answers when spoken to, he walks about, busies himself, and often shows intelligence above that of his ordinary state. Many physicians have recognised the intelligence of somnambules—when the somnambule state has been induced by magnetisation—in diagnosing obscure disorder and disease; among them we have to name the renowned Hufeland, who in his "Manual of Practical Medicine," the fruit of half-a-century's experience, recommends when other means fail, in paralysis, the treatment by animal magnetism. But, on this point we hold that if it is employed in the incipency of paralytic affections, it will prove curative in the majority of cases, perhaps in all except those due to organic alterations of structure.—REIGNER.

PRECOCITY.—A journeyman baker named Gallé entered, a year ago, as a student of Hebrew, at the Ecole du Louvre. With no special preparation, in six months he passed seventeen others who, on entering, were advanced students. Every Friday he came to the Louvre and then returned to his kneading-trough. He is regarded now as an accomplished master of the Hebrew Bible. This case reminds us of that of Elihu Burrit. His father, a shoemaker, apprenticed him to a smith. Elihu had a passion for the study of languages. Here is the record, by himself, of one week of his time: Monday, June 18th, 1837. Headache. Forty pages of "Revolutions of the Globe;" sixty-four pages of Cuvier and French; eleven hours at the forge. Tuesday: Sixty-five lines of Hebrew; eight lines of Syriac; thirty pages of French; ten of Cuvier; ten of Danish; ten of Bohemian; nine of Polish; fifteen names of stars; ten hours of forge. Wednesday: Twenty-five lines of Hebrew; fifty pages of Astronomy; eleven hours of forge. Thursday: fifty lines of Hebrew; eight of Syriac; eleven hours of forge. Friday: Not well; twelve hours of forge. Saturday: Not well; fifty pages of natural philosophy; ten hours of forge." Elihu Burrit founded a League of Universal Brotherhood, and advocated an Inter-oceanic Penny Post. At his demise, at sixty-eight, in 1879, he was a Consul of the United States in England. Such cases of so-called precocity are explicable only, according to us, by the Spiritist doctrine of Re-incarnation.—*Le Messager*.

In Memoriam.

LISETTE MAKDOUGALL GREGORY.

By "M.A. (Oxon.)."

Once again in this changeable epoch the Angel whose mission is Revelation has removed from our midst a notable presence. My earliest reminiscences of Spiritualism, in common with those of many others, are associated with the name of Mrs. Makdougall Gregory. In her house I witnessed many of its most remarkable phenomena: at her table I met most of the Spiritualists of this and other countries with whose acquaintance I am honoured. She was emphatically a leader amongst us, a "Mother in Israel," whom we all regarded with the affectionate respect that her pure kindness of heart, her unwavering zeal, and her bright intellectual sympathy could not fail to inspire. She never tired of devising means to bring the facts and truths that she herself so highly valued to the notice of those who she thought either needed their comfort for themselves, or could advance their acceptance in the world. Since she became a resident in London, her life was one long crusade for the furtherance and dissemination of her faith. Her house was open to all inquirers; her resources, of whatever kind, were absolutely at the service of Spiritualism. She spent herself in her devotion; and too often, I sadly think, her overmastering zeal caused her to do what, for her own sake, had best been left undone. But no word of even gentlest criticism should find a place where the intent was so pure, and the self-sacrifice so complete. It is more congenial to the feelings with which a friend so close as I must pen a record of her life, to remember her as the embodiment in act of a faith which she held without an after-thought of doubt. Spiritualism was to her a religion, and she lived, as she died, a votary of its ennobling faith. She was essentially a religious woman, a humble and sincere follower of the Christ. I believe that her orthodoxy might successfully be impugned by a theologian: but I am fully assured that no one who knew her would deny to her the credit of a sincere and simple Christian faith. She put aside from her as hateful all the meaner conceptions of the Supreme which depict Him as vindictive, tyrannical, and, in a word, human—with the passions of a man without his sympathy and love. "That is not the God I know," she would say when some theological dogma peeped out in conversation. Over and over again she expressed to me her delight at the idea of God contained in my book of "Spirit Teachings," and her thorough sympathy with, and acceptance of, that ideal. More even than most of us, she lived in the worship of the simple Christ-life, as shown, not in theological systems, but in the Gospel pages. She was a true lover and worshipper of the Pattern-life: but there again her conceptions of it were not those of orthodox theology.

For a long time her friends must have had forced upon them the probability of her removal from this sphere of existence. Her fragile body had been a clog to her long before she was delivered from its burden. She had lived out the full term of earthly life, had completed a decade beyond that which the Psalmist assigned as the life of man, and she had been long prepared to go. She had suffered much from a racking cough, and it was in one of its paroxysms that a ruptured vessel terminated her earthly life, and set her spirit free. It was on Whit-Sunday—a happy day for the new birth of her spirit—that she entered into her new life. She had been alone, and had seemed as well as usual, when her bell rang loudly, and her servants, who had always surrounded her with such care and attention as they could, rushed to the drawing-room to find their mistress at its door, and already in the throes of the last struggle. She passed away before medical aid could be got; but no human aid would have availed her. Her

hour was come, and she was ready for it. Let us who knew and loved her pray that her soul may rest in peace, and that she may enter into the fruition of that knowledge which she was the means of bringing to so many of us on earth. Her memory will long remain green for the sweet aroma of charity, sincerity, and love that breathes around it.

An intimate friend who, of late years, saw much of our departed friend, has kindly placed at my disposal some particulars which may fitly be appended:—

Mrs. Makdougall Gregory was one of three sisters, and the second daughter of Mr. John Scott, H.E.T.C.S., son of Mr. John Scott of Gala.

Her mother was a Miss Monro, a descendant of Sir Donald Macdonald, Lord of the Isles.

Her maternal grandmother was a German—Lady-in-Waiting to the Princess of Wales, mother to George III.

Mrs. Gregory assumed the name of Makdougall from the estate of Makerstoun in Roxburghshire, which came into her family at the death of her cousin, Lady Brisbane, wife of Sir Thomas Makdougall Brisbane, and only daughter of Sir Henry Hay Makdougall, Baronet, of Makerstoun, a kinsman of Sir Walter Scott, and representative of one of the most ancient families in Scotland.

The property is now held by her eldest sister, Miss Makdougall Scott.

Mrs. Gregory would have succeeded, and after her, until within the last few years, her grandson was the heir; but he being deceased, and her youngest sister also, it goes to her cousin, Mr. Hugh Scott, the second son of the late Mr. Scott of Gala.

Mrs. Makdougall Gregory was brought up by the Hon. Caroline L. Scott, daughter of Archibald, Lord Douglas and Lady Frances Scott, of Buccleuch, who married her (Mrs. Gregory's) uncle, Rear-Admiral Sir George Scott, K.C.B.

She was greatly attached to her aunt, and often alluded to the happy days of her childhood spent with her.

She went much into society, where she was sought after for her wit and repartee; but though admired in the fashionable world, she preferred to associate with people of science, and she married the late Professor William Gregory, M.D., F.R.S.E., Professor of Chemistry in the University of Edinburgh.

During her husband's lifetime they lived in Edinburgh in a little world of science and surrounded by those who appreciated his talents and culture. But after his death she came to London, and settled there.

Her only child was called Liebig, after Professor Liebig, her husband's great friend. He married Miss Fairfax, only sister of the present baronet, Sir William Fairfax. He lived but a few years after his marriage, and dear Mrs. Gregory's whole life seemed wrapped up in her only grandchild, who passed away at the age of eighteen about four years ago. Since then her life was cheered by constant communications from him, and last year at a séance with Mr. Eglinton he was able so perfectly to materialise in her drawing-room, in the presence of us all, that he came and embraced her, bringing beautiful flowers and whispering words of comfort in her ear, and then in a clear, legible hand he wrote a few lines of loving greeting at the table before us.

She was herself a writing medium, but her weak state of health prevented her writing more than a few words at a time, when her hand would be controlled by Professor Gregory or her son.

She has written one or two pamphlets on Spiritualism.

Her house was the centre for all Spiritualists, and she was the medium's friend, and her sociable gatherings will be remembered by a very large circle.

Her intellectual mind and strong reasoning powers attracted many from all parts of the world, and the Prince of Solms and Baron du Potet were among her truest friends.

Many will cherish her memory, for she had endeared herself to all who knew her by her kindness and geniality of manner.

She was truly philanthropic and generous. She devoted most of her time to bringing forward artists of humble means, especially those gifted with a talent for music, which she could so well appreciate, for she was herself an accomplished musician, and had the power to charm all who listened to her by the sweetness and delicacy of her touch both on the piano and the organ.

THE HERMETIC SOCIETY.

The meeting of this Society, on the 27th ult., was devoted to the doctrine of Karma. The subject was briefly but ably introduced by Mr. C. C. Massey, of whose remarks we regret to be unable to give an abstract. He was followed by the president, Dr. Anna Kingsford, who defined the doctrine of Karma as being really an occult application of the doctrine of the Conservation of Energy, and means Spiritual Heredity. In one form or another it has always constituted an element in transcendental Theosophy, being—while specially developed in the Buddhist system—present in all others, Hebrew, Greek, and Christian. It is a corollary of the doctrine of physical rebirths. That which is re-embodied in virtue of the operation of Karma, is the true selfhood, or "character." But so long as rebirths continue, this selfhood is not free of matter; but carries with it from birth to birth a clinging remnant of its phantom investment, called Karma Rupa, and only when it has finally got rid of the impurity thus contracted, are the bonds which attract and bind it to the earth-life dissolved, and it is free to seek a loftier sphere. It is in order that this inner, essential being may grow and expand that rebirths are necessary. We come back, as Lessing said, again and again so long as earth has lessons to teach us.

All that has been in its nature eternal and noumenal in any incarnation; all that has contributed to build up the true and interior man, is absolute and permanent, and will survive all ephemeral elements in our past personalities. The true Ego of the individual, on attaining Nirvana, resumes in itself all that is lasting and noumenal of its past existences, and perceives them as constituting an uninterrupted whole—a continuous chain of cause and effect—and is known by other souls, similarly redeemed, in all its various characters. For only that which in its nature is divine can endure perpetually.

It is the doctrine of Karma and of continuity of existences which alone explains the inequalities and incongruities of life and vindicates the Divine justice. And, seen from this point of view, life has a far vaster scope than is compatible with the idea of a single existence, which makes the soul independent of the discipline of earthly experience, inasmuch as it denies such experience altogether to the vast number who die in infancy. That the Christian Scriptures do not explicitly recognise the doctrine is no argument against its being a Christian doctrine. It was already in the world in Buddhism; and Christianity, as the complement and crown of Buddhism, had no need to reiterate it. Besides the function of Christianity was to recognise a stage in the soul's elaboration at which Karma ceases to be operative. For the man who has "put on Christ" has entered already into Nirvana, "the peace which passeth understanding." He is saved from the earthly elements and the necessity of further revolving on the wheel of rebirths. "Hence," says Trismegistus, "he who knows God has overcome the power of destiny, and the ruling of the stars." Few who bear the Christian name attain to the Christian estate. "For strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." Yet this does not mean that the many are lost; but that they must bear their Karma, and return again and again until they find that only way. To remain only Buddhist, by being regenerate only in the human will, is not to win the salvation which is of Christ. The will of man takes the Kingdom of Heaven by violence, that is, by the intellectual way. But they who are in Christ take it by the way of the soul. Two thieves were crucified with Christ, and a third—Barabbas—was dismissed, and had no part in the Lord's Passion. The thief on the right hand represents the will of man—the human will preached by Buddha, saved and regenerate by means of the Divine Will. The thief on the left is the animal will which must be left behind and abandoned; the rebel will, which mortification and crucifixion only can overcome; and the thief which is released to the multitude is the outermost principle, the mere titanic or structural nature-force, which has nothing in Christ. Thus, although the doctrine of Karma is implied in Christianity, it is not made conspicuous, because Christ "destroys Karma, and him that hath the power of death."

The papers were followed by a prolonged discussion of high interest. Among those who took part in it was Mrs. Macdonald, the accomplished authoress of the recent article in the *Fortnightly Review*, entitled "Buddhism, and Mock Buddhism."

NERVOUS DISORDERS.—*Neuroses* is the term applied to those disturbances of sensation, motion, and intelligence which, after manifesting themselves, pass off without leaving a trace in the organism: such are hysteria, catalepsy, hypnotism, trance, &c.; all most amenable to magnetic treatment.—REICHER.

To her revered name all Spiritualists owe a debt of gratitude, for she worked and lived for the cause of Spiritualism—ever ready to help anxious inquirers and affording them means and opportunities of investigating the grand phenomena.

To the doubtful and wavering she never lost an occasion of saying a word in season—guiding them and encouraging them with the comforting assurance of communion with their loved ones gone before.

Her whole soul seemed to go out as a great wave in the ocean of life, to bear away the burdens, griefs, and sorrows of humanity—so large, so noble was her generous heart.

Let us lay at her feet a crown of "immortelles" as a lasting tribute of regard to her memory, remembering that though in her we have lost an earthly friend, in her death we have gained a spiritual guide.

At Cavendish Rooms, 51, Mortimer-street, Langham-place, W., on Sunday evening, June 7th, at seven o'clock, a floral service will be given in memory of Mrs. Gregory, by the congregation of Spiritualists, conducted by Mr. J. Burns, of the Spiritual Institution. Miss Young, Miss Maltby, Miss Wade, and other mediums and speakers will take part. Friends who desire to assist are invited to communicate. Offerings of flowers for the table are solicited.

GENERAL CAMPBELL, R.E.

Our transition record has been unusually heavy lately and just as we go to press news reaches us of the passing away of another warm friend and generous supporter of the Spiritualist movement. General Campbell was a comparatively recent addition to our ranks, having been convinced of the reality of spiritual phenomena through the instrumentality of Mr. W. Eglinton. He was, however, a born Spiritualist, and in his receptive and prepared mind the truths of Spiritualism found a fruitful soil. In society he was well known in connection with one of the brightest achievements of human endurance and valour, having passed through the Indian Mutiny and gained much distinction by his heroic defence of the lives and liberties of English women and children at a time when strength of purpose, nerve, and calm judgment were above all things an absolute necessity. In his transition, those who knew him cannot but feel that a noble life has passed to a nobler heritage, and in remembering the valorous deeds, the unflinching honesty of purpose, and the intense desire for the good of his fellows which characterised *the man*, they cannot but be assured that these qualities will not be less pronounced as regards *the spirit*, in the land beyond the veil.

ANSWERS TO CORRESPONDENTS.

SPECIAL NOTICE.—The Editor of "LIGHT" cannot, save in exceptional cases, undertake to answer correspondence through the post. All inquiries reaching this office not later than Wednesday morning, will, as far as practicable, be answered in the ensuing number of "LIGHT."

THEON.—Letter received. Is it not, however, unreasonable of you to complain because we require a reference from any stranger desiring to advertise as a medium or psychic in our columns? If you can refer us to any well known Spiritualist, we shall be happy to take your advertisement on the usual terms.

DURING the past week Mr. Eglinton has been giving some very successful séances to undergraduates at Cambridge University.

A SUGGESTION has been made to the effect that we should reprint Mr. Alfred Russel Wallace's article in last week's "LIGHT" as a tract. We shall be happy to do so if 1,000 copies, at 12s. per 100, are ordered in the course of the ensuing week.

WALWORTH ASSOCIATION OF SPIRITUALISTS (43, Manor-place, Walworth-road).—On Sunday evening last, Mr. James Veitch delivered a lecture on "Faith Healing." He took a far wider view of the subject than is generally held by Christians. He showed that not only believers in orthodox Christianity, but also Spiritualists and others, were recipients of this wonderful healing power. He contended that the cures which to-day are said to be wrought at Bethshan Hospital by a certain kind of faith, are eclipsed by the greater and more wonderful cures wrought by the power of magnetism through the healing mediums connected with Spiritualism. After the lecture ample demonstration of healing power was given by Mr. Raper, a healing medium. The subject proved of such interest that it will be continued next Sunday by Mr. James Veitch lecturing on "Faith Healing: What is it?"

SPIRITUALISM IN LONDON & THE PROVINCES.

MRS. CORA L. V. RICHMOND.—The discourse announced in our issue of last week was delivered, on Sunday evening, to a large and sympathetic audience at the Kensington Town Hall. It was stated that to many, mind, spirit, and soul were identical conceptions. In truth, they referred to the threefold nature of man. The mind, or reason, was produced by the action of the spirit on the physical brain, which acted like a mirror, reflecting the impressions of the spirit. The mind perished with the brain. It even changed during life. Reason might be correct and logical in its deductions, but the truth of its conclusions depended upon the truth of its premises. The spirit was the vitalising spark, which proceeded from the soul within. It pervaded and controlled the material atoms. The spirit resembled the physical form and character, though it was of a more refined and ethereal nature. When the change called death took place the spirit remained in a great measure in the same condition as while in life, though disconnected from mundane ties and influences. It had to purify itself, and gather up the lessons of world life, till it attained a conquest over matter, and learned to portray the aspirations of the soul. The mind was influenced by material considerations. The spirit was warped and clouded by imperfections of development. The soul was in the innermost. Its existence was evidenced by the consciousness, though perhaps dimly and imperfectly. It might lie dormant within, like the bud of the flower, awaiting expansion and growth. To the soul all things are clear. Its attributes are eternal and immutable—truth, justice, harmony, unselfishness. Might was by no means right. It is our duty to protect and assist, not to oppress the weak. In this world men are selfish. They strive to draw to themselves power and possessions. They do not seek the advancement and development of all around. In the next life, those that have been mighty rulers and wealthy, but have not been merciful and unselfish, will, when stripped of their earthly possessions, feel poor and weak indeed. After the discourse a touching poem upon the death of Victor Hugo was given, being the subject selected by the audience. It was announced that in future, before the address, a quarter of an hour would be devoted to giving answers to appropriate questions put by inquirers. The subject of next Sunday's discourse will be "Spiritual and Material Portents."

CAMBERWELL ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—A meeting has recently been held at 81, Wells-street, Camberwell, to organise a society for the investigation of Spiritualism. About a dozen members were enrolled, a set of rules adopted, and officers appointed *pro tem*. The Psychological Press had very kindly contributed several volumes and pamphlets to form the nucleus of a library, and it is hoped that friends interested in the subject residing in the neighbourhood will favour the association with their support by submitting their names for membership. It is proposed to hold meetings every Thursday at half-past eight o'clock. Mr. Price, medical mesmerist, will treat patients at the above address by appointment. Arrangements for Sunday evening, séances, &c., now in contemplation, will be advertised in due course. Copies of "LIGHT" and works on Spiritualism can be had.

GLASGOW—A FLOWER SERVICE.—An interesting as well as impressive ceremony took place last Sunday under the auspices of the Glasgow Association of Spiritualists. One of the members, Mr. Urquhart, having passed to the higher life, it was suggested that a flower service should, if possible, be arranged, primarily as a mark of esteem for the departed, and of sympathy and condolence towards the bereaved family, and secondly as an indication of the sense in which such an event is appreciated by Spiritualists. The co-operation of the members having been invited, the service itself bore ample testimony to a cordial response. Plants in abundance and flowers from the garden and the field were supplied, so that the hall at 2, Carlton-place, presented a most charming appearance when the audience assembled at the usual time, 6.30. In addition to the lavish and tasteful display inside the hall, almost every member wore some sprig of the season's blossoms on his or her person in honour of the occasion. The opening hymn having been sung, Mr. Robertson (presiding) gave expression to a few earnest and thoughtful remarks on the comparative influence of the ordinary funeral service and the haze and gloom which shroud, for the ordinary Christian, the life beyond, with that of Spiritualism, and the certitude that clears the vista and makes the future bright and blessed. Mrs. Wallis, under control, gave utterance to an impressive invocation, following with a short address, full of sympathy and encouragement for the bereaved, and of fervent exhortation to all to bear life's responsibilities and losses bravely and with patience to the end, that the record in each case might be a fair and honourable one when a like call should summon each and all, soon or late, to the grander life hereafter. A solo on the harmonium was then rendered, during which Mr. E. W. Wallis passed under control, and delivered an effective discourse on "Social States in Spirit Life." His instructors, too, made kindly and sympathetic reference to the event thus signalled, and further testified to having already met and greeted the departed in the spirit life. At the close of the service the cut flowers were distributed amongst the audience, which was unusually large, filling the hall to its utmost capacity.—SR. MUNGO.

ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butlerof, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Fricse, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Rolan Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstätt, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile o Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

DR. ROBERT CHAMBERS.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters."—*Extract from a Letter to A. Russel Wallace.*

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—*Clerical Journal*, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—"The essential question is this: What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory."

LORD BROUGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest

faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—*Preface by Lord Brougham to "The Book of Nature."* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE report: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

PROFESSOR BARRETT, F.R.S.E.—"I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source.—I say, I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative."

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not blinded by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

CROMWELL F. VARLEY, F.R.S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

ALFRED RUSSEL WALLACE, F.R.S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—*Miracles and Modern Spiritualism.*

DR. LOCKHART ROBERTSON.—"The writer" (i.e., Dr. L. Robertson) "can now no more doubt the physical manifestations of (so-called) Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—*From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—"No one can doubt that phenomena like these (Phrenology, Homeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: "We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family."

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

— ROBERT HOUDIN.

"4th May, 1847."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).—I am, Monsieur, &c.,

— (Signed), ROBERT HOUDIN.

"May 16th, 1847."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but

I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht*, *mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the mediumistic facts demonstrated by the two brothers were absolutely true, and belonged to the *Spiritualistic* order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877."

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOSE MAKE MANIFEST IS LIGHT."—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

NATURAL SENSITIVES AND OUR LUNATIC ASYLUMS.

By SAMUEL EADON, M.D., M.A. (EDIN.), Ph. D.

Man is a compound being. Outwardly, there is the bodily and visible man; inwardly, the invisible body with the soul as its occupant. The former, the outcome of the latter, is an organisation designed for earth-life actions, purposes, and concerns. What *spirit* is, *per se*, we know not; what *matter* is, *per se*, we know not. There is, however, a dynamic force recently discovered, and which has always existed, though unknown, through, and by which, the invisible man *within* is found to act on the corporeal or visible man *without*. It is this medium of inter-communication and its laws of action which will claim our attention and investigation, as it may tend to clear up some mysticisms of metaphysics, some uncertainties of physiologic speculations, and, perhaps, enable philosophers to lay the foundations of a correct mento-physiologic science of mind, not to say, a rational and natural treatment of certain occult forms of disease.

The spirit-man, in the present life, can only make known its powers, by means of a material organisation adapted to its nature, and a dynamic force, in harmony with the invisible and visible framework of which it is the connecting link. In perfect health, there is a correct reciprocity of action between spirit-man and body-man by means of this natural medium, known as the *od*, or *odylic* force, which is dispersed through the material or body-organisation, according to certain pre-ordained and normal conditions, not only with regard to the body, generally, but in respect of the brain, particularly—that marvellously wondrous cerebral formation for the soul's action during the earth-life of man.

This *od* or *odylic* fluid permeates through, impinges on, and irradiates every atom of the human body when manifesting itself under normal conditions, either by giving elasticity, vigour, and buoyancy to the whole body, or, by firing the intellectual organs, with bright and original thoughts, or the emotional, with feelings, good, or the contrary.

This grand connecting link between the spiritual and corporeal man—the *od* force, as it has been called by Baron von Reichenbach, its discoverer, is generated in ample volumes in the body by the natural processes of primary and secondary assimilation, the necessary chemical changes, the respiratory processes, and the other elaborations of the body. It is a force analogous to, yet different, in many respects, from the other known forces of the physicists. It

is not light, nor heat, nor electricity, nor magnetism, although with these it is always more or less conjoined. In crystals and the human organism it exists, and is manifested in its own pure and simple form of *od*. In motion it is not so rapid as that of light, but passes through solid bodies more quickly than heat. It radiates from all bodies, animal, mineral, and vegetable, in every direction, and when seen in the dark, by good Sensitives, all bodies appear like transparent crystals, and *all of a glow*. Distance limits not its power; nor does space mark out its boundaries of action. From experiments made, it impinges a rather disagreeable warmth from the moon and the other planets of our system, but a grateful coolness from the sun and the fixed stars. Like terrestrial magnetism, it is polar in its distribution; the North Pole being negative and cold, the south positive and warm.

With regard to the body, the brain is the great source of *od*ic irradiation, and from that focus the fluid streams to, and through, every part of the body. In the right hand, the force is negative and cold, and emits a *blue* light from the fingers; in the left, it is positive, and warm, and from the fingers, a light, of a *red* or *orange* colour, more or less, prevails.

This force ever tends to an equilibrium; hence, disturbances in *od*ic circulation, or its abnormal accumulation in vital organs, give rise to symptoms and pathological states adverse to those of health in its most lively forms.

From what has been advanced, it is not difficult to draw the inference, that body and spirit act and react on each other, by virtue of the *odylic* fluid or force interflowing in due quantity and volume, and permeating every organ with its life-sustaining influence. Hence, to be normal or healthful, this force should pervade every part in due equilibrium, neither too much, nor too little. The brain—the great *odylic* battery—is so charged as to control every part of the system, the minutest atom of the extremities receiving the *od*ic force in due quantity and proportion. The blood, also, is influenced during every moment of its circulation; the absorbents too feel the *od*ic whip ever ready to lash them for one moment's neglect of duty. The nerves, soon, become torpid and devoid of feeling, if they fail to respond to this vital gymnast, as it trips with light fantastic motion, along their delicately invisible strands. The bones, in health, glow with a sort of *od*ic incandescence and the whole body is radiant with bright light to the eye of a Sensitive. The *od*ic force, in its wide and destined forms of distribution, is, in fact, the medium of preserving and continuing human life. So long as these *odylic* streams roll on, as nature intended, there is *health*; if there is retardation, or reversal of currents, there will be *disease* in some form or other. If the normal or natural flow of this finely attenuated and infinitesimally dynamic agent cannot be restored, either by ordinary, or by extraordinary means, death, sooner or later, of necessity, takes place; for the object of all kinds of treatment which ever has been, is now, and that ever will be practised, can be no other, whether known to medical men or not, than the restoration of the reversal of the *od*ic currents to their natural or normal states. Disturbances, stoppages, and reversals of flow, are the sources, whether acknowledged or not, of every form of disease. Taking this view, which is really the *generalisation of every*

Theory of medicine ever put forth to account for diseased action on the human organism there is no wonder, in the present artificial state of society, when every man is in fever-heat to get rich, or to gain distinction, literary, theological, legal, or military, that abnormal disturbances should take place throughout the wondrously widespread web-work of the countless and invisibly acting strands of the nervous system; or, that the harmonious working between the spirit-man and the body-man, should become so frequently an utter impossibility on this earth-life of ours; or, that a double form of consciousness, or of ecstasy, or of trance, should be superinduced. If we only throw aside the dunce's cap, and reflect a little on the present state of things, the wonder is, that society should be as sane as it now is.

Insanity is a disturbance, more or less, in the circulation of the odic fluid, in one or more of the organs of the brain, not to mention, in that of the liver, stomach, lungs and other vital parts, which besides suffering from their own special local odic disturbances, are in full sympathy with the general polar disturbances from the cerebral organs to the pedal extremities. Need we be surprised, in such an abnormal condition of body, that insanity, or a state of high-wrought sensitiveness should spread through all classes of society, and its victims be counted by tens of thousands?

Our object in this paper is to call attention specially to a form of insanity (falsely so called), and to point out simple and common-sense means—scientific in fact, but perhaps not so, according to the already, and too soon wrapped up notions of some parties who seem not to know that education is the work of a lifetime, and that the acquisition of new ideas should only terminate with the grave—means, indeed, by which this form of insanity may be effectually cured, and often has been cured when all other measures have been tried in vain.

We admit, and rejoice to record, that the moral management of the insane has of late years greatly improved. This may be traced to more correct views on the philosophy of mind, owing to the brain being now admitted as the organ of the spirit's action during this life. The late Dr. Conolly, of the Hanwell Lunatic Asylum, introduced many improvements and modifications in the treatment of the insane. These were inevitable deductions and inferences derived from his thorough knowledge of the structure and physiology of the brain as explained and demonstrated by the writings of Gall, Spurzheim, and Combe; but the additional introduction of the human-magnetoid, or odic processes, by the physicians of our asylums, in certain cases, i.e., in natural, or superinduced Sensitives, and Clairvoyants, would be another step of advance in respect of curative treatment, and ought to be adopted by every physician at the head of our lunatic asylums.

It should be borne in mind, that all lunatics (of this class) are highly susceptible and impressionable, and may easily be brought under control, often by a concentrated glance of the eye, or a firm tone and command of the voice; and, sometimes, they may be influenced simply by bringing into play the laws of suggestion.

The ordinary way of making passes from the crown of the head to the pit of the stomach, by restoring a certain amount of equilibrium in the odic circulation, has procured, in countless cases, refreshing sleep, and dissipated, as if by magic, many old annoying symptoms. To procure, however, full recuperative effects, the brain must be subdued, and sleep brought on; and, in this class of patients, it is easily and often quickly done. Sometimes persons are so sensitive that they spontaneously fall into the odic sleep with the eyes wide open, and without any recollection of the previous state of consciousness. The man is now in a world of his own. All that is heard and

seen is to him real and objectively present. The subject in this condition can converse with the absent, or, rising to a higher state of spontaneous extasis, hold converse with the denizens of the spiritual world. To outsiders, this is viewed as mere dreaming—a species of insanity, in fact, and the party is considered a proper subject for a lunatic asylum; but this is not so. In time, this sensitive wakes up into his ordinary state of consciousness, not knowing the slightest circumstance which had taken place in the previous mental condition.

Now, the above is not a real case of insanity, but merely one of maldistribution of the odic fluid, and requires only the skill of an enlightened physician to restore the magnetoid currents into their natural or normal channels.

A lady once fell spontaneously into a state of second consciousness, and, in that condition, became engaged to a gentleman in marriage. Before the event took place, however, the lady was seized with a severe fever, from which in due time she recovered, and her ordinary or natural consciousness returned. Her lover called to see her, but was received with all the coolness of a stranger, and with perfect indifference. All that had previously passed between them was a perfect blank. This lady had not been insane in the usual acceptance of the word, but had suffered from a superinduced degree of intense sensitiveness which had disturbed and thrown out of balance the healthy equilibrium of the odic fluid.

This, and many other alleged cases may easily be cured, either by the long magnetoid or odic pass, or by looking intently on a zinc and copper disc held in the palm of the left hand; or by gazing with intense earnestness and will-power into the eyes of the patient, or, according to Dr. Brad's plan, by the patient looking upwards, and a little on one side on some bright object, as the end of a silver pencil-case.

Any of the above methods will bring on, sooner or later, a deep sleep. When this condition is attained, the processes for equalising the odic fluid may then be made, and in due time a satisfactory, permanent, and naturally-brought-about cure, may be expected.

Methods of the kind just pointed out should be adopted in all our lunatic asylums, and a staff of assistants regularly set aside for the purpose of inducing the odic sleep, and of performing other recuperative manipulations under the direction and guidance of the physician.

The object in this kind of treatment is to restore the brain—the great odic battery of the system—to healthy action; to distribute and equalise the fluid in every part, and to administer such medicines as experience has sanctioned, and adopt those hygienic measures, the practice of which, during the last quarter of a century, in our asylums has been found so beneficial.

There are many other nervous diseases to which this form of treatment might prove of service; as, in producing insensibility to pain in surgical operations (much safer than chloroform); also, in rheumatism, neuralgia, and headache; in banishing wakefulness and inducing refreshing sleep; in relieving and often curing paralysis, hysteria, catalepsy, chorea, &c. To point out its uses in the above maladies was not our object, but to make evident, to everybody, a simple mode of cure, for many who are unnecessarily and cruelly confined in lunatic asylums.

If it is humane to point out such a simple mode of cure, how much more grandly moral, holy, and Divine would it be, in a physician, boldly to introduce such measures for the amelioration of his suffering patients, despite medical cliqueism and trades-union notions of etiquette!

We, none of us, are far removed from the border-line of insanity, and it behoves us and the public to see that the treatment in our asylums is curative as well as humane; for, be it remembered, that every third or fourth person in society is a NATURAL SENSITIVE, and susceptible to influences

which tend to disturb, more or less, the normal circulation of this nervo-vital fluid in the system.

Thousands of highly sensitive and impressionable females, and men of lofty culture and profound intellectual attainments, are natural sensitives, and eminently susceptible to odic influences, not only from surrounding objects but also from persons, whose od force is antagonistic to their own. Many persons of this class have narrowly escaped being incarcerated in a lunatic asylum for life under the impression that they were persons of unsound mind, or beside themselves. It is to avoid such dire mishaps and prevent the stupid incarcerations of such persons that this paper has been written. When public opinion is sufficiently enlightened, no private pressure, for sordid ends can avail in withdrawing nervous and highly-sensitive natures from society, and prolonging a secondary consciousness, the opposite of that in which they had been born. But enough. The question is: Will the kind of treatment advocated in this paper be introduced into our asylums, public or private? The honest, kind-hearted, and just part of the community send their friends to these resorts to be cured, and not to be tinkered at, *secundum artem*. If certain methods and medicines pathogenetic to certain cases, are recommended, as excellently curative of patients in our lunatic asylums, who intervenes and plays the incarnate stupid, between the asylum-supporting-public, and the poor unfortunate patient? Who is it who stands at the door of these institutions and, with swaggering mien and proud gesticulation, assume that all knowledge centres in their own precious selves? Who is it who thunders forth, in proud defiance of public opinion, "Nullius addictus jurare non verba magistri"? If it be the doctor himself, he, above all others, not only for his own reputation and that of the institution over which he presides, and having the welfare of his patients at heart,—should act very differently. On no account should he pooh-pooh any means, if at all calculated to restore the patient to a healthy condition, merely because it is novel, or to avoid a little extra trouble. If this is the case with any physicians, it will not be long ere public opinion, with its overpowering censure, will make itself known, and show how best to deal with such impersonations of standstillism by leaving them "alone in their glory!" with rooms without patients, grounds without admirers, and a routine of dulness which ends in departure for ever.

So it will be with everybody who sets his face against new ideas. The approaching tide of medical improvement no man can stop. Vain will be the attempt of any medical Dame Partington, with largely-developed and cultured self-esteem, with broom in hand, to sweep back the onrolling waters of therapeutic improvements, of whatever description, in this late period of the nineteenth century.

INSTANTANEOUS DIRECT WRITING.—Mr. J. W. Caldwell, the Donato of the United States, informs the *Banner of Light*, April 4th, that at the camp meeting at Clinton, in 1883, he met Dr. Dobson, of Maquoketa, Iowa, who suggested that he should give a course of his lectures and demonstrations on magnetism, &c., in his district, and he did so. During his course of a fortnight, he was Dr. Dobson's guest. He found Dr. Dobson was a medium for the direct writing. He used to have sances: "On slates cleaned by myself," says Mr. Caldwell, "and held in any way I pleased, I received rapidly written messages, with the signatures of departed relatives known to none present but myself. Dr. Dobson told me that spirits could cause writing to come instantaneously, reminding him of the instantaneous process in photography. At the next sance I handed to him a slate, which I had cleaned, and on my putting a question he pushed two-thirds of it under the table-flap, and withdrew it almost instantaneously with four lines of writing on it. I sponged these off, and he again held it in the same manner, and after a pause of a fraction of a second drew it back with more writing on it this time than before. The experiment was repeated a dozen times: the messages differed, but the handwriting, firm and masculine, was the same in each."—*Le Messenger*.

THE SPIRITUAL OUTLOOK.

XXXI.

[We shall esteem it a favour on the part of our readers if they will forward us, for use in this column, any allusions to Spiritualism and Psychical Research they may come across in the course of their reading. We see a great many of these ourselves, but it is obvious that there must be many references to the subject which do not meet our eyes.—ED. OF "LIGHT."]

It is easy to see the bearing of faith-healing upon the recognition of Spiritualism. Miracles, in spite of Matthew Arnold and all the materialist Churchmen and philosophers, do happen. Grant the facts of faith-healing, and all that Spiritualists assert may be easily granted. This is our actual outlook to-day. Supernatural facts, or what are so considered, are reported in the leading journals.

I do not forget what the *Times* and *Standard* did for the Brothers Davenport, nor that Thackeray nearly wrecked the most popular of magazines by publishing a full account of one of Daniel Home's sances, by Robert Bell. But many things have happened since then. The daily Press has steadily ignored the scientific researches in Spiritualism of Crookes, Wallace, and Zollner, and now gives in to faith-healing! This is well—very well indeed!

Faith-cure, mind-cure, mesmerism—I do not much care how they explain the facts if they will only publish them. This is what we want, and all we want for Spiritualism. Describe the conditions and publish the facts. Only this is wanted. It tells the whole story, and every one may be left to draw his own conclusions. Such a thing was done under such conditions. Who, or what did it, is an inference from the facts. Give the facts and people can find their inferences.

For example, at one of the experiments of the Dialectical Society every person present knelt in his chair facing a large dining-table, on which he rested the tips of his fingers. The table rose in the air, and remained some moments suspended in space. The *Times* has had a leading article on the mind cure, a method of magnetism practised at Boston. The *Daily Telegraph* has published a report of a close half-column on the faith cures at the Agricultural Hall, at which 250 invalids on couches and in bathchairs were "anointed with oil in the name of the Lord," and resolutely prayed for. Wonders will never cease.

The *Pall Mall Gazette* gave the gist of the faith-healing enterprise in a briefer paragraph, but did not suppress the fact that when the time had been exhausted in hearing the testimonies of men and women miraculously cured—time being limited to three minutes for each—all who had not had this opportunity were asked to rise, and about 250 men and women stood up to witness to the faith-healing.

The intelligent action of invisible forces has proven, in short, what we call Spiritualism. The evidence that these intelligent forces are human personalities, in many cases well-known to us in this life—spirits nearest and dearest—is overwhelming. We see, hear, and feel them. They become as manifest to our senses as they ever did in life.

Spiritualism, then, is a body of inferences which we draw from a collection of facts, and is as much a science as astronomy or geology. The only difference is that we have learned to accept the facts of natural history, for example, on testimony, while we demand personal testimony as to the facts of Spiritualism. The doubting Thomases are in a large majority. They must touch, as well as see and hear, and even then find it hard to believe all their senses.

We welcome thought-reading, mesmerism, mind-cure, faith healing, any and every abnormality which will help people examine the supreme fact so thoroughly demonstrated in our time, the fact of spirit existence and power, the proofs of a life beyond the grave—a life which goes on and on, and which, according to the testimony of our spirit friends, is ever moving higher and higher in knowledge and happiness.

Faith cures may be the result of concentrated mesmeric action—a spiritual force we all exercise in some degree. The same mind-force or spiritual energy that acts on minds in

revivals may act on bodies to restore energy and health. The fact remains that people are suddenly healed. The fact remains that we possess what we call spiritual powers. The Catholic Church, by its recognition of miracles, has continuously enjoyed them. When Protestants denied their possibility since the days of the Apostles, they made them impossible. They destroyed the faith, which has always been a necessary condition. The faith has come, and the miracles follow it. "According to your faith be it unto you."

If the Archbishop of Canterbury had as much faith as General Booth or the Bethshan leaders we might see miracles of healing in St. Paul's or Westminster Abbey. If our men and women of "light and leading" would investigate Spiritualism the whole aspect of society would be changed. Moral, intellectual, and material power would work together for social reformation, and "all things would work together for good." This is our outlook toward a near approaching future.

But our Christian friends must grow more tolerant, more charitable—well, more Christian. The low-class religious periodicals must rise to a higher level—moral and intellectual. For example, Mrs. McHardie should not have had the hardihood to get up in a meeting of the Christian Women's Union at Glasgow and declare that Spiritualism was not an imposture, but a fact which eminent scientific men had thoroughly verified, yet that it was Satanic—because "the spirits of the just never communicate with the living."

Now, who told Mrs. McHardie that? Does she not believe that the spirit of Samuel talked with Saul? Does she not believe that Moses and Elias were seen by the Disciples? Does she not believe in St. Paul's conversion? or the angels that released the Apostles from prison? The idea of any professed Christian denying that the spirits of the just ever communicate with the living! What of the "cloud of witnesses"? What of the "ministering spirits"? And the idea that we are all exposed to Satanic delusions, while our friends are not allowed to help us! It is too absurdly diabolical!

It appears that Mr. Watts, an English Secularist lecturer, has gone to America to take the place of Mr. Chainey, who has become a Spiritualist. But what if Mr. Watts should happen to attend a séance and get converted?—as every candid Secularist is liable to be. The doughty "Saladin," for example—the eloquent, poetical, utterly honest and dreadfully outspoken successor of Mr. Watts, as editor of the leading Secularist organ. Experience with any good medium would inevitably make "Saladin" a Spiritualist, and as he is too honest to "make believe," or make not believe, he would at once declare his newly-found knowledge. That would be a catastrophe.

On the whole, I hope "Saladin" will keep away from all mediums—give them a wide berth—until he has made an end of Mr. Bradlaugh, M.P., and Mrs. Besant, M.Q., and the author of the "Elements of Social Science." People must perform their proper functions. Mr. Bradlaugh's is to declare that there is no God and insist upon his right to assert His existence by a public appeal to Him in the House of Commons.

"Saladin" is, so far as I know, the first Secularist leader who has denounced the immoral teachings of some Secularist writers. His high poetic soul revolts against what he calls the "Cat-and-Ladleism" of the left wing of Secularism, and his conversion to Spiritualism just now would be disastrous; so we hope he will keep clear of Mr. Eglinton, Mr. Husk, and all the mediums until the other matter is settled.

Really, an out-and-out Secularist is far more likely to become a Spiritualist than any ordinarily bigoted Christian who holds that what he calls miracles ended with the Apostles. Every genuine Secularist is as open-minded as Mr. Gladstone to the examination of facts, and to their acceptance, the moment he has satisfactory evidence.

The *Spiritual Offering*, "devoted to the advocacy of Spiritualism in its religious, scientific, and humanitarian aspects," now in its eighth volume, is edited by Colonel and Mrs. Nettie Fox, and published at Ottumwa, Iowa. Among its contributors appear the names of leading Spiritualists in America. In the number just to hand we find those of Mrs. Richmond, at the present moment among us, Mr. Henry Kiddo, and Professor Loveland.

MR. G. J. ROMANES ON "MIND AND MOTION."

The Rede Lecture was delivered in the Senate-house, at Cambridge, by Mr. G. J. Romanes, M.A., F.R.S., before a large and distinguished audience, presided over by the Vice-Chancellor. Mr. Romanes entitled his lecture "Mind and Motion," and in it he discussed what we at present know concerning the relations between the external world of Nature and the internal world of mind. After giving some account of the teaching of Hobbes, who laid it down, on the one hand, that all our knowledge of the external world is but a knowledge of motion, and, on the other, that all our acquisitions of knowledge and other acts of mind imply some kind of "motion, agitation, or alteration, which worketh in the brain," he pointed out, as regards the internal world, that physiology has proved that molecular movements of nervous matter are concerned in all the processes of reflex action, sensation, perception, instinct, emotion, thought, and volition. The lecturer detailed the discoveries which of late years have been made by physiology concerning the rate at which these movements travel along nerves, the period of molecular vibrations in nerve centres, the time required for processes of thought, and the quantitative relations between brain-action and mind-action. When physiological instruments fail to take cognisance of these relations, we gain much additional insight touching the movements of nervous matter by attending to the thoughts and feelings of our own minds, for these are so many indices of what is going on in our brains. Proceeding to contemplate the mind, considered thus as a physiological instrument of the greatest delicacy, he argued that the association of ideas is but an obverse expression of the fact that when once a wave of molecular disturbance passes through any line of nerve structure, it leaves behind it a change in the structure, such that it is afterwards more easy for a similar wave when started from the same point to pursue the same course. Such being the intimate relation between brain-action and mind-action, it has become the scientifically orthodox teaching that the two stand to one another in the relation of cause to effect. He pointed out that the doctrine of conscious automatism is logically the only possible outcome of the theory that nervous changes are the causes of bodily changes, and, therefore, it cannot be fought on grounds of physiology. If we persist in regarding the relation between brain and thought exclusively from a physiological point of view, we must of necessity be materialists. But it does not follow from this that the theory of Materialism is true; and other considerations of an extra-physiological kind conclusively prove that the theory is false. We have, first, the general fact that all our knowledge of motion, and so of matter, is merely a knowledge of the modifications of mind. Therefore, so far as we are concerned, mind is necessarily prior to everything else. Thus the theory of Materialism assumes that one thing is produced by another thing, in spite of an obvious demonstration that the alleged effect is necessarily prior to its cause. But further, "motion produceth nothing but motion," says Hobbes, and yet he immediately proceeds to assume that in the case of the brain it produces, not only motion, but mind. Materialism has to meet the unanswerable question—How is it that the machinery of the brain motion produces this something which is not motion? Science has now definitely proved the correlation of all the forces, and this means that if any kind of motion could produce anything else that is not motion it would be producing what science would be bound to regard as in the strictest sense of the word a miracle; causation from brain to mind is in the strictest sense of the word a physical impossibility. *Mutatis mutandis* the theory of Spiritualism—which supposes causation to proceed from mind to body—is, he held, but little less unphilosophical than the opposite theory of Materialism. For just as it follows from the conservation of energy that motion can produce nothing but motion, so it equally follows that motion can be produced by nothing but motion. Is there, then, any third hypothesis in which we may hope to find intellectual rest? If we unite the elements both of Spiritualism and of Materialism, we obtain a product which satisfies every fact of feeling on the one hand, and of observation on the other. We have only to suppose that the antithesis between mind and motion, subject and object, is itself phenomenal or apparent, not absolute or real; that the seeming duality is relative to our modes of apprehension; and, therefore, that any change taking place in the mind and any corresponding change taking place in the brain are not really two changes, but one change. There is thus sup-

posed to be only one stream of causation in which both motion and mind are simultaneously concerned; motion is supposed to be producing nothing but motion, mind-changes nothing but mind-changes. Both producing both simultaneously, neither could be what it is without the other, because without the other neither could be the cause which in fact it is. The use of mind to animals is thus explained, for intelligent volition is shown to be a true cause of bodily movement, seeing that the cerebration which it involves would not otherwise be possible. This monistic theory thus serves to terminate the otherwise interminable controversy on the freedom of the will; for the theory shows it to be merely a matter of terminology whether we speak of the mind or of the brain as the cause of bodily movement. That particular kind of physical activity which takes place in the brain could not take place without the occurrence of volition, and *vice versa*. All the requirements alike of the determinist and of the free-will hypotheses are thus satisfied by a synthesis which comprises them both in one. Mr. Romanes afterwards reviewed the opinions of the late Professor Clifford upon this subject, and concluded by observing that if it were true that the voice of science must of necessity speak the language of Agnosticism, at least let them see to it that the language was pure; let them not tolerate any barbarisms introduced from the side of aggressive dogma. So would they find that this new grammar of thought did not admit of any constructions radically opposed to more venerable ways of thinking, and that the often-quoted words of its earliest formulator applied with special force to its latest dialects—that if a little knowledge of physiology and a little knowledge of psychology incline men to Atheism, a deeper knowledge of both, and still more a deeper thought upon their relations to one another, could only lead men back to some form of religion, which, if it be more vague, will also be more worthy than that of earlier days.

At the close a vote of thanks to Mr. Romanes was accorded by acclamation.—*The Times*.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

Mr. Eglinton and the Society for Psychical Research.

To the Editor of "LIGHT."

SIR,—Mr. Eglinton would have done well to obtain more trustworthy evidence in aid of his own inaccurate memory before undertaking to correct Mr. Hughes' statement in your issue of the 23rd ult., and before founding thereupon a general charge against the Society for Psychical Research.

In the first place, Mr. Hughes does not say anything about the "fifth séance"; he speaks of "five of the séances," and "the remaining one." This remaining one, which by no possible construction could be taken to be called "the fifth," was, as Mr. Eglinton says, the second of the series. It was held at my rooms on either the 15th or the 16th of January, and I was not present, having been obliged to leave town suddenly on the 15th January, owing to the death of a near relative. In consequence of this, the following séances, at which I was present, were held at Mr. Hughes' rooms.

If the results of this séance were so satisfactory as one or two of the sitters now seem to think, I should like to know why no report of it was ever prepared, and why the series was so soon discontinued?—Yours faithfully,

17, Osnaburgh-street,
6th June, 1885.

EDW. R. PEASE.

To the Editor of "LIGHT."

SIR,—On a more careful perusal of Mr. Hughes' letter in your issue of the 23rd ult., I find the sentence, "this statement is correct as regards five of the séances, but the remaining one was attended by good manifestations," capable of a different construction than that put upon it by me in your last issue. Mr. Hughes was no doubt speaking of the series *en bloc*, and, therefore, the "remaining one," which was the successful séance, may have been any one of the six. Under the circumstances I feel it only right to withdraw my remarks in regard to Mr. Hughes, which must be my reason for troubling you with this letter.

Having now the opportunity of referring to my diary, I find that Mr. Patterson is mistaken in saying Mr. Pease was

present at the successful séance in question, but this does not alter the fact that he was well acquainted with the circumstances, of which he made no mention.—Yours truly,

G. Nottingham-place, W.
June 5th, 1885.

W. EGLINTON.

LORD BROUGHAM AND THE GHOST.

The following story is taken from the "Life and Times of Lord Brougham," written by himself:—In the first volume Lord Brougham says that after he left the High School of Edinburgh to go to the University, he had there a very intimate friend, Mr. G., and that in their lonely walks round Edinburgh and at other times they frequently discussed such subjects as the life hereafter, the immortality of the soul, and the possibility of spirits revisiting this earth and appearing to the living. They even went so far as to draw up an agreement, signed *with their own blood*, "that which died first should appear to the other, and thus solve any doubts entertained of the life after death."

Mr. G. went to India, and, after years had elapsed, Brougham had almost ceased to recollect that such a person existed, when one day near Christmas time—the 19th of December—when Brougham was taking a warm bath he happened to turn his eyes towards the chair on which his clothes were put, and there sat his old college friend G., looking him quietly and mournfully in the face. Lord Brougham swooned, and, when he came to, found himself lying on the floor of the bath-room. He made a note of the occurrence, thinking perhaps it was a dream, and yet, when he thought of the compact, believing that even in that case G. was probably dead, and that this appearance, whether dream or not, was to be looked on as an evidence of a future state. Sixty-three years afterwards Lord Brougham wrote the following words:—

"Brougham, October 16th, 1862.—I have just been copying out from my journal the account of this strange dream, *certissima mortis imago* (the undoubted semblance of death). Soon after my return there arrived a letter from India announcing G.'s death, and stating that he died on the 19th of December! Singular coincidence! Yet when one reflects on the vast number of dreams which night after night pass through our brains, the number of coincidences between the vision and the event are perhaps fewer and less remarkable than a fair calculation of chances would warrant us to expect."

FLORENCE MARRYAT has an interesting letter in the June number of the *New York Beacon Light* upon some very remarkable test materialisations through Mrs. Williams.

A SHILLING volume to be called "The Purpose of Theosophy," will be issued almost immediately by Messrs. Chapman and Hall. It is written by Mrs. A. P. Sinnett, and is designed to explain in a simple and popular way the nature of the movement to which the title refers.

MRS. CORA L. V. RICHMOND'S WORK IN ENGLAND.—The guides of Mrs. Richmond wish to announce that their medium will be at liberty to make engagements to speak in the provinces from July 12th until the middle of September. Letters to be addressed care of Mrs. Strawbridge, 11, Blandford-square, London, N.W.

A FIFTH edition of Mr. A. P. Sinnett's "Esoteric Buddhism," annotated and enlarged, has been published by Messrs. Chapman and Hall, the publishers of the same author's new novel "Karma," to whose hands the earlier work has now been transferred. Without altering the original text, which has been held by some authorities to represent the Esoteric doctrine of the East with accuracy as far as it goes, Mr. Sinnett has now expanded and interpreted his first exposition of the system.

CAMBERWELL ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—In connection with the above Association, it has been arranged to hold a meeting on Peckham Rye, on Sunday afternoon, at half-past three, when several friends have promised to assist. And in the evening at seven o'clock Mr. Robson has kindly promised to give an address at 81, Wells-street, Camberwell. The ordinary meetings are held in the rooms of the Association on Thursday evenings at 8.30, where "LIGHT" and works on Spiritualism can be had; and Mr. Price, Medical Mesmerist, treats patients by appointment.

SOUTH AMERICA.—There are two more centres now in Venezuela, says the *Nueva Luz*, from which the Spiritist doctrine is propagated, one near Calaboso, the other at San Francisco de Cara.—At Salvador, Doctor Antonio Pinheiro has been lecturing at the theatre on Spiritism with marked effect.—*Le Spiritisme*.

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THE EDITOR OF "LIGHT,"
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Light:

SATURDAY, JUNE 13TH, 1885.

INQUIRERS AND INQUIRIES.

By "M.A. (OXON)."

No. IV.

In dealing with any subject so vast as this, I must necessarily have been very superficial; and I do not doubt that many readers will at once complain that nothing said by me at all touches their own case. It must be so, I fear; the needs of humanity are infinitely various, and I cannot hope to touch more than a few of them. But I have found that what was given to me in answer to my own needs was, in a remarkable degree, applicable to others like circumstanced; so I hope that general remarks may find particular application here also.

The difficulties, first of all, vanish in face of a determined will, a persistent and unwearied desire for success; and they will yield to nothing less, save in those rare cases where no difficulties are felt, because they have been smoothed away by those unseen guardians who have need of the co-operation of a selected person, who is irresistibly impelled to action without conscious choice. Difficulties there are for most of us, but none insuperable, only they do not yield to a careless investigation on an idle evening when there is nothing better to do. They may, indeed, be prolonged, but I should be surprised to find that they were in any case insuperable. Penetrating beyond the threshold is a matter of more difficulty, and few care to do what the old occult writers were right in requiring—to sacrifice self altogether with all that that highest of abnegations involves.

The risks are principally of our own making. The ordinary methods in a promiscuous circle of approaching the world of spirit would seem to be devised for the very purpose of incurring the maximum of risk with the minimum of satisfaction. I hope the day is not far distant when we shall agree to abandon such ill-advised procedure. There is risk there, so grave that it can hardly be exaggerated. But for the evenly-balanced mind, not to be thrown off its balance by the unknown and unexpected, there is no risk greater than that which besets our ordinary life. The unbalanced intellect when tried then fails, as it would do elsewhere. The enthusiast raves; the vain-glorious vaunts himself exceedingly; all the over-developed instincts or passions become rife under unwonted stimulation. That is so, and must be so. But the even-minded, level-headed incurs no risk, and soon learns his best lessons from the discipline necessarily imposed upon him by an intercourse that demands his whole self-command and the exercise of the best qualities of his nature. I see that it has been said that some risk to physical health is inseparable from this

investigation. I have no such experience or belief. I believe that a constant attendance on promiscuous circles is, especially for the medium, whose vital powers are used, gravely fraught with risk. But I know no such risk as attendant on the sane and well-ordered investigation of a reasonable man.

In concluding what I have written on the difficulties, dangers, and risks, which I do not wish to minimise, I desire to add some few words on the other aspect of the question. If there be risks, there are blessings; if difficulties, success is to be won. If we leave the individual and pass to the general, if we take a broad view of Spiritualism, and ask what it has done for human thought, we have no reason to fear the result of the inquiry. Taking the term in its widest acceptance as implying the inquiry into, or the knowledge of, the means of communion between this world and the world of spirit, with all that that communion carries with it, Spiritualism has already conferred upon us benefits that we are, perhaps, slow to recognise.

As a corporate organisation, its growth has been out of all proportion to that of any body that has preceded it. Its adherents—infinitely varying in minute shades of opinion, but of one accord in important matters—are numbered to an extent which no census can gauge in every country under Heaven. Even where open adherents are not found, secret belief obtains to an unknown extent. Even when no special profession of faith has been made, the belief of the Spiritualist has permeated the thinking classes, especially in respect of matters of religious faith. It has made, for instance, the old idea of God obsolete and repulsive, eternal fire a savage myth, and the hard literal interpretation of the Scriptures a crude and childish folly. It has refined, spiritualised, and elevated our conceptions. If it be contended that they would have been elevated any way by the progress of human thought, I am not concerned to deny it. I only say that Spiritualism has been one of the expressions of the progress of human thought. I do not believe in any progress of that kind apart from the inspiration of spirit.

More than all, it has cut at the very root of dogmatism and intolerance. It has taught a man to think aloud, to have the courage of his opinions, and to leave to others the responsibility for theirs; to lend an attentive ear to whatever of new truth may come from whatever unlikely source, and to cherish with loving veneration whatever of the old truth man has spared in spite of his theological systems.

Most of all, perhaps, it has made religion a matter of daily life to those who before regarded it as a thing for high days and holidays. For if a man makes his future by the acts and habits of his daily life, how should he not live always as in the very presence of death? This, in Eastern phraseology, is in part the doctrine of Karma—the accretion in the earth-life of an individuality which will survive the dissolution of the personality, and which will determine its own future state by the action of inexorable law. If this idea be once grasped as an energising factor in the daily life, most else may contentedly be left alone. Blessed would be the man whose acts were so governed! Blessed the State whose citizens were actuated by such potent motives!

GERMANY.—A Spiritualist paper, under the title of *Spiritische Wochenblatt*, appears at Rostock. It proposes to synthesise German national Spiritualism. While recognising many good things in its pages, we perceive that the editors disregard the strict neutrality proper to science, and give expression to certain clerical tendencies which confer a sectarian character upon their publication.—At Schoenigen, M. Abraham, who, like Cumberland, rejoices in a borrowed catching name, his being Bellini, has been drawing money by announcing himself as an exposé of mediumship. A Spiritualist, M. Zencker, got him to accept a challenge to imitate the phenomena occurring with a medium named Schrappe. "Bellini," bound in the same manner as the medium, unable to extricate himself, stuck fast piteously to his chair.—*Le Spiritisme*.

ON EVIDENCE FOR INDEPENDENT MIND-ACTION IN PSYCHOGRAPHY.

By D. H. WILSON, M.A.

The following is an account (written immediately after they were concluded) of some experiments in psychography, made with the medium, Mr. W. Eglinton, at his rooms, 11, Langham-street, London, W., on Monday, January 5th, 1885.

The séance, held in the daylight, commenced at three o'clock in the afternoon. There were present, besides myself, my wife, and the medium, one other person only, namely, my sister, Mrs. Arthur Kimber, of 3, Roland-gardens, South Kensington, S. W.

After having obtained writings within Mr. Eglinton's Brahma-locked slate, in answer to a question written by myself, secretly, therein, and also within Mrs. Wilson's own book-slate, and after having obtained a large slateful of writing in about ten seconds, whilst the slate was on the top of the table within view of all present—phenomena familiar to most of your readers—the medium suggested an experiment to prove that the intelligence displayed in the writing was outside of the knowledge of the experimenters. It was this: He gave us four strips of clean note-paper. Upon two of these Mrs. Wilson and Mrs. Kimber wrote two questions (secretly), folded up the papers, and handed them to me. I wrote (secretly) two questions on the other two strips, folded them up, and shuffled all the four pieces of paper together in my hands underneath the table, and then Mrs. Wilson withdrew one of them at hazard, and placed it on a clean slate with a small crumb of pencil. The medium, who up to this moment from the commencement of the experiment had been standing before the window with his back to all of us, approached the table, and raising the said slate with the thumb and forefinger of his right hand, held it, jointly with Mrs. Kimber, under, and close against the flap of the table. The sound of writing was heard at once. When it ceased Mr. Eglinton handed me the slate, on which appeared by the side of the strip of paper the word "*Monday*," in answer to my question contained in that strip, "*What day is it to-day?*"

It should be noted that:—

1. The medium, from first to last, did not touch for an instant any of the papers after we had written upon them.
2. Only one person (myself) knew that the question answered had been put.
3. None knew what question the paper drawn by Mrs. Wilson at hazard contained.
4. The answer Monday was written on the upper surface of the slate, on which rested also the chosen strip of paper. The crumb of pencil used had been previously marked by myself for the purpose of identification, and before the experiment had sharp facets, which afterwards were slightly worn; the said crumb of pencil rested on the last stroke of the "y" of the word *Monday*, and the writing, as in all our previous experiments, was upside down, in relation to the position of the medium.

It will occur to the reader that this experiment, so far as it was intended to prove that the knowledge shown in the psychographic phenomenon was not derived from the minds of the experimenters, was not complete. Although no one present—no one in the world—knew what question the paper chosen contained when it was being answered, yet one of us, myself, had been conscious of that question a few moments previously. In other words, the inquiry originated in the mind of one of the four individuals who took part in the experiments.

Mr. Eglinton kindly offering to try any further experiments to demonstrate the action of an independent (that is a *fifth*) mind, I suggested that we should endeavour to obtain by psychography an extract from a closed book. Accordingly Mrs. Kimber wrote on a slate the number of a

page; Mrs. Wilson the number of a line, and it remained for me to choose the book from which Mrs. Wilson's line of Mrs. Kimber's page was to be written by psychography on the slate. For this purpose, with closed eyes, I took a book from the medium's shelves, which held about 200 volumes. A crumb of pencil was placed upon the slate on which Mrs. Kimber and Mrs. Wilson had written the number of the page and line respectively. A second slate of exactly the same size and form was placed over this one, and the book was put by myself on the top of the two slates. Mr. Eglinton and Mrs. Kimber rested their hands on the book.

It should be noted that:—

1. Precaution had been taken that no one besides Mrs. Kimber knew what number she had written on the slate to express the page to be recited, the same being true of the number Mrs. Wilson had written to express the line of that page.
2. The slates and the book were on the top of the table immediately before the eyes of all present.
3. Until I had placed the book upon the slates no one could have known what volume had been taken from the shelves. The medium did not touch the book until the moment when he and Mrs. Kimber rested their hands thereon. It had been handled by myself alone, and I was particularly careful neither to open it nor to look at its title.
4. Neither Mrs. Kimber, Mrs. Wilson, nor myself have the slightest recollection of ever having seen or heard of the said work, which was "*Ghose's Indian Chiefs, Rajahs, &c. Part II.*"

After the lapse of a few seconds the sound of writing was heard within the slates. Upon the usual signal of three taps (also seemingly within the slates), to indicate the end of the experiment, I examined the slates, and found the following sentence, written on the under one, with the pencil resting on the full-stop at the end. (I may mention here that all the writings throughout the entire séance were conscientiously punctuated, and that every *t* was crossed and every *i* dotted.)

This is the sentence:—

"Page 199, line 14, is a table. The last word is 0."

Mrs. Kimber had written 199, and Mrs. Wilson 14.

I then opened the book and turned to page 199, which commences thus:—

"Table A. Estates belonging to the Hon. Maharaja Jotundra Mohun Tagore Behadur," &c.

The fourteenth line of that page is as follows:—

"*Shikharbati, 24 Pargannas, 210 0 0*"

This experiment closed the séance. Does it prove the action of an independent—of a fifth mind?

As such a test, it seems to have this weak point, namely, that the book belonged to the medium, and had probably been read by him. It can scarcely be supposed that he remembered the fourteenth line of the 199th page in the sense that he could have reproduced it at will. How then, assuming it to have been at one time a part of his consciousness, and since nothing is lost, at the time of the experiment, a fact lurking in the storehouse of his memory, how, by what process was that little unimportant fact revived?

We are reminded of the mainsprings whereby latent thoughts are revived. There is (1) the principle of association of ideas, (2) there is volition, (3) there is that acquisition of energy which the reproductive faculty displays in certain abnormal states of nervous excitement.

1. In the experiment before us how could association be a reproducing agent? "199 page, line 14," suggests nothing. When we read a book we don't read the numbers of the pages, and count the lines of each page. Yet we must suppose the line lying latent in Mr. Eglinton's mind, duly labelled with the proper number and page. This is supposing too much. We admit that whatever a person

reads that may lurk in his mental storehouse to the end of his life, but we cannot admit that the numbers of every line on each page of every book he reads enter that storehouse at all. He cannot, therefore, give out what he does not possess.

What association of ideas can be set in train by "page 199, line 14"? This inquiry reminds us of what can be nothing more than a coincidence, namely, that the last word of the fourteenth line was a *cipher*, which (regarded as a numerical figure) is the class of association one would expect from figures 199, 14, 0, belonging, as it were, to the same family. But it is merely a coincidence, for psychography told us that on that page was "a table" (singularly enough Table 4).

2. If the latent thought were revived by volition (as happens when we tell another our name and address), it would come into the field of consciousness. Mr. Eglinton denies any conscious revival.

3. That there is present in the medium some abnormal excitement during the occurrence of these psychographic phenomena there can be no doubt. Of the causes of this excitement we are very ignorant, but it may be remarked that inasmuch as the effects seem to be simply muscular and nervous, neither exciting nor depressing the mind of the subject, this phenomenon cannot well be classed with those well-established facts where the most remotely hidden memories flash into consciousness in states of rare cerebral excitement, for at such times there is always great mental disturbance, bordering and often entering upon, delirium. In conclusion, I cannot speak too well of Mr. Eglinton's disposition to assist me in my investigation of the remarkable phenomena attending his mediumship. He takes an intelligent interest in his work, and deserves gratitude and encouragement of all serious students of this profound and important subject.

Rosemont, Hyères (Var), France.

27th May, 1885.

THE special correspondent of the *Daily Chronicle* of Tuesday, June 1st, in giving a very graphic account of the funeral of Victor Hugo, is pleased to be funny in describing a deputation of Spiritualists that followed the veteran poet's funeral as being a "singular feature" in the procession. We, in turn, might consider it "singular" if such a deputation had not attended the last rites of our companion in belief. From advices received from Paris, we understand that the leading Spiritualists were represented in the general ceremony by special permission.

INCIPIENT MEDIUMSHIP.—The *Revue Spirite* has a letter from a well-known correspondent with respect to a case of incipient mediumship previously alluded to in the *Revue*. "At Esnandes, near Rochelle," he writes, "lives a cultivator, Savineau, with wife and two daughters, the elder, Alexandrine, thirteen years old, an invalid from birth. She was, last January, laid up with bronchitis. One evening as she lay still in bed, scratchings of the bedclothes were heard. These scratchings came every evening. Then she felt blowings and touchings on the face; then pinchings of her arms; the bed-curtains were sometimes shaken as if by a hand, which she said she saw; then loud raps sounded on the wooden partition. As these phenomena increased in strength and frequency, she became weaker, although the bronchitis was leaving her. For a change she was conveyed to the house of a relative in an adjoining village, and remained a short time. The phenomena accompanied her thither, continued, and returned with her. People from all parts visit the house and send accounts to the papers. I went March 15th. I found Alexandrine an interesting girl of amiable character. In talking she has twitchings of the left side of her face, her pupils are dilated, and her sight is weak. I made some passes over her face, and produced a pricking sensation, and her eyes began to close; but I withheld from prosecuting magnetic treatment, because the room was crowded and there were many gazing in at the windows. On the 23rd I went again, and ascertained that the phenomena were caused by a spirit. In answer to questions, rappings were heard away from Alexandrine, and I observed that they were less sonorous in proportion to their distance from her."—A. VINCENT.

NEW FEATURES AT MR. EGLINTON'S SEANCES.

Another séance, held a few days since by a friend and myself, again with Mr. Eglinton, was so interesting from the many different phenomena developed, that I send it you for a place in your valuable journal.

My friend had never before attended a slate-writing séance with Mr. Eglinton, though she is an experienced Spiritualist. The heavy weather, we feared, would be unfavourable for the sitting. However, the power appeared to be strong. The medium was rapidly controlled. We wrote questions on the slates (carefully concealing them from the medium) as to the spirits who were present, and the names of several deceased friends were given in reply; also some remarks, in which the words "two weeks" were mentioned in answer to a question. The number being illegible, the figure 2 was substituted. I then privately wrote a request to have some information from a spirit present concerning a departed mutual relation, whose life had been an eventful one. Mr. Eglinton held the slates at first under the flap of the table, but writing being delayed, he raised them over my head, when the pencil commenced moving rapidly. The slates were then placed on my shoulder, the writing continuing, and the medium supporting the slates with one hand. Pauses, and a difference in the movements of the pencil, showed that two controls were at work. On the signal being given, we found writing in a rather large hand, commencing on one side of the slate, carried in several lines round and round it, leaving a small space in the centre. The large writing informed us that the heavy atmosphere caused difficulties in communication, and also made it difficult for the "guides" to bring our friends to us in proper sequence. The small space in the centre was filled with a communication from my sister, and signed with her name. She left earth-life many years ago as a child of seven years old. This writing was small and delicate. My previous question had remained unanswered until now. Mr. Eglinton became much agitated, being apparently painfully controlled, and a reply was written identifying the spirit referred to in my inquiry. The medium now said a vision was coming upon him. Closing his eyes he slowly described a scene in the early life of the lady in question, which was at once recognised as true by my friend and myself. Still holding my hand, Mr. Eglinton became more and more agitated, at the same time describing the unhappy state of the lady in some part of her earth-life. He begged me not to concentrate my thoughts on her too much, as he felt efforts were being made to entrance him, which he resisted. He rose from his seat and paced the room in great apparent suffering and agitation. His left arm began moving convulsively, and suddenly he sat down, begging I would hold fast his right hand, saying, "Look! look! The lady is trying to show you her name on the back of my hand!" His left hand was now clenched on the table. We could see nothing at first on the back of this hand, but presently faint red lines began to appear, rising, as it were, under the skin, growing darker by degrees, until the, to me, well-known name of the lady—not a very common one—appeared distinctly complete. After remaining for a few seconds for our inspection, the letters faded away. The medium being now relieved from this control, held the slates again under the table-flap for writing, his right hand still holding my left. I was now patted several times on knees and wrist by invisible fingers, Mr. Eglinton laughingly exclaiming that he was also patted. My companion now changed places with me, on which the medium, turning to her, described a gentleman who wished to communicate, and gave her a verbal message from this spirit, a deceased relation, on a subject which had greatly occupied her mind. After this the "patting" recommenced on our wrists and arms. My friend's handkerchief was taken several times from her lap, and at length appeared

on the opposite side of the room. Materialised hands now made their appearance from under the edge of the table. They were of different forms. One appeared close to me, sitting as I was far from Mr. Eglinton. He and my friend described it as a "long-fingered one," and I was told by the medium it was that of my son. This was immediately confirmed by strong raps on the floor in a different part of the room, which continued for some time, and by which I held a conversation on some family matters. Mr. Eglinton's left hand during these occurrences continued to hold the slates, while his right hand was grasped by my companion. The phenomena throughout this séance were rapidly produced, with great power, but it is difficult to describe the continuous occurrence of characteristic communications on family and private matters, which could not but convince us of the identity of our spirit friends. The séance was held in full light throughout.

June 1st, 1885.

J. C.

THE HERMETIC SOCIETY.

The sixth meeting of the present session of this Society was held on the 3rd inst. The subject was the Symbolism of the Old Testament, and was introduced by Mr. Edward Maitland in a paper of which the following is an abstract.

The question of the value of the historical element in Christianity involves that of the intention and significance of the New Testament and especially of the Gospels. But as this is but a portion of the Scriptures represented by Christianity, the question cannot be determined without first ascertaining the real nature of the Old Testament,—how far it is historical, and how far allegorical or mystical. For it follows from the relation between these two divisions of the Bible that whatever is the character of the one that must be also the character of the other. So that if the one be exclusively historical, exclusively mystical, or a combination of the two characters, the other also must be so.

To define these terms. If the expressions in the Bible which denote persons, places, times, and events, really refer to these in the ordinary sense, and make this sense the primary and essential one, then the Bible is historical. If, on the contrary, the expressions in question do not refer to these in the ordinary sense, but make this sense a secondary and subordinate one, and refer really and primarily to principles, processes, and states which are not physical and phenomenal, but spiritual and noumenal, and make this the real and essential sense, then the Bible is not historical but mystical, and is rightly understood only when so interpreted.

There are four different sources of information whereby a judgment on this question may be formed. (1) The Bible itself; (2) the consensus of qualified commentators; (3) the general usage in corresponding cases; and (4) the intrinsic nature of the case, growing out of the purpose and nature of revelation and religion. The result of an examination of all these grounds of judgment—particulars of which were given in the paper—is to show beyond possibility of doubt (1) that the Bible, while containing an historical element, is really mystical in its intention, in that it uses historical and other phenomenal incidents merely as symbols to denote mystical truths; and (2) that it could not, from the nature of the case, be otherwise without forfeiting its character as a Bible; since religion is necessarily, by virtue of its interior and spiritual character, addressed, not to the senses, but to the soul. So that, were the Bible historical in the sense ordinarily ascribed to it, it would have no message to the souls of men.

The failure to understand the Bible has come of a confusion of planes on the part of its readers, and their consequent ascription to the physical plane of that which belongs to, and is intended for, the spiritual. To understand this, it is necessary to consider, besides the nature of religion, the method of the mystics who were the writers of the Bible and formulators of religion.

As with the hieroglyphs of Egypt—the land from which the Bible has its derivation—the symbols employed were one and all drawn from the natural or physical world. This was for two reasons: one because its writers recognised as subsisting between the two worlds—or states, for there is no question of locality—a correspondence in virtue of which whatever exists materially and phenomenally in the one is the counterpart of, or correspondent to, something which subsists spiritually and

noumenally in the other. From which it follows that the terms which denote the one class of objects, serve also to denote the other. And all that is necessary to avoid confusion is to remember which of the two worlds, or states, is the one intended.

The other reason for representing the subjects of spiritual cognition by terms derived from the natural world is because we first have cognisance of the natural, and only through our perceptions of its objects can we have any comprehension of things spiritual.

On the same principle the name of some object is used to denote, not the object itself, but its distinguishing characteristic; and this, again, as subsisting, not in the object in question, but in the world specially intended. From which it comes that when the term employed is, say, the name of some animal, it is not the animal itself that is meant, nor the characteristic as subsisting in the animal and for the sake of which it was chosen, but the corresponding mode or quality in the spiritual world.

Such is the method pursued in all mystical Scriptures. And they are called mystical because they relate to things interior and hidden, and require an interior faculty for their apprehension; and also because of the duty of preserving silence concerning them in regard to persons who, being unable to appreciate them, might, after the manner of the ignorant and unperceptive, ridicule and profane them. The term mystery, which is cognate with mystic, does not properly imply beyond or contrary to understanding, as it has become usual to suppose. It implies only that which transcends the lower faculties and requires a transcendental, but not therefore superhuman, faculty for its cognition.

The famous Swedish seer had done excellent service in recovering and formulating the ancient canon of mystical interpretation. It is true that Swedenborg did not himself remember always to observe the rule laid down by him, and that he fell in consequence into some grievous errors. But the rule is none the less valid on that account. "To take the literal meaning of the Word for the true one is," he says, "to destroy the truth itself, since everything in the Word relates to the heavenly and spiritual, and becomes falsified when transferred to a lower level by being taken literally." (T. C. R., 358.) "In the internal sense there is no respect to any person, or anything determined to a person. But there are three things which disappear from the sense of the letter of the Word when the internal sense is unfolded: namely, that which is of time, that which is of place, and that which is of person." (A.C., 52, 53.)

The same rule is largely insisted on in "The Perfect Way," where it is shown further that the exaltation of the letter and form, that is of the historical and phenomenal element in the Bible, in place of the spirit and substance, constitutes the sin most severely reprobated in the Bible, namely, idolatry. It is not the use of symbols which exposes men to the charge of idolatry, but the failure to assign to these their spiritual and proper significance. The rule is that no interpretation of a religious dogma or other symbol is true which has a physical application; and, so long as it seems to us to bear such an application, we have not yet found the true meaning. All in it that is true is for spirit alone.

This exposition of the principles of mystical interpretation was followed by several examples of allegorical narrative in the Old Testament, showing in every case the spiritual and real, as distinguished from the literal and apparent meaning. Among the narratives dealt with were those of the Creation and Fall; the mystic "Woman" of Scripture; Enoch; the Deluge, and the Exodus. The wars and other actions of the Israelites, which, if literally intended, would be in the highest degree discreditable to themselves and their Deity—were shown to be symbolical of the conflict which man must wage against his own evil propensities and other limitations, in order to attain the perfectionment of the final regeneration which it is the object of the Bible to exhibit as the means and condition of salvation. A really literal translation would show that the names of various persons and places denoted, not persons and places at all, but qualities and properties related to the various states of the soul, precisely as in Bunyan's "Pilgrim's Progress" and "Holy War." The mystical meaning of the Exodus was explained as follows:—

One of the chief stumbling-blocks of the school of literalists has been the apparent failure of the prophecies asserting positively the return of the Israelites into captivity in Egypt, since they never did go back into that country. But according to the mystical interpretation, no such failure occurred, nor can there be a failure of Divine prophecy. Egypt was a symbol for materi-

ality, whether as the world or as the body. And Israel was a term denoting all who, being possessed of the spiritual consciousness, have attained their true majority and become, in the mystical sense, men. The soul's lapse from its proper high estate of pure spirituality is thus always, whether for the individual or the general, a "going down into Egypt." And although it is necessary for the soul's due unfoldment and the building up of the man, that the individual have experiences of the body and acquire the lessons it has to teach; it is necessary always to guard against becoming so deeply sunk in materiality as to lose altogether the consciousness of things spiritual, and become "a bond-slave in the land of Egypt," and past hope of redemption therefrom.

Read by this light, the story of the Bondage and Exodus acquires a significance at once new and profound, and an interest universal and eternal, such as could belong to no merely historical incident, whatever may have been the nucleus of physical fact which suggested the allegory. For, thus read, the going down into Egypt for corn becomes the birth of the soul into the body as at once a nursery, a school, a house of correction, and a chamber of ordeal. The taskmasters are the fleshly senses and appetites, to yield oneself up to which is to become a bond-slave. The plagues are the sufferings undergone by the body as a penalty for its detention of the soul, and provoke in the latter a desire to escape. The Red Sea is at once the water of cleansing and the way of deliverance: the means also of death to the lower nature. The magian's rod is the purified will; the pursuing Pharaoh, his horsemen and chariots, are the bodily affections seeking to bring the soul back under their dominion; the wilderness beyond is the way of the cross of renunciation; the guiding pillar of fire and cloud is the understanding of Divine things; and the Promised Land is the final state of rest and perfection, attaining to which the man—now become regenerate—can exclaim, "Out of Egypt hast Thou called Thy son."

Such, to mystical apprehension, is the one theme of the Bible, repeated again and again under every form of allegory, the verification of which lies within the souls of all those who have attained to the consciousness thereof.

Many Fellows and visitors joined in the discussion which followed, and which was of the highest interest and importance.

SPIRITUALISM IN LONDON & THE PROVINCES.

MRS. CORA L. V. RICHMOND.—The discourse on "Material and Spiritual Portents" was delivered as announced, last Sunday evening, at the Kensington Town Hall. The address was remarkable for the broadness of its views and the touching sympathy of its tone. It was well adapted to respond to the interest awakened by the signs and portents of the times. It was stated that a new and important epoch of the world's history had now commenced. The old dispensation had closed in 1881. The solar system had commenced another cycle. A conjunction of planets had taken place causing important changes in the condition of matter, its attractions and magnetisms. Changes would ensue in the mental and spiritual spheres. Daily events portended a change—physical disturbances of the earth's surface; movements political and social among nations; discoveries in science; new tenets in philosophy; the overthrow of cherished religious dogmas. Some philosophers held that physical changes influenced man's mental condition; others that the mental condition influenced matter. As man became more perfected so would material conditions advance. When harmony prevailed, then even the wild and noxious beasts must change their nature, and become attuned to the new order of things and become tame. We should prepare ourselves for the coming advent, like as the mariner prepares his vessel to weather the threatening storm, or as the desert traveller is forewarned by the clouded streak on the horizon, or the mountaineer notes the rumbling of the distant avalanche. Though the change may not be accompanied by bloodshed or violent perturbation, still it will be most portentous in the world's history. Old dogmas and beliefs will be rudely shaken, a new religion will arise, embodying only the fundamental truths of older religious beliefs, founded on the immutable principles of love to others and unselfishness. We shall realise that in our midst there exists an unseen world of spirits ever helping and guiding us here in life. That none are so low or unfortunate but that some sympathising spirit is ever near, watching to approach, to elevate and heal. The man of genius will not be proud of his gifts, but rather regard himself as the humble instrument of the Divine sent to instruct others. The rich will assist the poor; the happy will console the dejected; the wise will teach the uneducated. After the address an impromptu poem was given on "Inspiration, and from whence it comes." The subject of the address, next Sunday evening will be "Spiritualism, Christianity, Buddhism, and Orientalism: their Relation to the New Religion."

ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct sances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful sance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held *over*, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Party, of Berne; Professors Wagner and Butlerof, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstätt, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

DR. ROBERT CHAMBERS.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters."—*Extract from a Letter to A. Russell Wallace.*

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ANATOMY AT CAMBRIDGE.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consistent, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—*Clerical Journal*, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—"The essential question is this: What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory."

LORD BROUGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest

faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—*Preface by Lord Brougham to "The Book of Nature."* By C. O. Groom Najder, F.C.S.

THE LONDON DIALECTICAL COMMITTEE report: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

PROFESSOR BARRETT, F.R.S.E.—"I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source.—I say, I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative."

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambule,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

CROMWELL F. VAILEY, F.R.S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

ALFRED RUSSEL WALLACE, F.R.S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—*Miracles and Modern Spiritualism.*

DR. LOCKHART ROBERTSON.—"The writer" (i.e., Dr. L. Robertson) "can now no more doubt the physical manifestations of (so-called) Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—"No one can doubt that phenomena like these (Phrenology, Homoeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: "We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family."

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

"ROBERT HOUDIN.

"4th May, 1847."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).—I am, Monsieur, &c.,

"(Signed), ROBERT HOUDIN.

"May 16th, 1847."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiassed opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but

I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht, mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerbf, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877."

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Gotha.

"WHATEVER IS NOT MANIFEST IS LIGHT."—Paul.

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"The Editor of 'LIGHT' desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

(From the Papers of the late MRS. HOWITT WATTS.)

MIASMA OF SIN.

"Let no man be deceived as if the contagions of the soul were less than those of the body. They are yet greater, they convey more direful diseases; they sink deeper."—PETRARCH.

St. Martin being once asked whether he believed in *revenans*—ghosts, "those who return"—made this reply: "*Je ne crois pas aux revenans, mais aux restans.*" This bon-mot of the philosopher's is peculiarly applicable to our present purpose, namely, to consider the crowding around our abodes and the daily haunts of men of a class of haunting spirits who are not those who return, but those who remain, and have never, in fact, gone away.

To the "sensitive," the "clairvoyant," and the "medium," forced by the necessities of their daily existence—and how many such now are found amongst the toilers for bread!—to labour and to dwell in great cities, this class of earth-bound spirits, still congregating like a thick atmosphere around their former places of resort, becomes a curse and a burden intolerable. The class of spirits of which we speak forms the very dregs of the spirit-spheres, so coarse and so heavy that they have never been able to rise, nor apparently have ever even felt any desire to rise, out of the sphere of their own former low earthly life. Heavily, "of the earth earthy," to earth, and the coarse things of sensuous existence, they ever gravitate. This class of degraded spirits, those persons whose spiritual eyes, ears, and senses have been quickened to a painful recognition of their presence, unhesitatingly unite in regarding as an occult force clearly in persistent operation upon man for infinite degradation, misery, and despair. Until men and women of all classes of society become fully alive to the danger arising from this miasma of spirit—for these *restans* fill the air wherever humanity congregates in masses together, their gravitation being towards humanity, and not to the spirit-spheres—little hope can there be of any true advancement in social regeneration. Healthful bodies, wherein dwell—not fitfully, but consistently—quiet, well-ordered, and Heaven-aspiring minds, are the only armour which can protect from the ceaseless assaults of these enemies, since these vampire spirits seek to draw from humanity alone their life, and not from God.

It may be urged that the consideration of this side of spirit-revelation is unclean, and consequently that it may be best to pass it over in silence—to walk on the other side of the street, as it were, when you smell a bad and pestilence-engendering stench from a drain—and so ignore

it. May it not be better, smelling the drain powers, to seek such means as lie in our power to have its impurities removed? "It is unclean," exclaims Epes Sargent, with the courage of true benevolence. "But so is leprosy. And the man who studies it to allay the sufferings of his fellows, must be honoured rather than blamed."

It is in this spirit, therefore, that we present to the thoughtful reader the following extracts and experiences, leaving them to work upon him through their own moral teaching.

"Earth-bound spirits," says Dr. Eugene Crowell in his work, "The Spirit World and its Inhabitants,"* "infest our public conveyances, steamboats, &c.; they frequent the lowest quarters of our cities; and low dance houses, liquor saloons, brothels, gambling saloons, &c., are crowded with them. They subsist mostly on the emanations from earthly food. Restaurants and kitchens, especially when unclean, are resorted to by them when hungry, they also frequent hotels and private houses, where rich and luxurious repasts are habitually served, and inhale the odours and impalpable elements arising from these. Some attach themselves to gluttonous persons who are mediumistic, and are able to abstract the more sublimated and vitalising elements of the food from their victims as fast as it is swallowed, and thus a morbid appetite is created which impels the person to continued and extraordinary efforts to satisfy it. He really is eating for two persons, one of whom is invisible. Such spirits are veritable vampires. Liquor saloons are crowded with this class of spirits, and not a person who possesses medial power in any degree—and most persons possess it in some degree—there moistens his lips with wine or liquors, who is not at once obsessed by miserable degrading spirits, and by them urged—often irresistibly—to further indulgence, until, as it frequently happens, the victim becomes prostrated by the demon of drunkenness, with, perhaps, the obsessing spirit lying equally unconscious and helpless at his side. These remarks, slightly modified, are also applicable to gambling saloons and brothels. Could the frequenters of these abodes of sin and evil have their spiritual eyes opened, as were the eyes of the servant of Elisha, they would rush with horror from such scenes. . . . And not only are these earth-bound spirits attracted by the odours and emanations from our food, which nourish their grosser natures, but another reason why they frequent the scenes of their earthly life is the necessity, probably not recognised by themselves, of obtaining that spiritual or vital nourishment which they are deficient in, and which they find in the atmosphere of mortals. This craving of their natures brings them into rapport with mortals on their own moral and spiritual planes, and their evil influence is felt, and frequently becomes manifest, in these classes of persons, and many times they are attracted and attach themselves to persons on higher planes, who, though not actually given to evil practices, yet are not earnestly opposed to them, and are reduced to the level of their tempters. The fall of such persons would frequently be prevented were they to know and to realise that they also have good spirit friends around them who would effectually assist them if they would only welcome them, and by their prayers and desires strengthen their hands, so that they could put to flight these dark and degraded spirits."

Regarding this legion of evil influences and the sole armour which can protect man against its baleful magic, wise words will be found in the "Spirit Teachings" of "M. A. (Oxon.)."

"If man has chosen," says Imperator, "to attract by his evil mind and evil life congenial spirits who aggravate his wickedness, on his head be the sin. They have but tended the crop which he has already sown. He was mad already: mad in

* Psychological Press, 16, Craven-street, Charing Cross, S.W.

neglect of his own spirit and body: mad in that he has driven far from him the holy influences. Far more mad, indeed, are those besotted drunkards whom you deem not mad. To spirit-eye there is no more fearful sight than those dens of wickedness and impurity where evil men gather to steep their senses in oblivion, to excite the lustful and sensual passions of their debased bodies, to consort with the degraded and the impure, and to offer themselves the ready prey of the basest and worst spirits who hover around and find their gratification in living over again their bodily lives."

"What do you mean by living over again their base lives?"

"These earth-bound spirits retain much of their earthly possessions and propensity. The cravings of the body are not extinct, though the power to gratify them is withdrawn. The drunkard retains his old thirst, but exaggerated: aggravated by the impossibility of slaking it. It burns within him, and urges him to frequent the haunts of his old vices, and to drive wretches like himself to further degradation. In them he lives again his old life, drinks in satisfaction; grim and devilish, from the excesses which he causes them to commit. And so the vice perpetuates itself, and swells the crop of sin and sorrow."

Page 23 and again p. 40, "Imperator" observes, with reference to the excesses of the Derby Day:—

"The spirits who are antagonistic are massed together in great force whenever any occasion is offered for them to operate successfully on men who are gathered together for the purposes of gratifying their bodily passions. Yesterday there were vast masses whose passion of cupidity was excited to an enormous degree. They were the point of attack from similar spirits," &c.

These extracts from the writings of men of eminence in the psychological movement cannot fail to carry weight with them.

It remains but to observe that there lies now before the writer of this appeal to the conscience of every thoughtful reader the MS. diary of a worker for daily bread in London.

The experiences therein contained are of a nature too dreadful to be given to an unprepared public. They are the experiences of a "sensitive" of a highly-developed order of clear-seeing; of a person, so to speak, possessed of a double life and of a double eye-sight; the things of the external life, and the things of the inner life of the spirit, being discerned by this person with an almost equal intensity.

The revelations of this diary are in entire accord with the above given extracts. Had not this martyr to the social ignorances, selfishnesses, and ingrained lusts of this "City of the Many Sins" builded around the inner life a bulwark of innocence, through a life of prayer, of self-denial, of strictest temperance both in eating and drinking, being both a vegetarian and an abstainer from all alcoholic beverages, the battle against evil influences of the most malign nature could never have been successfully waged. Truly the life of such a martyr is heroism indeed! No greater Inferno than London, when thus unveiled, could be conceived or painted by the genius of a Dante, the seven deadly sins in multiform embodiment lying in wait at every turn to strangle the souls, corrupt the spirits of men, and fill their bodies with the baleful miasma of sin.

Such sights must have been revealed in old Jerusalem to the clairvoyant vision of the holy Christ when He wept over her, exclaiming, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes!" SALVATION THROUGH PURITY, and "the things which belong to" that "peace," alas! are assuredly hidden from the eyes of the dwellers in our modern great cities, who are ever pertinaciously "drawing death into themselves" by their life in death. What has been here stated is simple truth without any exaggeration. A. M. H. W.

WE regret to announce the death of the young Prince of Thirm and Taxis, which took place on the 2nd inst. The deceased, who was a nephew of the Empress, had for many years past been a devoted Spiritualist, and the Austrian Court and society in general have been much grieved by the sad event. We hear that the Empress, on learning his hopeless state, hastened to his bedside and remained with him to the last.

SPIRITUALISM IN A COURT OF LAW.

The *Spiritual Offering* of May 16th reports the prosecution, in the Court of Criminal Correction, at St. Louis, of Mr. and Mrs. Miller, mediums, by Messrs. Johnson and Madden, on the charge of defrauding them of a dollar and a-half, price of admission to a séance. The court was occupied with the case from April 28th to May 7th, when it held the defendants under bond to answer the charge, should the jury find a true bill against them.

The *Spiritual Offering* invites attention to the testimony of the principal witness for the defence, Judge Portis. We compress within the limits of our space his answers to the main questions put to him.

The *Spiritual Offering* informs its readers that Judge Portis is a lawyer of thirty years' standing; has long resided in St. Louis, and has exercised public functions; he was legal adviser of the Pacific railroad, and holds the same office now on the Missouri Pacific. He has attended many of the séances of Mr. and Mrs. Miller at various houses, as well as at their own, for nearly four years. On Judge Portis' entering the witness-stand, the counsel for the defence put the question:—

Is the court to understand, Judge Portis, that you are a believer in Spiritualism?—Yes, sir. I have been a believer in Spiritualism, as I understand it, for fifteen years.

What do you mean by your understanding of it?—Spiritualism, as I understand it, demonstrates that what is called death is but a change into another state of life; that we continue in that until we die out of it, to be changed into a still higher one; and so on to infinity. This is one of the teachings I have received from Spiritualism; another is the Universal Fatherhood of God, Motherhood of Nature, and Brotherhood of Mankind; the term Universal Brotherhood includes, as I understand, spirits who have passed out of, as well as those still in, the body, for one of the teachings is that we are as much spirits now as we ever shall be; that we now occupy a physical organism to be put off when worn out or broken, as we put off a garment no longer useful; that we are then clothed in an organism so fine as not to be cognisable to our senses. St. Paul said that spiritual things are spiritually discerned. I believe many see, by spiritual sight, spirits who have left the body, and that some also hear them speak. These faculties, called clairvoyance and clair-audience, are natural faculties, capable of being developed and cultivated.

Are you alluding now to those who are called mediums?—Yes, and, as I understand, all are naturally mediums.

What, all of us?—Well, all who will take the trouble to discipline, in that direction, faculties which they have by nature. It is quite as possible to cultivate them as other faculties—memory, for instance. And as many as are our faculties, just so many, as I understand, are the modes of spirits manifesting their presence and action. Such is my belief. To me there is nothing supernatural in Spiritualism or mediumship.

Do you believe in materialisation?—I do: It is, as I understand the term, the putting on by a spirit of something material. Spirits are ordinarily unperceived by us; but their spiritual bodies can be clothed upon with material less fine than their own, and then we can see them and touch them. This materialising is a scientific operation to which all spirits are not competent.

Then do you believe that some spirits have greater power than others?—Yes, just as some of us, who are spirits in bodies, have greater knowledge than others.

Can you make this materialisation a little clearer?—Spirits tell us that spirit-chemists perform this operation on principles, as I understand, of attraction, polarization, and crystallisation; but they say that it is difficult for

them to explain it to us, partly from the inadequacy of our language. I confess I do not comprehend how it is performed. At circles, where materialisation takes place, we understand that one spirit controls the others who are present, just as a stage manager controls performers and sends them on a stage; and he fixes the materialised spirit in such form that sometimes he can be recognised and talked with.

Have you recognised any?—Many, at various times in various circles; among them my father, my mother, my children, my stepmother, uncles, aunts, cousins, and friends.

What is the court to understand by dematerialisation?—The getting rid by the spirit of the material that has been put upon his spiritual body to render him visible to us.

Have mediums different powers?—Their powers vary just as those of musicians, doctors, lawyers, or jurors; and they differ from one another as to their faculties. I have had, through one of them, in Mrs. Miller's mediumship, answers to questions written on the inner sides of slates locked together.

Could you command answers obtained in that way?—No more than you could from me if I were not able and willing to give one. I have sometimes put questions and the answer has been "I do not wish to answer that"; sometimes, "I cannot answer"; sometimes, "The spirit is not here to answer."

Can you make the subject of materialisation clearer?—I understand from spirits that they mesmerise the medium into the state of trance in order to keep her completely passive and enable them to draw from her the elements for making an appearance and come in contact with material things. I do not know if I make my meaning clear.

Proceed. You have only the court to convince.

Counsel for prosecution interposed: Proceed in what direction?—I would say something of spirit-personation.

Counsel for prosecution: I cannot see what we have to do in this case with all these theories. I submit the objection to the Court.

Judge Noonan: Does the defence desire to pursue this examination further?

Counsel for defence: We do.

Judge Noonan: Then proceed.

It is now an admitted scientific fact that one man can mesmerise another, and put him into a condition in which he is so much under his mental control as to make him do anything he wills him to do. A spirit can do this with some mediums, and is then said to entrance them. When Mrs. Miller is thus entranced I regard her as the mesmerised subject of a spirit. In spirit-personation Mrs. Miller, the medium, is then reduced to a state of passivity and may be controlled according to the spirit-mesmeriser's will. Then, if a spirit friend is present and wishes to speak, he gets, as I understand, permission of the controlling spirit; and, having that, controls the medium and addresses you as that friend.

On such occasions does the medium resemble that friend?—No; but I have sometimes marked a change in the medium's voice, reminding me of the friend speaking through her.

Are there other indications leading you to believe that disembodied spirits are present?—I have been told by them of occurrences known only to them and myself; they have told me their names, and, in various ways, have enabled me to identify them.

Can you tell us anything else showing that it is not the medium herself who so speaks?—Through her, my father and my children have spoken; and so has Colonel W. H. Coffin, who was Land Commissioner of the Pacific Railroad; J. N. Litton, who was Assistant-Attorney of that road; and Colonel Slayback, whom I have also seen while he so spoke, both here in St. Louis and at a medium's in New York.

Did he say anything that the medium could not have

known?—He told of affairs connected with the circumstance of his being shot, and about the trouble that led to that sad event, none of which could she possibly have known.

When these spirits spoke did you distinguish their voices?—Yes; when we have had the condition of darkness, which, in Mrs. Miller's mediumship, is required for voice manifestations. The spirits explain that in a closed, darkened room the air is still, while the smallest ray of light sets it in vibration, and is against the manifestation. I have for that reason, when I would hear the spirit voices, always accepted the condition of darkness.

Then they are subject to natural conditions?—Perfectly.

You do not regard their manifestations as supernatural?—No; and when a spirit has a materialised exterior it will endure the light for a short time; then its elements begin to be attracted back to the medium. In the midst of conversations with me, spirit friends have suddenly stopped, and gone back to the medium in the darkened cabinet, presently to return and resume the conversation: they have explained that they have had to renovate from the medium. To me that is a natural and a rational explanation. The absence of physical light at a séance is a condition, for certain manifestations, which commends itself to my mind, especially in this of the spirit voice, for then there is no withdrawing for renovation. I have made a study of such manifestations with Mrs. Miller. Among spirits with whom I have thus communicated have been my well-known former friends, J. T. Glover and Judge Krumm.

How many séances have you attended at Mrs. Miller's?—Perhaps fifty.

You consider her a genuine medium?—I do.

Could you give a summary of her powers?—I do not consider her possessed of what are commonly called powers: the powers she appears to have come from the other side. She has an organism which spirits can use for manifesting their presence and action. For this they require passivity on her side. I have seen her, when she has been in a perfectly passive state, raised in her chair to the ceiling, and on it names have been written through her hand.

You have seen that done?—Yes.

Anything besides?—I have seen so many manifestations, and in so many different circles, that I would not attempt to specify from recollection.

The counsel for prosecution declined to cross-examine.

Judge Noonan having assured himself upon several points in the evidence, the witness descended from the stand. He had been under examination two hours.

The *Spiritual Offering* remarks that, whatever suffering may befall Mr. and Mrs. Miller, the cause of Spiritualism must receive an impetus from the publication in the newspaper Press of the testimony of Judge Portis; and it will be still more extensively published if the case is carried, as it is proposed, into a superior court.

VICTOR HUGO.—This great poet, who, for sixty years, excited the admiration of France and the world, while touching the noblest chords of the human soul, has gone from among us at the ripe age of eighty-three. From the first day of his illness, in May, he spoke of the coming close of his career with the composure to be expected of one of his faith. His convictions had long assumed a religious character in him, and he seemed to live partly in the spirit world. It is for his grieving family to remember his words: "Those whom we mourn are not absent, only invisible." Victor Hugo was one of the first who, in 1853, when certain savants distinguished themselves by venturing a mechanical explanation of them, investigated the phenomena of table movements and telegraphing, at séances in Jersey, with his friends Madame de Girardin, Auguste Vacquerie, and others, the account of which is given in Vacquerie's *Mémoires de l'Histoire*. In his will Victor Hugo bequeaths 50,000fr. to the poor; desires to be borne to the grave in their hearse; and declines the services of any Church; he concludes by declaring his belief in God, and asks a prayer of all souls. The death of the great poet is a national loss to be expressed in becoming national obsequies, before the final interment of his remains according to his will.—*Le Messager*.

CONCERNING SOME PHANTOM SOUNDS.

Hence it is that the generality of people who have not reflected know no other than that all sense is in the organs of the body, and consequently that when those organs fall to decay by death nothing of sense survives; when yet man, that is, his spirit, then comes into his veriest sensitive life.—SWEDENBORG.

Madame Guyon records an event in her life which gathers light from phenomena known to us and merits attention. She is speaking of M. Fouquet, and writes as follows: "Two days before the Fête-Dieu the maid went to make inquiries for me. She found him in the same state. He told her that he should come and bid me farewell when he died, but that he would not cause me any alarm. . . . As I lay in bed at midnight of the eve of Fête-Dieu, there came a glimmer into my room, which caused some little gilt nails near my bed to glow, along with a crash as if all the window-panes in the house had fallen. The maid, who slept in an adjoining room, ascended into that of her companion, thinking that all the window-panes had fallen into the garden. Nothing of the sort, however, had occurred. I thought nothing of it at the time, and sent as usual, the first thing in the morning, to inquire after M. Fouquet. She found him dead, and ascertained that he had died at the same hour at which what I have mentioned took place." ("La Vie de Madame Jeanne Marie de la Mothe Guion," écrite par elle-même.)

It is observable here that notice was given of the manifestation; that more than one person perceived it, and that no apparition accompanied it. These are distinguishing features, and they recur in the persecution of Mlle. Clairon. That story, like the last, is too long to quote *in extenso*; but, for purposes of comparison, it may be conveniently skimmed, after which I propose to append some very brief remarks. It will be remembered that the young actress had first encouraged, and finally rejected, her suitor, on account of his misanthropical disposition. He lost health in consequence, and died in two years and a-half from the commencement of their intercourse.

On the evening of his death, her mother and several friends supped with Mlle. Clairon. "The supper was gay. I had just been singing to them and they applauding me, when, as eleven o'clock struck, a piercing cry was heard. Its heartrending tone, and the length of time it continued, struck every one with astonishment. I fainted and remained for a quarter of an hour totally unconscious. . . . Every succeeding night, always at the same hour, the same cry was repeated, sounding immediately beneath my window, and appearing to issue from the vacant air. . . . Seven or eight days afterwards, while chatting with my ordinary circle of friends, the stroke of eleven o'clock was followed by a musket-shot, as if fired at one of my windows. Every one of us heard the report, every one of us saw the flash; but the window had received no injury. . . . For three entire months, every evening at the same hour, the same musket-shot, directed against the same pane of glass, was heard to explode, was seen, and yet no one was ever able to discover whence it proceeded. This fact is attested by its official record on the registers of the police." To this succeeded the clapping of hands, and lastly melodious sounds. "It seemed as if a celestial voice warbled the prelude to some noble air which it was about to execute."

Thus far the hauntings. For two years and a-half they had dogged their victim, and then they finally ceased. Then it was that Mlle. Clairon learnt something which seemed to elucidate her sufferings. It seems the lover, having petitioned in vain, on the evening of his death, for a final interview, had died with these ominous words on his lips: "*Barbarous creature! But she shall gain nothing by it. I will pursue*

her as long after my death as she has pursued me during my life." * Now the moral atmosphere of these stories is different. In one we hear a pure spirit's passing-bell, no more. In the other we see passionate resentment subsiding by degrees into calm. The ominous cry is followed by a harmless explosion, and a humorous, though malicious, buffet. To these succeed the measured sounds of applause, and the "meed of a melodious tear."

But with that I am less immediately concerned. The points I wish to make are as follows: (1) The previous announcement of the sounds makes it probable that the announcer and the author of the sounds were the same intelligence. (2) This announcement itself finds its solution in the verifiable phenomenon of prevision in magnetic sleep. I may instance the case of Pierre Cazot (given in Newman's "Fascinations"), and the more celebrated case of M. Cazotte (given both there and more fully in Gregory's "Animal Magnetism"). (3) Hence it is my contention that the class of facts known as prevision in magnetic sleep may be made to include cases where *the predictor fulfils his own prediction after his own bodily dissolution*. With these observations I take leave of the subject in the hope that more stories will be forthcoming. It is facts that are wanted. If we wish to lay a sure foundation, we must trust to the solid ground of well-digested and luminously arranged facts.

A. C. J.

SOCIETY FOR PSYCHICAL RESEARCH.—A general meeting of this Society will be held on Friday, June the 26th, at the Rooms of the Society of British Artists, Suffolk-street, Pall Mall, London, S.W. The chair will be taken at 8.30 p.m. The meeting, which will be partly of a conversational character, is open to members and associates, who are at liberty to invite friends. Papers to be read: 1. Edmund Gurney, Esq., and Frederic W. H. Myers, Esq., "Some Higher Aspects of Mesmerism," Part II. 2. R. Hodgson, Esq., "Final Report on Phenomena attested by Members of the Theosophical Society" (concluded). Note: Members and associates will be admitted on writing their names at the door. Persons who do not belong to the Society will be admitted on the production of an invitation-card, duly filled in with one or more names, and signed by a member or associate.—Edward T. Bennett, Secretary, 14, Dean's-yard, Westminster, S.W.

MR. EGLINTON'S VISIT TO ULVERSTON.—A most animated controversy has for some time been going on in the Ulverston and Barrow-in-Furness Press, concerning the respective merits of Mr. Eglinton's psychographic manifestations and Mr. Gowland's ridiculous attempts at what he calls exposure of them. The supporters of Mr. Eglinton have championed his cause in the most spirited and determined manner, and we think, judging from the correspondence which we have read throughout, with complete success. The *Ulverston Mirror* has been most grossly attacked for asserting that Mr. Gowland's performance was a farce, but its assailants have been mortified to find that the editor of the *Fulcan*, a Barrow paper, who is not a Spiritualist, unqualifiedly endorses the *Mirror's* description of the affair as being in accordance with the general opinion of the audience, before whom the "exposer" performed in Barrow. Mr. Gowland's silly exhibition has only resulted in the triumphant vindication of Mr. Eglinton.

FRANCE.—Large audiences were drawn to three lectures delivered, during the week, from 18th to 25th May, in the Salle des Capucines, Paris, the first on "What is Spiritism?" by M. Metzger; the second on "What is Birth?" by M. Poinclet; the last by M. de Fonvielle, who maintained his established character as a philosopher, and as a man of sound common-sense. He concluded his lecture by contrasting the criticisms of investigators, like M. Richet, with those of charlatans like Cumberland.—The Spiritists of Marseilles assembled on the 31st March and celebrated the anniversary of the entrance into spirit-life of their Master, Allan Kardec. The occurrence is the more imposing to Spiritists from the fact of the same day being also the anniversary of the commencement of the era of modern Spiritualism in America.—*Le Spiritisme*.

* Dale Owen's "Footfalls on the Boundary of Another World." May be obtained of the Psychological Press, 16, Craven-street. 7s. 6d.

PHENOMENA CALLED "SPIRITUAL"
ILLUSTRATED BY CHROMO-LITHOGRAPHY.*

XIII.

By J. G. KEULEMANS.

(Concluded from page 262.)

PLATE IV.—BUST OF JOHN KING.

There are still several other equally important facts I have witnessed in "John's" manifestations, but which, bearing in mind that one proof is as good as many, I do not think necessary to describe; besides, the same or analogous occurrences have already been fully recorded by other investigators, or are settled questions to all who have carefully studied the usual séance-room phenomena. In my short notes on "John King," I have only referred to the more interesting characteristics of a familiar séance-room "spirit," who is distinguished from other "performing spirits" by his quiet and sedate manners, by his moral superiority, and by the perfection of his various manifestations.

To deal with all the visitors from the unseen world I met, at times or regularly, with the same or other mediums, would in a certain sense, and with but slight differences, be a repetition of the same history I have given, for "John;" that is to say, as far as their existence as séance-room "spirits" is concerned. The far more intricate question as to what these beings were in earth-life, or who they were, or by what name or title they were known, I am unable to answer. Moreover, it is of no more importance to the student of these remarkable phenomena to be acquainted with the past history of a "spirit," than it would be to know whether the first person one meets in the street ever had the measles in his childhood. If I am allowed to make a guess I should say that the majority of séance-room and materialising "spirits" did, in earth-life, belong to a class of humanity which were certainly not famous for their high intellect or morality. I have also several reasons to suppose that in most cases their earthly existence terminated suddenly, violently, and at that period of life usually termed the culminative point of physical existence, and that none of us ever met or knew the same individuality in earth-life.

However, the primary and more important question is that of facts and the value of these facts. To the student of spiritualistic phenomena they prove this—that there is a future life for some, that hence there must be a future life for all.

ERRATA.—Page 269, second paragraph, line 77, for "blinded" read *blended*.

Last paragraph, 2nd column, line 2, for "and is" read *is*.

In the light of modern Spiritualism, death is merely the cessation of bodily activities, the departure of the soul from the outer form. The body becomes so weakened by disease or age that it is no longer capable of responding to the spirit, and it withdraws its forces, rises out of the material. This is the new birth, the resurrection of the spiritual body. When it is completed, the outer form is dead, and weeping friends gather around, mourning the loss of one who looks in pity upon the grief it has no power to assuage.—*Spiritual Offering*.

VILIFICATION OF MEDIUMS.—The *Spiritual Offering*, in its issue of May 23rd, quotes the article under this heading, which appeared in "LIGHT" of April 18th, including the letter of M. Boyard, translated from the *Revue Spirite*, on which it was based, and which exposed the fallacies of the "Exposers" of Madame Bablin, the medium of Paris. The *Spiritual Offering* adds to our remarks, which are characterised as just, that "this process is not confined to unbelievers in spirits, but is carried on, most bitterly, by some of those who profess to be Spiritualists of the cleanest, most intelligent, most respectable class. This has been the case in our own country as well as in Europe."

* A few sets of these chromo drawings still remain, and may be obtained of the Manager of the Psychological Press, 4, Ave. Maria-lane, E.C., price 2s. 6d. the set, packed on roller for safe transmission by parcel post.—SEE ADVT.

IMPORTANT NOTICE TO THE READERS OF
"LIGHT."

We purpose shortly devoting a column or so of "LIGHT" weekly, to short records of facts with a view to future tabulation. We shall, therefore, be pleased to receive from our readers brief reports of phenomena subject to two conditions. (1) That a colourless statement of facts without comment is given; and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

Mesmerism.	Communion with the Departed.
Trance.	Materialised Spirit Forms.
Clairvoyance.	The Spirit Rap.
Thought-reading.	The Spirit Voice.
Apparitions.	Spirit Writing.
The Human "Double."	Automatic Writing.
Presence at a Distance.	Movement of Material Objects
Haunted Houses.	without Physical Contact.

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, stating briefly

- (1) The names and addresses of the persons concerned
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross.

RUSSIA.—The daughter of a peasant farmer, at Mataska, Finland, has suddenly shown singular mediumistic faculties. She falls into a kind of fit; then, becoming calm, she addresses those about her in choice and fluent language, very logically, and without repetitions. What comes from her lips is marked by pure morality without any allusion to the dogmas or doctrines in which she has been brought up. People come and listen to what she says with wonder. Spiritism is unknown there even by name.—*Le Spiritisme*.

AUSTRALIA.—At the anniversary of the advent of modern Spiritualism, at Melbourne, there was an exhibition of spirit-drawings, paintings, photographs, and direct writings. One drawing, remarkable for artistic skill, had been made apparently without the pencil having been lifted from beginning to end; there were not a few of the medium Duguid's paintings, done in darkness, on cards previously marked; a photograph of a drawing, done in presence of the circle by a spirit's materialised hand; photographs of direct writings on slates, done almost instantaneously; direct drawings done on paper previously marked, one of them on paper while enclosed and sealed in an envelope; mediumistic messages written from the end backwards to the beginning, in a flowing hand.—*Harbinger of Light*.

NEW ZEALAND.—Our correspondent at Greytown, New Zealand, writes that a Mr. Ellis there is a psychometric, and is also a clairvoyant and clairaudient medium. Holding the hand of an invalid, he presses the back of it against his forehead. This brings him into rapport with him, and he then describes the state of his ailing organs and indicates remedies. The general testimony is that he is correct in the former and successful in the latter.—Mr. Gerald Massey was there delivering stirring lectures.—A psychological society has been formed at Auckland. Its sub-committees, on thought-reading, mind-transference, mesmerism, clairvoyance, psychical phenomena, hauntings, and physical transference of objects, are in action. Dr. York has been lecturing here with such success that he will repeat his course at Dunedin before leaving for Sydney, where arrangements are made for his lecturing.—*Harbinger of Light*.

UNITED STATES.—There are six centres in Philadelphia from which the knowledge of Spiritualism is diffused—the Spiritual Temple Association, the First and Second Associations of Spiritualists, the Leyston and the Baker Hall Societies, and the Liberal League; and in all there is free admission to lectures. At Chicago a journal is just established entitled *Mind in Nature*; it treats of medical, psychical, and magnetical science. It specially studies the relation between the spirit and the body, and generally discusses the facts of Spiritualism and magnetism.—At New York the American Spiritualist Alliance took the Bijou Opera House for the celebration of the advent of modern Spiritualism. The entrance was free, and the space in the theatre hardly sufficed for the assembly.—At Milwaukee the anniversary was superbly kept by the Wisconsin Spiritualist Alliance. The proceedings, which commenced on Saturday, were carried over to Sunday to enable all the orations to be delivered.—*Le Spiritisme*.

All Communications to be addressed to
THE EDITOR OF "LIGHT,"
16, CRAVEN STREET,
CHANCERY CROSS, S.W.

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NOTICE TO THE PUBLIC.

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Light:

SATURDAY, JUNE 20TH, 1885.

EXOTERISM AND ESOTERISM.

For many years spiritualistic phenomena have been presented to an incredulous and Sadducean public in the most frank, open, and unreserved fashion. Mediums have been numerous, and have exhibited their marvellous and inexplicable psychical powers, with an openness and unreserve strongly indicative of a thorough belief in their own abnormal, or, if not abnormal, at all events exceptional powers.

The Exoterism of nearly half a century has, however, largely yielded to the Esoterism of the present day, and the tyrants of physical science, who have resorted to an antiquated and almost forgotten law, for the purpose of crushing psychic powers, have themselves solely to blame for the changed aspect of spiritual investigation.

Not many months ago access to psychical séances was easily obtained; all candid and respectful inquirers were welcome visitors. Now, however, since pseudo-scientific men have resorted to an almost obsolete law and deeply prejudiced judges as a means of crushing strange psychical facts, the unreserve has properly given place to a prudent reserve, and a rigid passport is required for the admission of a stranger to a séance, or circle, in which uncommon psychical phenomena are likely to take place.

Nor is this, we regret to say, the worst. Far more inexcusable is the attitude adopted by some investigators who profess to be not only willing but anxious to sift the evidence for the reality of spiritual phenomena, and who are not altogether without experience. We do not say it is so, but it really seems that, in the estimation of this class of inquirers, a Spiritualist is regarded as a rogue and trickster until he is proved to be a honest man. This applies not only to mediums but also to any avowed Spiritualist who may be present at any meeting for experimental research in occult subjects. A glaring instance of this frame of mind occurred only recently. A circle of friends, only two of whom were Spiritualists, the rest being unconvinced, yet earnest seekers for the truth underlying these strange and occult facts, was formed to investigate certain alleged phenomena. In the result, we believe we are justified in saying that the party were satisfied as to the genuine character of the phenomena then observed. Yet now some of their colleagues, who were not present—advocates of the "fishing rod," "broom-stick and pencil," and the "chimney sweep's tackle," *modus operandi*—suggest that the whole of the evidence is vitiated and rendered useless because of the presence at the séances of the two believers. Spiritualists will appreciate at its true value such an attitude, and will doubtless act in consonance with it. It may be unfortunate, but the nett result of a

frame of mind like this is to close every door against such inquirers. The onus of doing so at any rate does not rest with Spiritualists, and it is well that the fact should be placed on record.

The profession of a psychic was always a precarious one. So far as remuneration was concerned, they realise greatly less of this world's wealth for their self-denying labours, than do ordinary persons with much less exceptional powers, such for example as preachers, lecturers, vocalists, conjurers, &c., and they run greatly more risk of psychical contamination from miscellaneous visitors, than do any caterers for public instruction or amusement.

In all ages coercion has been used to repress advanced facts, but it was hoped by sanguine souls that, at the close of the nineteenth century, repression of occult phenomena, by imprisonment or fine, would not have been appealed to, when every reasonable opportunity for exposure, if exposure were practicable, was open to all intelligent inquirers. Notwithstanding coercive repression by antiquated laws, the marvellous fact remains that all who have candidly entered upon the investigation with a view to the exposure of the supposed artifice, have, after due examination, become acknowledged believers. The only persons who affirm the imposition theory and who sometimes desire to carry their convictions into a court of law, whose tribunals are presided over by men, the opinions of whom, on their own showing, cannot be influenced by evidence, are hasty charlatans, who, after a few hours' observation, have leaped to the lame and impotent conclusion that they had detected fraud, when the alleged fraud was merely false inference, the result of preconception and inexperience, and which was fully disproven by the written testimonies of many competent and careful witnesses, men whose opinions as to matter of fact would, on any other subject, be accepted without hesitation.

It is sincerely to be hoped that some of our more liberal representatives in Parliament may speedily direct national attention to the imperative necessity that exists for the repeal of antiquated laws, the sole use of which can only be to aid dogmatic sceptics in their vain attempts to suppress the exhibition of genuine psychical phenomena, which run directly counter to the dogmatic materialism of the present age, and which assuredly prove to all candid and courageous minds that the limitation at present placed on natural laws must be relaxed, and the genuineness of phenomena acknowledged, that by the majority are now classed among the impossible.

LONDON SPIRITUALIST ALLIANCE.

On Thursday evening next, June 25th, at 8 p.m., the Alliance will hold the last conversazione of the summer session. We hope there will be a large attendance of members and friends to welcome Mr. Shorter, and to congratulate the esteemed president, Mr. Stainton Moses (who will take the chair), on his return to public work after his long and severe illness. We are sure a very large number of his friends will be glad of the opportunity of once more seeing his face and hearing his voice at these meetings.

As regards Mr. Thomas Shorter, who during the evening will speak on "Modern Spiritualism: the Progressive Development of its Phenomena,"—he, surely, needs no introduction. His name will ever be associated with the pioneers and leaders of modern Spiritualism. Though held in high honour and esteem now, his services to the cause will be more highly appreciated as years go by, as the wealth of the facts he has stored in our public records comes to be known. If we may judge from past experience, we can safely promise our friends that Mr. Shorter, as usual, will have something to say worth telling, and that, equally a matter of course, he will say it well. Full details of the meeting will be found in our advertisement columns. Members can obtain tickets for the introduction of friends on application to the Hon. Sec., Mr. M. Theobald, 62, Granville-park, Lewisham, S.E.

We are asked to announce that members of the Council attend at the chambers of the Alliance, 16, Craven-street, Charing Cross, every Tuesday evening, from six to eight o'clock, to receive members and friends.

MR. CECIL HUSK'S SEANCES.

In response to many letters of inquiry which, during the last three months have reached us in respect to Mr. C. Husk's séances, we are glad to be in a position to publish the following accounts of a séance at which we were also present. We leave the other witnesses to speak for themselves, merely remarking that, so far as the séance goes, we were ourselves thoroughly satisfied. While disapproving very strongly of the methods sometimes recently adopted at Mr. Husk's séances, we have always regarded him as a powerful medium. The unwise methods of which we speak have, we are assured, obtained chiefly through force of circumstances, and the medium's sad physical affliction. Mr. Husk is almost blind, and this has necessitated, in a large measure, dependence upon others. He has, in consequence, unfortunately allowed himself to be placed in positions which have, in some cases, caused feelings of distrust. We do not think there is any valid foundation for this, and Mr. Husk, now that the subject has been mooted to him, is very anxious to remove any cause for dissatisfaction, and we can ourselves testify that he has always been willing to allow investigators to satisfy themselves, in every reasonable way, as to the abnormal character of the phenomena occurring in his presence. We should advise those who intend to avail themselves of his services—and we hope our readers will not be slow to do so—to stipulate that he should sit for them *by himself, and not in partnership* with another medium; also to confer with his guides as to the conditions to be observed, his instructors having always shown themselves desirous of meeting the inquirer.

I gladly contribute my evidence of what took place at the séance held on Monday, June 8th, at No. 6, Nottingham-place, by sending you this short account of what I observed on that occasion.

The room in which we sat was a small one, having no cupboards or other places in which any one could be concealed. So small, indeed, was it that during the sitting it was not possible for any one to move about or pass round the "circle" between the backs of the chairs and the small tables which stood against three of the walls. There were ten sitters besides the "medium," Mr. Husk, and we were directed to join hands and put out the gas. In a few minutes the "spirits," having made their presence known by "raps," were asked if we were sitting right. We were not; but we soon re-arranged ourselves to their satisfaction, and then sat in the following order: Mr. Husk on the north side with his back to the fire-place; on his left Mr. Farmer, then Mrs. Farmer, Mr. Williamson, Mr. Templeton, Colonel Lean, Mrs. M., Mr. C., Mr. Eglinton, myself (Major Taylor), and lastly, on Mr. Husk's right, Mr. Bentall. It was my experience while changing from one side of the table to the other, in the dark, that enables me to make the statement about there not being much room to move.

Very shortly Mr. Husk's "guides," "John King" and "Irresistible" became audible, and were asked if they had any objection to Mr. Husk's hands being fastened. They had none, so the gas was lighted, and Mr. Bentall produced some copper wire and a piece of tough wood about two feet long, an inch wide, and half as thick, having eight small holes in it, in pairs, a pair at one inch and a-half from each end of the stick, and two pairs three inches inside these. He proceeded to fasten Mr. Farmer's right hand by passing the ends of a bit of the copper wire through the two holes nearest one end of the stick, placing his hand through the loop thus formed, and tightening down the wrist to the stick by twisting the wire underneath. He secured each of Mr. Husk's hands in the same way to the stick at the two pairs of inner holes, and then I bound his left at the remaining pair of holes, so that now four hands were attached to the stick in such a way that Mr. Husk's could be held each by a neighbour on either side. As soon as we were in darkness again, the zither, or whatever the name of the musical instrument is which lay on the table, was touched, notes were sounded, and the zither was taken up and moved round the "circle" above our heads. I heard it strike some of the sitters on the head, and it struck me in a similar way. I was able to

follow its movements owing to its having a round spot of luminous paint on it which I kept in view. The light I followed was on the instrument, for I was able to thrust out my head, and touch the luminous spot with my cheek once as it paused in the air close to me. It also moved about the room quite out of reach of any sitter. This I am sure of, not so much by the sound it emitted, but because I repeatedly saw it cross and recross a line of light which shone into the room, from the passage, between the door and the post from which it was hung. It was not held by any visible hand, but appeared to float by itself. All this while the various "spirits" were speaking, and were now asked if they would permit another test to be applied. They readily consented. The test was that Mr. Husk should take into his mouth, and keep there for a short time, half a wine-glassful of claret and water. Light being obtained Mr. Husk had the wine and water administered to him. On the room being again darkened "John King" spoke, and to my ear more clearly and distinctly than before; but unmistakably in the same voice as usual. Once during the séance I distinctly heard two "spirits" speaking at the same moment, at what appeared to be opposite sides of the table, but I don't remember if it was at that time or afterwards. As Mr. Husk could only keep the wine and water in his mouth for a short time, the gas was soon lit again, and very nearly the same quantity of wine and water was returned by him to the wine-glass as he had taken from it. This was seen by comparing it with a second wine-glass filled at first equally with the other.

After this I was patted on the head by a soft, small hand, which was warm and felt quite human-like. It touched me very lightly, and passing down my face, pulled out the ends of my moustache on both sides, and then, going under my chin, it seemed to feel its way down my necktie, and unbuttoned the top button of my coat. While it was doing this I bent my head and kissed it. It did not flinch or give way on receiving this salute, and felt to my lips quite firm though very soft and velvety. At another time I was seized by both ears, my left being pulled till I remonstrated. "Irresistible" acknowledged to this, but said that the former hand was, he supposed, that of some friend or connection of mine, but he did not know whom.

Colonel Lean said he would produce a postage stamp if the "spirits" would place it on his face. On consenting he got it out and at once it was placed on his forehead as we all saw, a match being struck for the purpose. Mr. Farmer then asked that it might be transferred to his face. This was done, the stamp appearing on Mr. Farmer's face when next light was produced. One other thing was done to me worth mentioning. I asked to be touched on the end of the nose, and, though I took care to move my head each time after I spoke, in less than half a minute I was touched a quarter of an inch from the spot indicated, the error being at once corrected. Many more things happened which I cannot now give in the order of occurrence, but at last light was asked for and the séance terminated.

I do not know how all these manifestations came about, but of this I am quite certain that Mr. Husk was in no way the physical cause of any of them. I cut the wires after the séance to release him and his neighbours. The wire had made but one mark on their wrists and that a deep one. So tightly were they fastened that I had to use some force to get one jaw of the nippers between the wires and the flesh.—I remain, yours faithfully,

G. L. L. M. TAYLOR, Major,
Bedfordshire Regiment.

R.M.C.

On Monday, June 8th, 1885, I was present at a test-sitting with Mr. Husk as medium, at the house of Mr. W. Eglinton. The circle comprised eleven persons, of whom two were ladies. Shortly after the lights were extinguished slight taps were heard. They proceeded apparently from the "fair bells" which had been placed on the table. The positions of the sitters were changed more than once, the directions being given by the raps. When the circle was finally arranged, Mr. Farmer sat on the medium's left, and Mr. Bentall on his right. A piece of wood with holes bored in it was then produced; and to this Mr. Husk's wrists were bound with copper wire, one wrist of each of his neighbours being similarly secured. It was then impossible for the medium to move his hands without the knowledge of his neighbours; and the copper wire was fastened so tightly round the wrists that it appeared impossible that any of the hands could be withdrawn. This test had been adopted with the consent of Mr. Husk's "spirit-guides," whose voices had been al-

ready heard. Mr. Husk and his neighbours remained bound in the manner described until the end of the sitting. Notwithstanding this, the "fairy bells" rose from the table and floated, playing faintly, some feet over the sitters' heads; all the sitters were touched on the hands and some on the heads; a postage stamp was taken from Colonel Lean's hand, and was affixed to his forehead, and was then removed and fixed on Mr. Farmer's face. These phenomena occurred in total darkness, a light being struck from time to time to observe the results. It was then proposed to apply a test to the "spirit voices." Accordingly half a sherry-glass of claret and water was poured into Mr. Husk's mouth. Almost immediately after the light was extinguished, the voice of "John King" was heard. He spoke but a very few words. They were, as far as my recollection goes: "Will this do? God bless you all." The voice was full and sonorous, and resembled exactly the well-known voice of "John King." No other voice was heard, although the spirit "Irresistible" was requested to speak. A light was obtained, and Mr. Husk spat out the liquid. He had swallowed a very small quantity; and I do not think it possible for him to have produced the voice we heard. During the course of the sitting four distinct "spirit voices" were heard; but "John King" was the only one who spoke while Mr. Husk had the claret and water in his mouth. No materialisation of any sort took place.

C. N. WILLIAMSON.

I have been asked to make a short report of a séance held with Mr. Husk under certain test conditions, and now do so.

We sat down eleven round the table, and after some shifting found ourselves properly arranged. By raps permission was given to apply the main test, that of a stick and wires, which served the purpose of binding the medium's hands, as it were, "in the stocks." The gentlemen on either side had also their nearest hand bound down with the medium's, thus preventing all possibility of Mr. Husk in any way employing his hands or arms. While so fastened, "Irresistible," "Ebenezer," "Tom Cole," and "John King," spoke from various points of the table, and everyone seemed to very accurately recognise the different tones and mannerisms of the voices. Everyone also was more or less touched by hands, and a musical instrument floated. Mr. Husk then took half a wine-glassful of claret and water in his mouth, and while thus deprived of the power of clear utterance, "John King's" voice very distinctly and recognisably said, "God bless you, light up." (As to two last words.) The claret and water was returned almost in exact quantity to the wine-glass.

I sat by Colonel Lean, and he suddenly proposed that a stamp should be taken from his hand and placed on the roof. I held his hand firmly in which lay the stamp, felt the touch of delicate warm fingers shortly on both our hands; and immediately afterwards came an exclamation from Colonel Lean, who declared that it (the stamp) had been placed on his brow, a voice remarking, that was surely "his roof." The stamp was afterwards placed at request on Mr. Farmer's face at the opposite side of the circle. In other ways the séance was indeed very satisfactory, and, to Spiritualists, Mr. Husk's genuine mediumistic power was indubitably proved. For outside sceptics, however, who give no trust to Spiritualists themselves, the presence of a second medium somewhat weakens the test conditions.

BERYL STONE.

At the invitation of Mr. Eglinton I attended the séance held at his house last Monday for the purpose of testing the psychical powers of Mr. Husk. It was held in Mr. Eglinton's own room. On the table were placed the "fairy bells" and an improvised trumpet. The light being put out, the circle was arranged by means of raps. I was placed at the right hand of the medium, Mr. Farmer being at his left. The light was then turned up, and by way of test I was permitted to secure the medium's hands with copper wire to a strong oak-spline. I also fastened Mr. Farmer's right hand to the same spline, and my own left hand was similarly treated. During the séance I also held the medium's right hand. The light being put out I soon heard a deep voice purporting to be that of "John King," saying, "God bless you all." During the sitting I heard this voice repeatedly, as well as others, which were recognised as belonging to "Irresistible," "Ebenezer," and I believe, "Tom Cole." In the course of the séance the medium was tested to ascertain whether these voices were produced independently of his vocal organs. A light was struck, and

the medium took into his mouth nearly a wine-glassful of red liquid. On the light being put out, "John King's" voice was heard almost immediately, as deep and full as ever. A light was again procured, and the medium emptied the liquid from his mouth back into the glass, there being nearly the same quantity as he had originally taken. At an early period in the séance the "fairy bells," which had a small disc of luminous paint attached to its under surface, rose, playing, into the air. The disc could be distinctly seen as it flew about in all directions. I was repeatedly touched on the head, face, and arm by both the "fairy bells" and trumpet. My knees were also touched by what seemed to be fingers. The voices seemed to speak through the trumpet, and to travel from one part of the room to the other.

Holloway-road, Heybridge, Essex. F. W. BENTALL.

THE SPIRITUAL OUTLOOK.

XXXII.

[We shall esteem it a favour on the part of our readers if they will forward us, for use in this column, any allusions to Spiritualism and Psychical Research they may come across in the course of their reading. We see a great many of these ourselves, but it is obvious that there must be many references to the subject which do not meet our eyes.—ED. OF "LIGHT."]

The *Spectator* gives a page to the discussion of the mind-reading theory of Psychological Researchers, as an explanation of the phenomena of Spiritualism, and the writer comes to the very sensible conclusion that it does not explain materialisation, nor psychography, nor any of the physical manifestations. Thought-reading has nothing to do with the movements of material objects. Thought-reading does not thumb guitars, nor play pianos, nor thread chairs on your arm, nor write and draw in closed boxes, or in total darkness.

No; thought-reading simply stands by itself, and may be an individual spiritual or mental faculty, but it gives no explanation whatever of what are called spiritual manifestations. And why try to explain simple evident facts? If I throw up a stone it comes down again. This is an astounding fact that no one has ever succeeded in explaining—not even by thought-reading. We talk of a force which brings down the stone, and call it gravitation—but a name, even of six syllables, explains nothing. We do not know what a force is, nor how it acts. We simply see what is done—as with the phenomena of Spiritualism.

The spirits themselves cannot explain the things they do. Two slates lie one upon the other in full light. Between them is a sheet of paper and the new clean nib of a steel pen. On the top slate is a heavy inkstand. In a few moments I lift off the inkstand and the upper slate, and find the paper closely written over in ink on both sides, in two entirely different handwritings, which I recognise as those of persons who have departed this life, and the steel pen is full of ink. Now what relation has thought-reading to such a fact as that?

One of the writers did try to explain. He wrote: "Thus you see that we have the power to take the component particles of the ink between the slates, put them together again, and use them contrary to the 'well-known laws of nature.'" But how they did it, he did not attempt to explain. At all events, it was not thought-reading. Nor do I see how another dimension of space helps the matter. And as I can find no explanation of the *modus operandi* of the common phenomena of our daily life, I utterly despair of ever knowing, in this world, the *how* or the *why* of anything.

Therefore I rest upon the *facts*, and what may be fairly inferred from them. If we lack absolute proof of the individual identity of spirits we have a satisfactory moral conviction. We know that spirits live, talk, write, and give us the best evidences they can of their identity. They prove beyond all doubt the reality of spirit life. They demonstrate Spiritualism.

No physical science rests upon a more secure foundation. No facts are better established. The efforts to explain them show that they cannot be denied. And the so-called religious periodicals admit the facts when they attribute them to the power and malice of fallen angels. "No doubt these things are done," they say. "The facts are undeniable. They accord

with prophecy—they prove the truth of revelation. But they are the work of evil spirits."

So be it. If evil spirits can give us sensible proofs of their existence, why not good ones? If Satan can appear to us, why not Smith or Jones? Are we to neglect, reject, or denounce Spiritualism because there are bad spirits? We might reject or denounce the universe by that rule. If God tolerates Satan why should we bother about him? When the angels of God came into the presence of their Creator, "Satan came also among them," and got permission to torment Job.

Cannot our religious editors see that even diabolic Spiritualism existed very long ago by the Divine permission? If God allowed Satan to talk with Him, and even accepted a challenge to a contest with him, as later on in Egypt, why denounce Spiritualism because it is Satanic or diabolic? Of course it is. Every bad spirit, angelic or human, enters into the constitution of Spiritualism.

The poem esteemed the grandest in our language—Milton's "Paradise Lost"—is utterly spiritualistic. Its characters are God, Satan, Adam, Eve, hosts of good angels and hosts of bad ones. Have the writers of our religious newspapers ever read Milton? They call Spiritualism diabolic. It is such as God has made it, or permitted it to come. We are not responsible for fallen angels or fallen men.

What our preachers, from the Pope and Archbishop of Canterbury all the way down—and the religious Press of all grades—should do, is to see what Spiritualism, good or bad, can do to help them in their contest with Materialism. We offer them a body of carefully examined and scientifically tested facts which prove that the spirit of man survives the death of his body.

The most important thing for religion in the broadest sense of the word, is to have absolute proofs of immortality—which Spiritualism alone can give.

"Last season," says *Society*, "witnessed a sudden and remarkable revival of 'Spiritualism,' as it is called; and fashionable society, ever eagerly searching after some new thing, took the matter up with characteristic vigour. As far as may be judged, the 'straws which show the direction of the wind' would appear to herald an even increased demand for psychological phenomena during the present season."

For one reason, "anything new is certain to attract the blasé members of the 'best set,' and Spiritualism was 'taken up by the best people.' It was only necessary to hint that Royalty regarded Spiritualism and its professors with a favourable eye; then there was for the young the attraction of sitting in darkened rooms with clasped hands, while to their elders there was all the fascination of doing something wicked—a game of bo-peep with the devil." So on for nearly a page, ending with the curious assertion that "the world of Spiritualism, supported by some very illustrious people, is at direct issue with the best known members of the scientific world."

The fact is in exact opposition to this assertion. Every scientific man in Europe or America who has given the facts of Spiritualism careful examination is a Spiritualist. Whatever theories he may have as to origin, mode, or object, the *facts* are beyond question. Intelligent forces, claiming to be human spirits, are seen, heard, felt, and do many things generally regarded as impossible, and by a portion of the religious world as diabolical.

Mrs. Richmond is lecturing in the Town Hall at Kensington, Mrs. Hardinge Britten has just returned, and Mr. Colville is on his way, from America, which is too warm from June to September for lectures, except at camp meetings. So our birds of passage come over, and return in the autumn, while some find it pleasant and profitable to make lecturing tours quite around the world. "Many shall run to and fro and knowledge shall increase."

Mrs. JENCKEN has returned to America. It is not expected that she will again visit England.

THE HERMETIC SOCIETY.

This Society held the seventh meeting of its present session on the 10th inst., when a paper, of which the following is an abstract, was read by the Hon. Rodon Noel, on the value of the historical element in Christianity.

Although the essence of the Christian system, as well as of any other religious system, is inward, spiritual, and universal, rather than outward, historical, and particular, the historical element has a distinct value as constituting a vehicle for the spiritual; and that there was a real historical basis seemed to be sufficiently proved by the testimony of contemporary classical writers to the fact that Jesus was regarded by His followers as a Divine person. Not even Strauss denies the genuineness of four of St. Paul's Epistles, which go back to A.D. 60, and suffice to show that the history of the Gospels was then already believed by the Church, which it hardly could have been had the narratives been myths. And the readiness of the first Christians to suffer martyrdom for their faith proved the genuineness of their convictions. The famous work, "Historic Doubts concerning the Existence of Napoleon," showing that his history was but a new form of the solar myth, proves how easily actual history can be plausibly discredited. And the argument of Christian divines—that the foundation and establishment of the Christian Church within so short a period are hardly intelligible without an actual resurrection of its Founder—seemed unanswerable, though the precise nature of this resurrection had been left for us to gather from the phenomena of modern Spiritualism.

His object, however, was not so much to prove the historical basis of Christianity as to exhibit the value of an historic Christ. It is true that the Gospel narrative may, and ought to be, regarded as an allegory of the regeneration and development of the human soul, a parable of interior processes common to all the elect. But what are termed real events are often as good a parable as imaginary ones, and have, besides, a special value in being real. Nature herself, in mountain, sea, lake and plain, is one vast parable or allegory, as much as is Dante's "Divine Comedy," Spenser's "Faery Queen," or Bunyan's "Pilgrim's Progress." Yet the external world is a concrete fact. And moreover, when we speak of the human soul, its regeneration and education, we must remember that the term is an abstraction and there are really only human souls. So that if we allege the Gospel history to be an allegory of the regeneration of the soul, what we mean is the regeneration of every individual soul, past, present, and future. So that if the history related in the Gospels represents the actual experiences of some particular soul, it would be even more valuable than if it were simply a mythical or imaginary history. If—as is the case—external events are important only as they serve to develop and manifest character generally, they become the more important in the case of a particular Divine-human individual, as was Jesus. As for the question of the possibility or impossibility of these events, it is not for students of, and believers in, occult phenomena to question them on this ground. That would be the part of the Agnostic and Materialist. We, on the contrary, have seen reason to conclude that what are called miracles are neither impossible nor improbable. Nor is the alleged previous occurrence of some of the incidents an argument against their genuineness, if we consider that all material phenomena and external events are but the ultimations, on the lower plane, of spiritual realities, and liable to recur under corresponding conditions. Human lives and conduct are as much subject to laws as the physical phenomena of the earth and sky. There is even a correspondence between the two classes of phenomena. The festivals, rites, and ceremonies of the Christian Church have been shown to resemble those of the ancient pagan nature-worship, and to represent but new adaptations of the solar myth, as illustrated in the histories of Baal, Osiris, Mithras, and Apollo. But this only confirms the poetic view of the essential identity of the spiritual and material worlds, by showing that the latter is but a reflection, manifestation, or "incarnation" of the former. Hence, so far from doubting the reality of a career on the ground that it represented such a correspondence, rather should we expect that in the case of a special manifestation of the Divine-human consciousness, there would be such a providentially-ordered career as would specially exemplify such correspondence, and constitute at the same time a representative career of all perfected souls. Nor would the human imagination be competent for the elaboration of such a conception unaided by the view of an

actual career. The ideal embodied in Jesus Christ was not that of Rome, Judea, or Greece, or Alexandria, nor that of the Stoics, the Essenes, or the Ascetics. No doubt, there are features in common with those of Buddha and other great spiritual teachers. But certainly it was not in the power of the fishermen of Galilee to have created such a noble concrete presentment at once of character, doctrine, and life, and one so much in advance of what the world has even now been able to appropriate and realise in its institutions and customs, or to pay much more than a verbal homage to. As well try to believe in a Buddhism without Buddha, in a Mahometanism without Mahomet, as in a Christianity without Christ. Heroic personalities, of moral and intellectual genius, may be partly the resultant of pre-existing and surrounding influences; but they bring something of their own with them from God, which has the true magical, supernatural, transforming power to compel, mould, and burn—as it were—the clay into forms of use and beauty.

Moreover, though regeneration must be wrought within each soul for itself, and cannot be effected by proxy, the question remains, How is this brought about? Surely not alone by mere introversion—seeing that we are not isolated units but members of one another—but by the aid of other and advanced souls, who serve to show us the way. Actual lives, such as those of a Washington, a Mazzini, a Gordon, are worth many sermons, or even processes of abstract reasoning. Besides, the proud resolve to look only within ourselves for strength is an attitude unbefitting a mortal, who possesses of necessity sources of weakness within himself. There is something to be said for the Christian virtue of humility and dependence upon a Divine power rather than in our own, as against the arrogant self-confidence of a philosophy merely intellectual. We are not ourselves without our fellows, without Nature; but are only truly ourselves in these. At all events, such affectation of self-reliance could become only the very flower and crown of humanity. Yet even Jesus was filial in His attitude, and looked ever to the All-Father. We cannot all of us form in our imaginations a beautiful ideal after which to aspire; so that it is of infinite importance to us that a noble example be real, and to know not only that some have come near to its attainment, but that it has actually been realised. Herein lies the immense value of belief in Jesus Christ as an historical person—a man who on earth felt and consummated His essential identity with God: not in the orthodox sense, but only as one who fully developed and realised the Divine-human nature which belongs to the race, and of which all have the potentiality here or hereafter. Not that any belief in such historical reality is essential to salvation. Many a person is far more obviously "saved" who has no such belief than many who hold it with rigid insistence. Such a belief is, nevertheless, greatly conducive to a saving faith by the encouragement and support it affords; though salvation by faith in Christ is undoubtedly salvation by faith in the Divine man within. But there is a sense in which the life and death of Jesus are indeed vicarious as an atonement, propitiation, and reconciliation for the race. The true being of each is in all, since we are solidary to each other; and hence it is impossible that any evil or good can be wrought in the world without the race being effected by it beneficially or the reverse; but they are a secret leaven for life or death. That a mere phenomenal or temporal event can have such momentous consequences, is because we are under those conditions, although we and the influencing event are also rooted in the eternal. Other nations and epochs have, in their kind and degree, their Saviours also, who are Christs to them. There may have been a human Osiris, and a human Balder, as well as a human Sakya Muni and Zoroaster. The point is that the Christ within needs to be awakened by the Christ without.

The paper, the argument of which only we are able to report, was replete with poetic imagery and diction, as well as with metaphysical thought. In the discussion which followed, and which represented considerable diversity of view, the President cited a number of important discrepancies between the Gospels, and also between these and the other books of the New Testament, of a nature to show that their writers did not pretend to historical precision; and also certain changes in the Revised Version, seriously affecting current orthodox conceptions. The discussion was eventually adjourned to the next meeting, to be re-opened with a paper by Mr. Maitland on the intention and method of the Gospels.

SOME years ago there was a mesmeric infirmary in London, where surgical patients were put into the mesmeric sleep and then operated upon painlessly. Just as this was giving an impetus to the study of mesmerism, chloroform was introduced, which, being more speedy in its action, was, as an anesthetic, made to supersede the mesmeric sleep.—H. R. HAWES.

SPIRITUALISM IN LONDON & THE PROVINCES.

MRS. CORA L. V. RICHMOND.—The discourse announced last week, was delivered on Sunday evening last at Kensington Town Hall, to a full and attentive audience. Before it was given, a short time was devoted to answering questions, put on the subjects of Faith-Cure and Astrology. The address was powerful and impressive, and we cannot hope to give other than a faint impression. It commenced by stating that there could be no mysticism in truth. The Divine had, in all ages, revealed truth to men commensurate to their need, and as often as the revelation became incrustated in error, the message had been repeated, and the truth revealed in its pristine purity. Christianity was the latest revelation, but it was not therefore the only true religion. Other beliefs were not necessarily idolatrous. Each had its central truth. Truth became obscured, as forms and symbols were used to portray it, and in time the inner meaning became lost, and the forms themselves alone were worshipped, and thus true worship was changed to idolatry. In ancient times the sun was made the emblem of Deity. No earthly symbol could be more appropriate. The devotees of this ancient cult did not worship the physical sun, but saw in it the symbol of the beneficent Creator. In India, men typified the Creator under the threefold form of Brahma, Vishnu, and Siva, to denote his eternity: "The great I was, I am, and am to be." In Egypt He was also in the threefold form of Osiris, Isis, and Horus. In the Mosaic dispensation His name was Jehovah, denoting the same Trinity. In the Christian religion the same threefold symbol is still typified. Revelation became buried in allegory. Idols and temples were reared. Symbols were worshipped instead of the truths themselves. The Jews were repeatedly warned by their prophets of this idolatry—the worship of the form instead of the Spirit. Even Christians have become in like manner enslaved and overlook the inner meaning of their faith. He who worships the form, and not the Living Word, commits idolatry whether he be Christian, or a follower of some other belief. Religious truth is not to be found by searching out the ancient forms of revelation. They are dead, and have fulfilled their purpose. The world can no longer understand them, or perceive their interior meaning. We cannot put new wine into old bottles, neither can we eat the manna given to the children of Israel. To-day there is dawning a new religion—a living word suitable to the needs of the present hour. The same truths, the same precepts of benevolence, the same unselfishness are set forth, but presented in new views adapted to new conditions. We are to be ourselves the temples of the Living Word. The Kingdom of God is within each of us.—After the address an impromptu poem was given on the subject chosen by the audience, namely, "Christ: His mission on earth." It was announced that the services would be continued for four more Sundays, and that the subject for next Sunday would be "What is the New Religion?" The present series of discourses will terminate on Sunday, July 12th inclusive. The next series will commence on Sunday, September 20th. Due notice will be given.

CAMBERWELL AND PECKHAM ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—On Thursday evening Mr. Robson kindly attended at 81, Wells-street, Chamberwell, and gave several interesting and satisfactory tests. On Sunday afternoon an open-air meeting was held on Peckham Rye, when an address was delivered by Mr. Enns, of Hackney, which attracted the attention of many to whom the subject was new. It is intended to continue the open-air meetings during the summer months, and friends are earnestly requested to support the movement.—A.

WALWORTH ASSOCIATION OF SPIRITUALISTS (43, Manor-place, Walworth-road).—On Sunday evening last, Miss Keeves visited us, and her spiritual instructors delivered through her an address on the text "Blessed are the pure in heart." After the address several questions were asked which elicited satisfactory replies. To the question of a lady, the instructors of Miss Keeves gave, as an answer, a clairvoyant description of three spirit friends who were standing beside her, which was acknowledged by the lady in question as being correct. On Sunday next, Mr. Swatbridge will speak. After Sunday next we contemplate closing the meeting-place till the first Sunday in August, as during July several of our members will be absent from London.—COK.

WHEN the body of our beloved is laid where the birds sing in the green branches above it and flowers perfume the air, as nature's silent forces disintegrate the lovely form, the soul is not there! Where is it? In our Father's house are many mansions: controlled by its highest attraction the emancipated spirit passes to spiritual spheres, where life assumes a grander aspect and broader significance than it could in the limited sphere of earth. If the spirit has the strongest attractions to earth it lingers lovingly in the home, sympathising in the grief of those it still loves with all the intensity of human affection, trying to give signs and tokens of its presence, and to transmit to desolate hearts a portion of the light and joy surrounding it. In order to satisfactorily accomplish this first desire of the spirit it must be brought into conscious communion with friends, who too often think of it as beyond the reach of human sympathy, cut off from all intercourse by an impassable gulf.—*Spiritual Offering.*

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butlerov, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Fries, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstübbe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

DR. ROBERT CHAMBERS.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters."—*Extract from a Letter to A. Russel Wallace.*

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consistent, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—*Clerical Journal*, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—"The essential question is this: What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory."

LORD BROUGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest

faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—*Preface by Lord Brougham to "The Book of Nature."* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE report: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

PROFESSOR BARRETT, F.R.S.E.—"I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source,—I say, I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative."

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—"I do not hesitate to affirm my conviction based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

CROSWELL F. VARLEY, F.R.S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

ALFRED RUSSEL WALLACE, F.R.S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—*Miracles and Modern Spiritualism.*

DR. LOCKHART ROBERTSON.—"The writer" (i.e., Dr. L. Robertson) "can now no more doubt the physical manifestations of (so-called) Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—"No one can doubt that phenomena like these (Phrenology, Homeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: "We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family."

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

"ROBERT HOUDIN.

"4th May, 1847."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).—I am, Monsieur, &c.,

"(Signed), ROBERT HOUDIN.

"May 16th, 1847."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiassed opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but

I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht*, *mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation, and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877."

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER IS NOT MANIFEST IS LIGHT."—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

THE ETYMOLOGY OF THE WORD "OD" AND THE RELATIONS OF THE ODYLIC FORCE WITH ANIMATE AND INANIMATE OBJECTS.

BY

SAMUEL EADON, M.D., M.A. (EDIN.), PH.D.

As there is always a reason, cause, or purpose for the imposition of a name to a thing, and which is always appropriate at the time when first applied, though often the "why" or the "wherefore" of its being so used is lost sight of, or forgotten, or incapable of being traced out, owing to attrition, contraction, and other lingual changes, so there is a reason why the little word "OD" was at first made use of to express the conditions, qualities, and relations of this new cosmic force, which Baron Reichenbach found to pervade every object in the wide universe of God, from the stellar orbs above, to the rolling ocean around, and the vast underlying strata beneath.

Heat, light, electricity, and magnetism, the four acknowledged forces of the scientists, have been insulated, weighed, and measured; but no genius has yet devised an odoscope, or invented an odometer whereby to scan or to measure this marvellously attenuated and wondrously refined form of matter—being of all the imponderabilia, the most subtle and delicate.

The existence of this force, and its completed demonstration as a distinct dynamic power, was first shown by Baron Charles von Reichenbach in his work entitled "Physico-Physiological Researches on the Dynamics of Magnetism, Electricity, Heat, Light, Crystallisation and Chemism;"—a work, in advance of the scientific notions of the age, but one that can afford to lie in abeyance till the mind of science comes up to it, so as to appreciate and apply this force to the ordinary concerns of life, whether domestic, therapeutic, philosophic, or what not.

Its want of confinability renders the invention of an instrument of measurement a matter of great difficulty. As a force standing midway between magnetism, electricity, and caloric, it required a peculiar word to express its properties and relationships. Now VA in Sanscrit, means to blow (motion); VADO in Latin means to go (motion); VADA in old Norse means to flow (motion); and, in old German, VADA by changing V into W and A into O, the word becomes Woda, which in that language signifies motion pervading all things, and which having blown on (motion), or gone forth (motion), or flowed away (motion) into infinite

space, affected, in its varied transits, all kinds of matter till it came to be considered the *grand all-pervading force of the Universe*. In some German dialects WODA was written WODAN, or WODIN; leaving out the W, we get OD (IN), which the Germans personified as the great all-pervading power or deity. By striking out (IN) we obtain OD, which, consequently, means a force that, with unseen, but irresistible powers, rushes through, flows on, and pervades universal nature. Such is the etymology and meaning of that little word "OD," with its consequent derivatives of "Odic," "Odylic," "Odified," "Odoscope" and "Odometer."

Since the Odylic force is exceedingly delicate, and infinitesimally refined in its nature, and man has not been endowed with a special organ, or sense, in the present environment of things, for its perception, how, it may be asked, have we become acquainted with a force so evanescent and unconfined? Fortunately, mankind are born with different susceptibilities to surrounding objects and dynamic forces. The smell of certain flowers will cause fainting in some parties, whilst others are proof against emanations of all kinds, whether strong or weak. Females are more susceptible to all forms of refined and invisible influences than males. Hence the reason why Reichenbach called to his aid the delicate organisation of woman in his physical researches and experiments, carried on for hours in the profoundest darkness. The credibility of these provers cannot rationally, or consistently be called in question, unless human testimony is to be laid aside altogether.

Man, as stated before, having no special sense for the perception of the OD force, the experiments of Reichenbach, of necessity conducted in the dark, are intended to supply this natural defect; and it is to the Baron's indomitable perseverance, and to his elegantly and severely accurate experiments, that the world is indebted for all that is known relative to the principles, peculiarities, and relationships of the odylic force. The evidence is overwhelming. From 161 natural sensitives, selected from all classes of society, from the noble to the peasant, in darkness for hours at a time, with tests and counter-tests of every conceivable kind, were these experiments carried on. The following are just a few of the results selected from a vast array of curious phenomena recorded to have been seen by these highly gifted sensitives during their experimentation in the dark séances:—

The human body, as seen by these sensitives, seems bathed in a sort of translucent light. The body, being dual in formation, the right half seems of an azure blue colour, and, from the right fingers and toes, issue streams of blue light; the left half, seems bathed in a sort of pale orange-red colour, having sheaves of this radiant colour emanating from the left fingers and toes.

In the dark, a wife, of a highly sensitive nature, sees her husband and their child translucently asleep, as if bathed in cerulean blue and orange-red, and from their mouths, during the act of breathing, issue clouds of luminous vapour. The head itself is encircled with streams of radiant colour, such as are represented in Eastern paintings of Christ. Indeed, to highly-wrought sensitives, all human beings seem surrounded with a luminous atmosphere from head to foot. These, and many other appearances are seen by sensitives and demi-sensitives, more or less, and would be seen in broad

daylight, and by everybody, had man been endowed with a special additional sense, for the perception of OD. This is the reason why this force has not been perceived earlier, and the laws determined and made known. Heat and light, electricity and magnetism, are closely allied; but whether there is a common origin, and these are merely distinct groups of phenomena, science has not yet determined. Certain it is, that the odic force, although often blending with, and forming a part of, the above-named forces, yet it is different from all of them, and from each of them, in particular.

OD cannot be heat, as the latter *can* be measured while the former *cannot*, and its mode of transmission is much slower.

OD cannot be light, for *this* body moves at the rate of 200,000 miles in a second of time, whilst *that* moves along a wire only as quickly as a man taking a brisk walk.

OD cannot be magnetism, for that force is only inherent in a few substances, and can only be conveyed along certain kinds of bodies, whereas OD can impinge and permeate every form of matter.

OD cannot be electricity, for that force is retained only on the surface of bodies, whilst OD is distributed throughout every particle of matter in its entirety.

From this it is evident that OD is a new force in science, and the sooner it is recognised by philosophers and investigated, the better for themselves now, and their fame hereafter.

Man, in the present state, is tied down by the knowledge furnished to the intellect by the *five*, or, according to the analysis of Dr. Thomas Brown, by the *six* senses—the perception by the muscles, according to that distinguished metaphysician and acute mental analyst, being different and entirely distinct from that of the sense of touch. The introduction of a new sense in the human economy was considered, at the time, a daring flight of genius; but physiologists now admit, as a matter of course, a sixth, or muscular sense, as another inlet to impressions from without for the elaboration of thought, by our intellectual and emotional natures.

Now, if in addition to these six senses God had endowed man with a seventh sense for the perception of OD, or the odic force, we should not only have stood on a higher level of knowledge than we do, but the moral sentiments and the religious emotions would have manifested themselves in purer and nobler forms. Deceit would then have been impossible, for we should have read off each other's hearts, and hypocrisy and intrigue would have slunk away. Honesty of purpose being found the best policy, Talleyrand and men of his class, could not then have used certain forms of speech, for the purpose of concealing and hiding the real nature of their thoughts, but man would have stood before his fellow man, and be known, even as he knew himself. In short, with this additional sense, man would have been a higher and a nobler being—fit peer of angels and of demi-gods from another, and a higher state of being.

Such, however, was not God's intention with man whilst he remained a denizen in this part of the universe. If, with the addition of one other sense only, such an improved nature could have been developed, what will take place, it is impossible to conceive, when man walks forth from his prison-house—the body—into spirit-life, when all the soul's faculties can be exercised without corporeal repression on the great volume of spiritual nature being spread out before him, in extent illimitable, and in duration without end.

THE *Carrier Dore*, published at Oakland, California, congratulates its readers "upon the growing evidence of the progress of Spiritualism in numerous new books and periodicals; and not only are the new journals sustained, but some of the older ones put on an appearance denoting enlarged circulations; among these is the *Spiritual Offering*."

ON SPIRITUAL INFLUENCES.

(Extracted from the *Spiritual Offering*.)

In this world we are spirits in earthly bodies and are, as such, subject to spiritual law; we are surrounded by spirits in affinity with us, and are open to their influence. Who these spirits are who may influence us in our affections and thoughts, is determined by our own affections, thoughts, and aspirations—like attracting like.

The influence of some spirits tends to elevate and purify, of others to deprave and debase; with the former we associate the higher kinds of spirit-control or mediumship; with the latter that of unprogressed and low spirits, such (1) as are in accord with an individual's own debased affections and will; and (2) such as obsess, or possess, an individual; the spirit having psychologised, or subjected him to his own debased will.

Mediums are especially open to spirit influence, and, therefore, ought to be careful as to the company they keep, and as to whom they receive at séances, when they yield to spirit-control; for every one with whom they come in contact is surrounded by his own sphere, charged with his own spiritual qualities.

Within the last few years many cases have occurred illustrating the power of unprogressed spirits upon mediums. Such cases have occurred at all times; instances of obsession are numerous in the history of Spiritualism, somewhat similar to that of the Gaderene.

Spirits in every kind of evil are constantly passing out of this into the spirit-world. Some Spiritualists there are who tell us that such are prevented from acting in the earth-sphere by some incomprehensible kind of spiritual police system; but that they can and do act upon us is proved by indisputable facts.

"Love turned to hate makes demons in the air;
Death does not conquer venom in their hearts;
On earth they live, abounding everywhere;
And there they subtly play their tragic parts."

Nothing provokes the enemies of mediums more than to suggest that the influence of unprogressed spirits may account for certain condemned incidents at séances, although such influences have been known, beyond cavil or dispute, to have been operative in many cases. These inimical men may, themselves, have attracted the evil influences which caused the very things attributed to the condemned medium, whose integrity may have been proved at hundreds of séances.

It behoves the student in spiritual science to study, by the light of fact and experience, the influence exerted by all orders of spirits, keeping ever in view the first principles stated at the beginning.

H. K.

SPAIN.—At Valladolid, the organ of the Republican League admits a series of articles by Viscount Torres-Solanot, defending Spiritism against certain violent clerical denunciations.—At Huesca, the *Iris de Paz* announces a work by Madame D. y Soler, entitled "Spiritism: a Refutation of the Errors of Roman Catholicism," in reply to a work by a dignitary of the Church, entitled "Satanism," misrepresenting Spiritism.—*Le Spiritisme*.

BRAZIL.—The Spiritist Society, Concordia, established at Campos, Rio de Janeiro, have started an organ in the Press under the title of *Século XX*. (The Twentieth Century.) We find our consolatory doctrine well advocated in it, and that the humanitarian ideas which will prevail in the coming century are being well put forward by our brethren in belief, who discuss them in the public Press and in lectures.—*Le Messenger*.

RHODE ISLAND.—Mr. Hazard, of Rhode Island, informed the *Banner of Light* a short time ago that his correspondence on Spiritualism during the past twenty years, with two newspapers of Providence (R. I.), had filled fully forty of their columns. They were *The Journal* and the *Evening Bulletin*; their proprietors not only inserted them without charge, but furnished him with copies for distribution. *The Journal* had even permitted him to place conspicuously in their office a glass case containing pieces cut from the draperies of materialised spirits, with printed description of their origin.

ON SCEPTICS AT SEANCES.

"H. K.," a very well-known contributor to the *Spiritual Offering*, quotes Mr. Eglinton's letter which appeared a few weeks ago in "LIGHT," in which he declined to receive, at a materialisation séance, certain sceptics; on the ground that, whatever their honesty, they were not likely to be convinced at such a séance; that the result might be a deepening of their scepticism and condemnation of the medium. He thought that neophytes should first study manifestations which did not require the conditions for materialisation.

Upon this "H. K." remarks that, whatever Mr. Eglinton's experience may have been, that of other mediums, in America, has been that the presence of sceptics with honest minds is not an impediment to any manifestations, and that they are better fitted to be present at a materialisation séance than many who make a boast of their experience—Spiritualists of many years ago, who know nothing experimentally of more recent manifestations, and who have settled, *a priori*, that full form materialisations are "frauds."

"H. K." would advise Mr. Eglinton to admit to materialisation séances, neophytes, if candid and intelligent, in preference to any full-fledged adherents of this sort.

Our point, says "H. K.," is illustrated by the recent event at St. Louis. Mrs. Miller, whose genuine mediumship has been well established—witness Judge Portis' testimony at the prosecution,—held a séance under every condition required by the circle assembled. As it turned out, in the circle were certain Spiritualists of the kind just described, who came resolved to find out the "fraud" which they assumed was to be done, and who, having got what they came for, exhibited the same pitiless fury against the medium as if she had not submitted to all their own conditions.

Our understanding of the matter, continues "H. K.," is that their evil condition of mind and feeling attracted to the circle a corresponding order of spirits, whose influence, with their own inimical influence, overcame that of the medium's usual control; and that whatever "fraud" appeared was the work of their own spiritual confederates.

It is lamentable, "H. K." concludes, that another medium was concerned in the plot; lamentable indeed that, moved by some evil feeling, he should have sought to abuse a sister medium. Unhappily, this has not been uncommon in the history of our movement.

Mr. W. EGLINTON held a reception on Wednesday evening last, at 6, Nottingham-place, W., which was attended by, among others, Mrs. Patterson, Mrs. Shaw, Miss Frigeli, Hon. Mrs. Gore, Mr. Davies and the Misses Davies, Mr. F. Walker, Mr. C. W. Williamson, Mr. Colman, Mr. Tietkens, Mr. Debenham, Mr. Collingwood, Dr. and Miss Wyld, Colonel Lean, Lady Helena Newenham, Sir B. Leighton, M.P., Mr. Leonard, Signor Rondi, Mr. Cassall, Dr. and Mrs. Wilson, Mr. and Mrs. Farmer, Mr. and Mrs. Darter, Major Taylor, Mrs. Manning and the Misses Manning.

By bringing mortals and spirits into intelligent communion, the sting of death and the power of the grave are greatly lessened, the mystery of death disappears, the problem of the ages is solved, and man is understood to be, not a bubble sporting upon the sea of life for a moment, to be hurled into the black night of annihilation the next, but a permanent individuality to whom earth-life, with its varied changes, is but an incident in its endless journey of unfoldment.—*Spiritual Offering*.

The soul, the conscious, intelligent entity to whose mandate the material molecules and forces of the brain have yielded obedience; that power that has traced the evolution of material forms and familiarised itself with their laws; the conscious soul, from whose profound depths and lofty heights has been projected the light that illumines the mental world, the holy, unselfish devotion warning and beautifying all the avenues of human life; that soul is not the child of unconscious matter, but a ray from the "Divine reason," a vital fragment of the infinite, born of the spirit; its elements are indestructible, its life eternal. It is no new creation or transient formation, but, as Jesus said, "was with the Father before the world was."—*Spiritual Offering*.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

The "Lancet" on Faith Healing.
To the Editor of "LIGHT."

SIR,—The subjoined extract from the *Lancet* may be of interest in connection with what I have from time to time communicated respecting faith-healing. Not so long ago, if I am not much mistaken, the leading organ of medical opinion would not have been so tolerant in tone as it now is. Some cases of healing by faith we may assume on this authority to be facts: what we want now is to know how far this method is really serviceable in cases such, for instance, as that of cancer, to which it is claimed that such treatment can be applied with success. The writer in the *Lancet* does not seem very sure on this matter.—Faithfully yours,

M. A. ("OXON.")

There is no miracle in healing by faith; whereas it would be a miracle if, the organism being constituted as it is, and the laws of life such as they are, faith-healing did not, under favourable conditions, occur. The fallacy of those who proclaim faith-healing as a religious function lies in the fact that they misunderstand and misinterpret their own formula. It is the faith that heals, not the hypothesized source, or object, or faith outside the subject of faith. The whole process is self-contained. Nothing is done for the believer; his act of believing is the motor force of his cure. We all remember the old trick of making a man ill by persistently telling him he is ill until he believes it. The contrary of this is making a man well by inducing him to believe himself to be so. The number of the "miracles" performed will be the precise number of the persons who are capable of being thrown into a state of mind and body in which "faith" dominates the organic state. Pathologists will limit the area of this process to the province of functional disease; but we are not sure that they are justified by scientific facts in making this limitation. It must not be forgotten that function goes before organism in development, and that there are large classes of cases in which the disabilities of a diseased organ for a fair performance of its functions are mainly due to want of power or irregularity in action. And it is a fact in pathology, that, if the function of an organ be maintained or restored, much of the destructive metamorphosis due to proliferation of connective tissue, fatty deposit, or even certain forms of atrophic change in which the nuclei of cell-life are rather denuded than destroyed, may be arrested and to some extent repaired. The *vis medicatrix nature* is a very potent factor in the amelioration of disease, if only it be allowed fair play. An exercise of "faith," as a rule, suspends the operation of adverse influences, and appeals strongly through the consciousness to the inner and underlying faculty of vital force. There are many intractable cases in every practice which might be "cured by faith." It is well that these poor persons should be benefited by some means—it matters little what; if they can be "healed by faith" we ought to be very glad and thankful too, for the mistaken zeal of those who, being weak-minded themselves, make dupes of other weak-minded folk to their advantage. This is a blind leading of the blind in which they do not fall into the ditch, but, by a happy combination of circumstances, actually escape danger and gain something to boot.

Liebig's Experiment.

To the Editor of "LIGHT."

SIR,—I am much obliged to "Lily" for her courteous reply to my letter. I cannot but wish, however, that the authority that she is able to give for Liebig's alleged experiment were more direct. I believe I am right in saying that men of science know nothing of such an experiment as Dr. Wolfe dramatically narrates; and such of them as I have conversed with are very incredulous as to its ever having been attempted, not to say performed.

June 16th.

A SPIRITUALIST.

Astrology.

To the Editor of "LIGHT."

SIR,—Will you allow me to introduce a subject interesting to very many people, and which, containing, as it certainly does, much truth, ought to be rescued from the obscurity and scorn which has been its lot for many years.—*Astrology*? If the numerous amateurs of the art among your readers would combine and exchange cards, or letters of inquiry, much good would ensue. If you will allow me I will ask your correspon-

dent, "C. C. M." (who seems, from his letters to "LIGHT," to be an adept in the science), a fair question which may lead to some organisation. I address this inquiry to anyone who will reply either in "LIGHT," or privately. "Do you know from personal experience of a rapt parallel of Saturn, or Mars, or Uranus causing the death of anyone? Do you consider Secondary Directions (calculated from the daily motions of the sun and moon, giving a day for a year) to be as reliable as directions calculated by the semi-arc system, and pursued by the present and past Zadkiel?"—I remain, yours respectfully,
EDOR.

The Value of a Personal Christ.

To the Editor of "LIGHT."

SIR,—Though the abstract of my paper read before the Hermetic Society was very well made, yet one point was inadvertently omitted from the argument, which I regard as essential.

I argued that even when we are capable of forming a high ideal for ourselves, and contemplating it, the distance from such mere conception to the realisation in life is immense. And if we do not know that the ideal has been realised at least once, the aspiration after it is consistent with despair. We may regard such a character as only a beautiful dream of devout hearts, too far from the possibility of human attainment. But once believe that it is a realised actuality, and we may, though afar off, and with halting steps, joyfully follow where the blessed feet have trodden before. Besides, men will worship a Divine ideal incarnate outside themselves; if not Jesus Christ, then Koot Hoomi.

By virtue of exceptionally perfect attainment, I added, Jesus Christ, on leaving the earth, and entering Nirvana, became Lord and Sovereign of our race and dispensation, living Helper, Healer, Saviour, Object of prayer and worship, as well as Subject of devout meditation. When I shall see individuals and society growing into, and transcending the character of Jesus Christ as portrayed in the Gospels, then shall I admit that the Christian revelation has been superseded by a higher. But life, not dogma, is the criterion.—I am, sir, yours faithfully,
Anerley Park, June 21st, 1885. RODEN NOEL.

An Inquiry.

To the Editor of "LIGHT."

SIR,—Can any of your readers help me to identify the persons and incidents described in the following words, spelt out by the tilting of a small table, under the hands of four perfectly honest, but sceptical persons, to whom the names and circumstances were quite unknown?

I believe that but a very small proportion of these cases has ever been verified. But, if they are quite fictitious, who invents them? Not one of the persons present could trace the most distant relation with a knowledge of either, and that most convenient but vague word *telepathy* does not seem applicable in such cases.

There was a little difficulty in getting the Polish (or Russian) names, which are probably incorrectly spelt. All the rest came with ease and decision.

S. E. DE M.

Horatia Long, *née* Bryan, wife of Captain Long, divorced from him on account of General Arbutnot.

Nina Soskiewitz, executed (hung) for resisting the soldiers who were searching for Peter Nhalgieski, leader of a secret society. Soskiewitz was executed with another about a year ago.

Mr. Husk's Mediumship.

To the Editor of "LIGHT."

SIR,—I have been a Spiritualist for nearly twelve months, and thanks to my intimacy with Mr. Husk and his guides I have had a great number of tests. I was at one séance when Dr. Wyld's celebrated ring was put upon Mr. Husk's wrist, and I may add that I had previously been shown the ring and examined it. I have had forms and voices of relatives and friends appear and speak to me, but have had no direct evidence that they were the spirits they claimed to be, and as this subject of identification appears to me to be an important one, I have not assisted them in any way, but have been patiently waiting until some spirit friend would give me positive proof that he was actually the person he represented himself to be. This I think I obtained on Sunday evening last at Mr. Husk's house, when the form of a brother, who passed away a few years since, appeared at the

table, the likeness being most distinct, and he gave his name ("Chris") and a message for my sister. This was a grand personal test, because no one in the room knew that I had ever had a brother named "Chris," and even if they had this would not account for the correctness of the likeness and for his sending a message to his favourite sister.—I am, &c.,
Beckenham, June 10th, 1885. A. V. B.

Unconscious Mediumship.

AS SHOWN IN A POEM BY JAMES SPEDDING.

To the Editor of "LIGHT."

SIR,—The following poem by James Spedding (well known as the author of *Lord Bacon's Life*, "Evenings with a Reviewer," &c.) I have copied from Sir Henry Taylor's *Autobiography*. He says it was written upon the death of a dear friend when James Spedding was quite a young man, but was never shown to any one until he sent it to him, on some suitable occasion. I believe it will be entirely new to those of your readers who have not seen this autobiography, and it cannot fail to prove most interesting to all Spiritualists, because of the unconscious mediumship displayed throughout.—Yours, &c.

F. J. THEOBALD.

"In a still vision I do live;
I saw thee fade from the pure light;
I know the closed grave cannot give
Thy body to my sight.
I know thou canst not leave the gloom
Of that dark and jealous tomb.

"And yet thou art with me all the day;
Thy voice is ever in my ear,
Whate'er I do, or think, or say,
I feel that thou art near.
Thou leanest on me, even now,
With thy sweet and curbed brow.

"Unto the hour is fashioned
My task; unknown to thee, the spot.
This book I read, thou hadst not read,
These thoughts thou knewest not.
And yet I feel thee here with me,
Though here I know thou canst not be.

"I dream not. To mine inner eye
In a waking vision, still
Rob'd in grace that cannot die
Thine image lives! and ever will,
With aspect of unfading cheer,
And placid eye, for ever clear."

Theosophy and Its Facts.

To the Editor of "LIGHT."

SIR,—Considering the ill star which now flickers over the Headquarters of the Theosophical Society in India, it might appear ungenerous in my again drawing the attention of the readers of "LIGHT" to what follows; but as I am personally implicated, I use this as one means of expressing my deep regret for having published—on the strength of statements made by Madame Blavatsky—what now appears to be an unsubstantiated, if not untruthful account. At the time of publication I had no reason to doubt the veracity of the late editor of *The Theosophist*, and especially as Colonel Olcott, during his late visit to England, told me that the account was quite true.

In my recent work on "Egypt and the Wonders of the Land of the Pharaohs," p. 108, I gave a weird and sensational story, taken from *The Theosophist* for January, 1883, in order to show that magical power had not died out, as proved by a matter-of-fact relation of an actual occurrence in very recent times, written by Madame Blavatsky, who was one of the principals concerned. The article is entitled "Can the 'Double' Murder?" headed by "The story which follows is reprinted because the events actually occurred, and they possess a very deep interest to the student of psychological science, &c.—ED."

The historic facts are that Michael Obrenovich, the then reigning Prince of Servia, was murdered in Belgrade, along with his cousin Anka Konstantinovich, and her young daughter; (the dates and names are erroneously given by Madame Blavatsky), while walking in the park, on the 10th June, 1868.

According to Madame Blavatsky, "several persons innocent of the act, were, as is usual in such cases, imprisoned, and the real murderers escaped justice."

Then follows a sensational account of a séance at which the "double" of the medium, under the power of an old Servian

matron, who had sworn to avenge the deaths of the murdered family, was made to go and "inflict mortal wounds upon the inner man [of the assassins] without puncturing the epidermis," and the manner in which it was done is graphically described. This is stated to have occurred eighteen months after the murders. Three days after Madame Blavatsky says: "I was sitting in the dining-room of a restaurant, and happened to pick up a newspaper. The first lines I read ran thus: 'Vienna, 186—.' Two Mysterious Deaths.—Last evening at 9.45, as P.—was about to retire, two of the gentlemen in waiting suddenly exhibited great terror, as though they had seen a dreadful apparition. They screamed, staggered . . . but presently fell writhing upon the floor, and expired in great agony," &c.

The point is to show the actual coincidence in time between this tragic act and the wonderful scenes enacted by the entranced medium in the Thebaid during the séance witnessed by Madame Blavatsky. The reason given for withholding the names and dates of the newspaper paragraph, is "that as nearly all the personages who figure in the story are still living, it is but decent I should withhold their names." Unfortunately for me I yielded to the cogency of the reasoning.

Now the actual facts, as taken from the *Annual Register* for 1868 (which was noticed in a recent review of my work on Egypt) and which I have verified by consulting a file of one of our local newspapers, are, that the Prince Michael Obrenovich, while walking in the park at 5 p.m. on June 10th, 1868, was met by three members of the Radonovich family, father and two sons, who fired with pistols at the Prince and the two ladies, his cousin and her young daughter. The Prince fell wounded, when the assassins attacked him with swords and completed the murder. The elder lady fell dead, and her daughter was mortally wounded. A son of one of the Court officials, accompanied by a friend, hearing a report of the pistols, went to the scene, and was shot by the assassins; but notwithstanding this, assisted by others who came up, he succeeded in arresting two of the assassins, father and son; the other son escaped but was arrested shortly after. The three, with ten others, who according to the confession of one of the assassins while in prison, were involved in a conspiracy to destroy the Prince, were brought to trial, and several of them were convicted and sentenced to death.

These historic accounts totally invalidate Madame Blavatsky's narrative, as to the escape of the assassins and their death by means of the "double" of the sensitive; and as neither the date nor the title of the newspaper which records the "Two Mysterious Deaths," is given, her statement is open to the most grave suspicion. As a psychological romance it is sensational in the highest degree, but as a narration of an "actual occurrence" it can no longer be received as possessing any historic value. How many of the marvels recorded from time to time in the Theosophical publications come under the same category as the above, is a question that I cannot solve, but if they rest upon no surer basis than the alleged re-incarnations of the Tibetan Llamas (to which I referred in a former number of "LIGHT"), and which is asserted by Mr. Sinnett, in his "Esoteric Buddhism," to be "a sober scientific fact," then, to my view, they are of too doubtful a character to be admitted as evidence of the marvellous powers alleged to be in possession of the Theosophical exponents of Mahatma wisdom and knowledge.

WILLIAM OXLEY.

Spiritualism in America.

To the Editor of "LIGHT."

SIR,—Possibly a few words as to the cause of Spiritualism as it appears to a visitor in this part of the world may prove of interest to some of your readers.

I arrived in New York on May 10th, after a fairly favourable but rather rough passage in the Germanic, and came on to this city the following day, when I had the pleasure of again taking by the hand my old friend J. William Fletcher, by whom I was most cordially welcomed. I also very speedily received an equally cordially reception from his spirit control "Winona," who was as much an *enfant* of my affairs as I was myself, only much more so, and from her I received many messages of affectionate greeting, and of kindly interest from many of those dear to me on the spirit side of life.

On my second evening in Boston I went as a stranger to the séance of the Misses Berry, where I was cordially received by their courteous manager, Mr. Alboro.

It would be impossible, in the limits of this letter, to describe all that took place at that séance. Fully thirty spirits

materialised, and these were of every kind and condition as regards age, height, dress, appearance, &c., &c. On one occasion two fully materialised spirits, one that of an Indian chief, the other that of a lady, brought the entranced medium out of the cabinet, and, one supporting her on each side, made the tour of the circle with her between them. Two spirits appeared at the curtain together and addressed me by name, but I failed to recognise them, although they gave me names that I was familiar with, of relatives who had passed away. A day or two after this I accompanied Mr. Fletcher to New York and Brooklyn, where he lectured ably and eloquently to crowded and appreciative audiences; and I accompanied him after that to Washington, where we were very cordially received, and found everywhere a desire to hear and understand more of Spiritualism. We stayed here for a few days and very much enjoyed some most friendly receptions that were got up for our benefit, and where I was called upon to give some of my own experiences as a Spiritualist, returning again to Boston by way of New York. Certainly I must say, that so far as I have been able to judge during my stay in America, Spiritualism does not occupy the same position that is accorded to it in England. As a rule, people don't shrug their shoulders, turn up their eyes, and look the other way when Spiritualism comes on the tapis, nor are they so ready to refer the thing to the working of the devil, as so many people do in England. I have generally remarked that there is a very intelligent spirit of inquiry as to the truth of the question, and, at such spiritual reunions as I have attended. I have found the company composed of intelligent ladies and gentlemen, very different indeed from the cranks and eccentricities that some smart writers would have the world believe are the only supporters of or believers in Spiritualism. I cannot do better than end this with an account of a most marvellous séance I had at Mrs. Ross's on the evening of 26th May, and which I sent to the *Banner of Light* for publication as under.

A TEST BEYOND PERADVENTURE.

To the Editor of the *Banner of Light*.

On Tuesday afternoon, May 26th, I had a séance with a trance medium, when a spirit that purported to be my mother controlled. She gave me ample evidence as to who she was; and I am as certain as I can be of anything in this world that my mother's spirit communicated with me. I think moreover that what happened subsequently would suffice to set at rest any doubt should such have existed in my mind. In the course of my conversation with her I said: "Mother, now that I am in America, I should be so pleased if you could let me see you and talk with you face to face"; and she replied: "Well, my dear son, I will do so. Say nothing to anyone of your intentions, but take an opportunity of going to Mrs. Ross's séance, for I think I can succeed in coming to you there. If I can, I will prove my identity by giving you my spirit name, and will remind you of our present talk."

As requested, I said nothing to any human being, but left the trance medium at six o'clock and went to my rooms, where I referred to the *Banner* to see what evening Mrs. Ross gave her séances. I found that she would give one that same evening at eight o'clock, so I went there at that hour. I went as a perfect stranger, much doubting whether my mother would be able to fulfill her promise so speedily. After two or three spirits had materialised, the spirit of a lady appeared at the curtain and Mrs. Ross said: "This spirit calls for some one of the name of Meugens." I at once stepped forward to the curtain, when the spirit took me by one hand and placed her other hand on my shoulder, saying: "My son, my dear son, you have come as I requested, and I want you to know that I am in truth your own dear mother. Remember the conversation that we had this very afternoon when I controlled a certain medium (giving the name) and the spirit name (giving it also) that I promised I would give you as a test." She then conversed with me quite at length about several family matters, put her arms round my neck, kissed me lovingly, and then bidding God bless me, disappeared. I may add that my mother passed to spirit-life when I was but five years old, so that I could scarcely be expected to recognise her without such wonderful tests as those she had prepared for me.

For the benefit of those who are sceptical, I would remark that I have but lately arrived from India, have been but a week or two in your city, have never so much as seen Mrs. Ross in my life before, and had no more idea on the morning of the 26th of May that I should see and converse with my mother (who has been forty years in the spirit world) before night, than I had of finding myself back in India by that time.—Yours for the truth,
J. G. MEUGENS.

I hope to be able to attend some of the camp meetings during the summer, and should I meet with any further experiences I shall be very glad to send them on to you for publication if you think they would interest your readers.

Yours affectionately,

Boston, June 10th, 1885.

J. G. MEUGENS.

All Communications to be addressed to
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NOTICE TO THE PUBLIC.

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Light:

SATURDAY, JUNE 27TH, 1885.

EVOLUTION AND SPIRITUALISM.

The unveiling of the statue of Charles Darwin, by Professor Huxley, in the entrance-hall of the Natural History Museum, South Kensington, on Tuesday, June 10th, marked an epoch in the progress of scientific speculation, has once more directed universal attention to the works and life-labours of the illustrious naturalist, and has led thoughtful men again to reflect on the prejudices which, for a longer or shorter period, attempt to bar the progress of new truths in every department of human inquiry.

The theory of evolution expounded and defended by the laborious researches of Charles Darwin is but the outcome and fruit of the preceding labours of Lord Monboddo, Erasmus Darwin, Lamarck, Matthew, the brothers St. Hilaire, Goethe, and the author of the "Vestiges of Creation."

Between Lamarck and Charles Darwin the greater part of a century has elapsed, and the despised evolutionists of fifty years ago are succeeded by the possibly over-estimated evolutionists of the present day. Fortunately, time is ever on the side of truth, and the seeming truths of antiquity are rapidly giving place to the demonstrations of to-day.

Among the many lessons to be learned from the life of Charles Darwin, is the important one of the value of indefatigable industry, combined with the equally important features of sterling integrity and intellectual honesty.

Charles Darwin sought truth for truth's sake, and propounded his facts with the utmost fearlessness of personal consequences. His wisdom, which might be termed prudence, was equally pronounced, for, whilst his facts and experiments were scattered broadcast with the utmost unreserve, his theories were all broached tentatively, and without any obtrusiveness to make them unnecessarily offensive to scientists and theologians, who held mechanical views of creation diametrically opposed to those now known as evolution.

The true philosophy of propagandism is firmly to establish facts and leave theories, with a little aid, to take care of themselves.

Evolution has cast pregnant thoughts into every department of biological, psychological, and theological inquiry, and modified each of them to an extent as momentous as were the modifications of the ancient theories of cosmogony by the teachings of Kepler, Copernicus, Galileo, and Newton.

Darwin, without creating the prejudice which is generally attached to the teachings of violent propagandists, has, by his placid and truthful nature, succeeded in making terribly unpopular opinions popular, not so much directly by his own efforts, as by the energetic aid of some of the foremost

biologists in the world, notably Huxley and Fiske, who, by their courageous statements of theories, based on Darwin's facts, directed general attention to the subject.

Haeckel, on the other hand, with his equally, perhaps more profound researches, has, by his unconcealed and bitter antagonism to Old World theories, and by the promulgation of very extreme biological views, in many instances prevented the acceptance of the doctrine of evolution, whilst the more modest teachings of Darwin have been heartily accepted.

Evolution and Spiritualism in many respects closely resemble each other. They are both in direct antagonism to the common scientific and theological teachings of the age. The acceptance of either theory strikes at the root of the current dogmas of science and theology.

Evolution requires, on its acceptance, that the commonly received opinions of biology and psychology be recast; and the facts of modern Spiritualism demand a complete remodelling of the fundamental principles of physics and psychology.

Evolution recognises the introduction and progress of life as a progressive development, according to universal law; and Spiritualism demonstrates that the generally accepted theories of physics and psychology should be largely extended.

Evolution has thrown intellectual dynamite into every intellectual camp, and has caused an entire rearrangement of their fundamental principles; and spiritual phenomena have, as far as they have been received, performed the same task in reference to biology, psychology, and theology.

All that Spiritualism wants is a Darwin and a Huxley, or many Darwins and many Huxleys—the former to observe and classify facts, the latter to engage in popular propagandism, and the triumphs of evolution would pale in comparison with the irresistible advance of Spiritualism.

The *Times*, in its admirable leader on the unveiling of the Darwin statue, says, speaking of Darwin and his theories: "It has served, and will serve, as a lesson to those minds which naturally and, as it were, by instinct are inclined to take up a position of hostility to new doctrines. It has taught them, and will continue to teach, that discovery is constantly progressing, and that views as to the nature of the universe which seem tenable in one stage of our knowledge cease to be tenable in the next. The corollary is obvious. It is that all scientific hypotheses which are put forward cautiously, reverently, and after a serious attempt to master the facts, should be met at least in a courteous and respectful spirit." These pregnant words should be pondered by the prejudiced opponents of the demonstrated facts of modern Spiritualism.

ERRATUM, "LIGHT," June 20th, p. 296.—For "Ecoterism" and "Ecoterism," in heading to article and throughout, read "Ecotericism" and "Ecotericism," respectively.

FROM private advices received, we believe it is the intention of Mrs. M. E. Williams, of New York, to sail for England on the 12th July. Mrs. Williams is an excellent materialising medium of considerable repute, but if it is her intention to give public or indiscriminate sances for this delicate phase of mediumship, we warn her of the danger attending such a course.

A SPIRITUALIST and journalist of many years' standing, desires to engage in literary work of any kind. Manuscripts prepared for and put through the Press. Computations, abstracts, and critiques supplied, &c. References to Rev. W. Stainton Moses, M.A. ("M. A. Oxon."), Mr. E. Dawson Rogers, of National Press Agency, and many others.

We are asked to make the following announcement:—On Sunday evening at seven o'clock Mrs. Groom will deliver a trance address at Cavendish Rooms, 51, Mortimer-street. It is stated that the control will be "George Dawson," the famous Birmingham preacher and lecturer when in the body, and that he has intimated his wish that any one who knew him in the past may be present, and endeavour, as many others have successfully done, to gather evidences of identity. The subject announced is, "Blessed are the pure in heart, for they shall see God." Mrs. Groom will describe spirits in her normal state at the close.—A. M.

ON THE RECOVERY OF LOST PROPERTY BY SPIRIT AGENCY.

The following account of a séance with Mr. Eglinton will, I think, prove interesting to the readers of "LIGHT."

On Monday, the 8th inst., a friend and myself sat with Mr. Eglinton, at 6, Nottingham-place, W., for slate-writing, and after obtaining a number of replies to questions asked, both on the locked slate and on ordinary slates held sometimes on, and sometimes under the table, we were anxious to know if Mr. Eglinton's guides would pass a coin from the locked slate to one held beneath the table. I have had in my possession some time an old Irish halfpenny very much worn. It has a harp with the letters H I B (the only ones legible) on one side, the King's Head with I U S I V on the other. This I took from my pocket and placed in the locked slate which Mr. Eglinton held on the table, and another ordinary slate underneath. We received an answer to a question asked aloud on the slate held under the table, also the words, "There is not sufficient power to move the coin." I accordingly unlocked the slate, and put the halfpenny back in the right-hand pocket of my trousers, with some other coppers. I left London that evening, and shortly after leaving Waterloo Station, found that the old Irish halfpenny was not in my pocket. As I had bought a paper, and paid away two or three other coppers, I concluded I had stupidly paid this halfpenny away by mistake. On Monday last, the 15th inst., I again sat with Mr. Eglinton, this time alone, and in the course of conversation the previous séance was alluded to, and Mr. Eglinton said he wished the guides had been able to pass the coin. I said that, oddly enough, I had lost it the same evening, and supposed it was gone for good. No more was said about it, and I asked the question aloud, "Is anyone present whom I know by name?" Mr. Eglinton holding an ordinary slate under the corner of the table for the reply, writing was heard, the usual three taps denoting the completion of the sentence were given, and on the slate being placed on the table the message was: "Would you like to know where your Irish halfpenny is?" I replied orally, "Yes, please." And Mr. Eglinton again held the slate as before; another communication was at once given. "We will try to get it for you." I now took the slate with the Bramah lock, wrote a message addressed to a deceased friend, and locked the slate, which Mr. Eglinton held on the table, his left hand and both my hands being joined on the slate, his right hand holding an ordinary slate under the edge of the table. Mr. Eglinton was now very strongly controlled, and said that something unusual must be taking place, as so much vitality was being drawn from him. The locked slate, which we held on the table, was perceptibly tilted up, and, after sitting for, I should say, five or six minutes, writing was heard on the slate held under the table, and the message on it proved to be a pertinent answer to the question asked in the locked slate. I then opened the Bramah-locked slate to rub out the question written in it. Inside the slate, lying close to the wooden frame, was my Irish halfpenny, lost the previous Monday. Of this I am certain, that I placed the halfpenny in my pocket on taking it from the slate on Monday, the 8th inst., between 11.30 and 12 o'clock, and that it was not in any of my pockets or anywhere about me on my arriving home at 7.30 that evening, nor had I any knowledge of its whereabouts between then and Monday, the 15th, when it was placed in the slate.—I remain, yours faithfully,
June 16th, 1885. C. B. HANKEY.

A MONTHLY Review is announced to appear on the 1st July at Marseilles, under the title of *La Vie Posthume* (The Life After Death), devoted to the "study of the relations between Terrestrial Humanity and Superterrestrial Humanity." M. George, 27, Rue Thiers, Marseilles, is the director, who will forward the first number free, on application. Subscriptions in France, 7fr., from abroad, 8fr., a year.

THE SPIRITUAL OUTLOOK.

XXXIII.

[We shall esteem it a favour on the part of our readers if they will forward us, for use in this column, any allusions to Spiritualism and Psychical Research they may come across in the course of their reading. We see a great many of these ourselves, but it is obvious that there must be many references to the subject which do not meet our eyes.—ED. OF "LIGHT."]

The *Nonconformist and Independent* must be credited with an uncommon liberality for giving a very handsome notice to Miss Theobald's nice stories, "Bob and I,"* and "More Forget-me-Nots,"* and "Spirit Messages relating to the Nature of Christ's Person,"* as well as Mr. Morell Theobald's "Spiritualism at Home."* The notice closes with the remark that "any one really desirous of inquiring into the subject [of Spiritualism] could hardly do better than read these four books." The difficulty is to imagine that any person could be otherwise than "really desirous of inquiring into" such a subject as the reality of Spiritualism!

The committee of the Swedenborg Society reports that 2,132 volumes of the great Seer's works have been sold, and 2,844 presented, chiefly to libraries and clergymen, during the past year. Here is a method worth considering. Dr. Nichols' *Herald of Health* is regularly placed upon the tables of more than 300 libraries and clubs, and so read by thousands. It would not cost much to give "LIGHT" a similar circulation. No mode of propagandism would be so inexpensive and effective, because it would make an immediate demand for more information.

A wealthy gentleman of Boston, U.S.A., has built, and presented to his fellow Spiritualists, a Spiritual Temple, with lecture, lyceum, and séance rooms, very spacious and complete. A more splendid Spiritualist church is by a similar liberality being erected in California. Some organisation of the vast body of Spiritualists is inevitable. Let us hope that it will be carried out by the spirits themselves, who know their work, and can find the means of doing it. We cannot make a tree—it must grow.

A friend has kindly sent me a copy of the *Glasgow Observer*, a Roman Catholic newspaper, containing a sermon by Father Noonan—a "brilliant discourse," in which the "spirit rappers" are "exposed"—that is, he "proceeded to deliver before a very large congregation, a singularly lucid, interesting, and instructive exposition of the irrational and irreligious character and tendencies of the doctrines taught by modern Spiritualists."

And that, I take it, was a remarkably good thing to do, and I wish there were a little more of it. Denunciations excite curiosity, create interest, and promote any cause which is worth promoting. If the entire clergy, leading and guiding the 107 registered sects in the United Kingdom, would follow Father Noonan's example, and all the utterances got as well reported, we should see a wonderful expansion of spiritual light and knowledge.

"One of the Fathers of the Church," Father Noonan says, "called the devil God's monkey, always counterfeiting Him in order to supplant Him in the hearts of men, who, losing their faith, study magic, divination, and the occult arts. From Pharaoh's magicians to Cagliostro, people who fell away from the faith became infected with a belief in diabolic wonders. Voltaire and Bolingbroke prepared men for mesmerism, and those who deny the miracles of the Bible believe in those of spirit-rapping."

"Spiritualism," says the eloquent Father, "is simply execrable. It ignores the Church; it holds converse with the dead." True, the Catholic Church holds converse with the dead. It prays for holy souls in purgatory, and it honours and invokes the dead who are happy, but Catholics "do not disturb the repose of the dead by putting to them sacrilegious questions. There is nothing more laudable than to assist the dead—nothing more Pagan than to consult the dead." Moses and Isaiah denounced the Spiritualists of their times, and King Josiah banished all the mediums.

"In the time of Tertullian," says this interesting Father Noonan, "in the third century the dead were grossly insulted by

* The Psychological Press, 16, Craven-street, Strand.

operations intended to force them to communicate the secrets of the other world to the living, by the movements of a hat or rapping on a table, but it was the devil that gave the answers. It is the same now." "I grant that answers are received," says Father Noonan, "but whence do they come? From devils—not devils in hell, but from those demons in the air who are all around us, and are employed in leading men astray."

Father Noonan is something "ashamed of the age he lives in when people claim as a recent discovery a superannuated imposture like Spiritualism—a superstition as old as the world," and then he goes on to describe this religion of necromancers and jugglers. "Spiritualism," he says, "has its catechism, just as the Catholic Church has. What was its Trinity? God, matter, and spirit. What was its Incarnation? Man passing through a series of experiences in order to purify himself. What was the redemption of Spiritualism? It had none—it could not have any. Why? Because it denied the fall of Adam, and it denied that Adam was the father of the human race. Consequently, too, it rejected the doctrine of original sin—according to the Spiritualists the only original sin for man was that which he himself committed, and which he might expiate in some new and future existence. Hence, too, the soul of the sinner, when the man died, went to — where? Into the body of some inferior animal. The soul of a king might enter the body of a slave. What was the hell of the Spiritualists? It was simply a negation of the true hell, for the very first object of the adepts of the system was to annihilate altogether the idea and doctrine of eternal punishment. What was the purgatory of Spiritualism? The migration of the sinful soul into the body of some inferior animal, and going on through existence after existence until it purified itself at last and ascended, according to the doctrine of metempsychosis, unto that point from which it descended. What was the Paradise of Spiritualism? Its paradise meant an eternal promenade—a voyage of pleasure without end from one planet on to the other. What was the Devil of Spiritualism? Simply 'a jumping-Jack.' Spiritualism had no wicked spirit—thus verifying the saying of an old writer that, 'while the triumph of God was to reveal Himself, the triumph of the devil was to deny himself.'"

After this luminous account of the religion of Spiritualism, the good Father pitches into its morals, and compares the Decalogue of Sinai with that of "this infernal revelation." One commands us to adore God; the other says He is sufficiently adored already, and that forms of worship are indifferent to Him. The one tells them to sanctify Sunday (!); the other denies that God requires any sacrifices. The one commands children to honour their parents and obey their masters; the other tells them that all inequalities of our social condition must disappear."

The droll thing is that a Roman Catholic priest should tell a large congregation, and a much larger number of newspaper readers, that murder and suicide are considered mere trifles by Spiritualists; that abortion is not worth talking about—that, in short, it made light of all crimes, utterly destroyed the sacred ties of family relationship, and most horribly insulted the dead. Yet the adepts and adherents of this monstrous doctrine are to be counted by thousands in Europe alone. And "this pretended religion of Spiritualism is, to a very great extent, the work and result of secret societies—a net-work which the devil had cast over the earth to upset social order"—and so on.

St. Paul says something about the "foolishness of preaching," but it may be doubted if he ever heard, or read, quite such a sermon as Father Noonan's. It is true that some Protestant papers denounce Spiritualism as the work of the devil. In this they are hand in hand with Father Noonan—but Catholics are not all alike any more than Protestants. As the Church, as represented by the Pope, or in Councils, has made no decision in regard to Spiritualism, opinion is free, and bishops and priests are free to differ. In this matter Cardinal Manning differs widely from the late Cardinal Wiseman, and there are bishops and priests not only tolerant of, but deeply interested in, Spiritualism.

As to priests or ministers like Father Noonan, if we had Acts of Parliament now in force like some in the Tudor times, mediums would be burnt, and these fanatics would light the faggots.

I am very glad to hear that the S.P.R. is about to enter upon another phase or method of investigation. Thought-reading, haunted houses, apparitions, are interesting subjects, no doubt. There is an abundance of authentic ghost stories. The trouble about all the old ones is that we cannot examine and cross-examine the witnesses. As to recent ones, when a ghost is seen by only one person, how can we prove its objective reality?

The phenomena of witchcraft—taking the testimony which satisfied a judge like Sir Matthew Hale for example, and the juries that found verdicts under his direction—are well worth a more careful consideration than has been given to them. We ought to know, so far as facts two centuries old can be known why the most enlightened jurists and statesmen of the most enlightened countries hanged men, women, and even children for witchcraft.

Also we ought to know, at a time when our translations of the Scriptures of the Old and New Testament have undergone revision by the most learned men of our time, what amount of credence we should give to the so-called supernatural elements of both. For example, witchcraft and necromancy are forbidden under terrible penalties in the Old Testament, with the sanction of "Thus saith the Lord!" Disprove the possibility of witchcraft and necromancy, and your revised Bible is only a literary curiosity. Therefore a Society for Psychical Research should interest all who care for the Bible.

The new method of investigation upon which the Society is about to enter, is the examination of witnesses as to extraordinary facts. Clear-minded, intelligent men and women are to give their testimony, as in a court of law, as to what they have seen, heard, and felt. Of course there will be, in every case, a thorough cross-examination. As in the investigation of reported miracles at Rome, there will be a Devil's Advocate to break down the case if possible. The Society will not need to go outside its own body for the cross-examiners. There are members trained at the bar, and familiar with the methods of the Old Bailey.

Of course we can read the testimony of very able, very intelligent, very scientific men, as to their observation of the phenomena of spiritual séances; but it is probable that nine readers in ten would like to ask them a few questions. When Mr. Alderman Barkas gave his testimony in a lecture at Langham Hall, he was sharply cross-questioned from the gallery. In the reports of the S. P. R. we shall have question and answer, until in the mouths of many witnesses every word shall be established.

And, while we are about it, why not make these testimonies—these dramas of truth-finding as public as our courts of law? Why not admit spectators? Why not try the case Spiritualism v. Materialism in a court organised *ad hoc*, with all legal formalities? Of course there could be no compulsion, but it may be presumed that the many able and distinguished witnesses of the phenomena of Spiritualism for the past twenty years, would cheerfully give their testimony. Of course, the expenses could be met by a moderate charge for admission.

Let us suppose that Mr. Eglinton, for instance, were put on trial for fraud in psychography or materialisations, and formally tried. The testimony would require several sessions, and would be intensely interesting, while a verbatim report of the case would be one of the best books possible for general circulation. A trial in which both sides are represented has a fine dramatic interest, of which Shakespeare and other writers of plays, and even of comic operas, have availed themselves. And it is time that Spiritualism should be popularised. Not one person in ten thousand can personally examine the facts of the most important sciences, but when these are established by a few competent observers, they can be taught to every body. This is true of religion as well. How few were the personal witnesses of the miracles of the Old or New Testament, yet how many millions have accepted them upon such testimony. Our miracles of today have been seen by vast numbers—but yet there are millions who must rely upon the evidence of others. It follows that this evidence should be carefully collected and widely circulated.

The *Christian*, of June 11th, is "Faith-Healing" all over. It

pervades the advertising columns. The reading matter is full of it. Will it empty the hospitals—even the Hospital for Incurables? A sermon on "The Principles of Faith-Healing" says all disease is sin and came in with the Fall, by Satan's personal agency. Every diseased person is under the devil's dominion. The test of his faith in Christ is his being cured. No true Christian, therefore, can suffer from any disease. We are not to trust to doctors or drugs. "A hopeless case is more hopeful than one in which we think we can do anything of ourselves for cure," &c.

At the late Conference, the question was raised: "Is it right for any believer to bring up his son as a doctor?" As it happened, two medical men present on the platform were faith-healers—whether they had ceased to give medicines was not stated; but it was strongly urged that as Christ healed all manner of sicknesses, all Christians should be healed. "The death of Christ destroys the root of all sickness, which is sin." There is abundant testimony from England, America, Europe, Australia. Lord Radstock is a faith-healer. In Switzerland and Germany the persons healed by faith are counted by thousands.

Sad to say, other religious journals denounce the whole thing as imposture or delusion. They could scarcely be more bitter if it were Spiritualism. "Look at our facts," cry the Faithists. "Every delusion is full of facts," say the infidels. "Did not Christ and His disciples heal the sick?" "The day of miracles is past." "No, Christ is always the same. It has returned." But we must leave the *Christian*, which upholds, and the *Christian Commonwealth*, which denounces, Faith-Healing, to settle the question between them.

The *Commonwealth* classes Faith-Healing with witchcraft, astrology, and Spiritualism, and says: "It is only when exploring such a field as this that one can realise how credulous, and foolish, and imbecile, the human mind is capable of becoming. How the unenlightened people of ancient Egypt could invest a four-footed beast with Divine attributes, and worship it as a deity; or the philosophers of classic Greece bow down to images of wood, or of silver and gold; or our own forefathers, the contemporaries of Milton and Shakespeare, put women to death by the thousand on the ground that they were witches—all this seems to us to be incomprehensible and impossible. Equally mysterious will it be to future ages that the English people of the nineteenth century could believe in disease being cured by denying its existence. No limits can be set to the credulity of fanaticism."

The *Commonwealth* denounces the "Christian Scientists" and their "mind cure" as another delusion, and at the close of a trenchant leader says: "Experience proves that Atheism and corruption in their worst forms have always flourished most in those times and countries where the priest and the impostor have longest held sway."

Well, what are we to do in such a controversy? Simply examine the facts. If people are cured by belief, by mental impressions—if tumours, cancer, blindness, deafness, and paralysis, suddenly disappear by mental, moral, or spiritual causes, the fact is worth knowing. We say constantly, examine the facts of Spiritualism. Examine equally the miracles of Faith-Healing. Whatever is real will bear the most critical—the most scientific—investigation. The *Christian Commonwealth* says: "The study of these aberrations of the human mind, however interesting they may be psychologically, can only give pain to the thinker and the moralist." The Scripture says: "Prove all things—hold fast to that which is good." That is all we ask for Spiritualism.

"THE PERFECT WAY."—All possessors of this book can obtain gratis, on application to the publishers, Messrs. Field and Tuer, 50, Leadenhall-street, E.C., a slip of corrections.

REV. B. B. WAKE writes from Malvern Link to say: (1) That he has not been lecturing on Spiritualism at Malvern; (2) that the Vicar of Yeovil has not been at Malvern, and of course did not take the chair; (3) that he never said or thought that spiritual phenomena would herald the Millennium; and (4) that while he admits their reality, he believes them to be a revival of ancient necromancy, against which the penalty of death was denounced in the Old Testament. Our note was based upon a newspaper report which must be held responsible for all these queer misstatements.

THE HERMETIC SOCIETY.

The discussion of the Hon. Roden Noel's paper on the "Historical Element in Christianity," adjourned from the 10th inst., was resumed on the 17th by Mr. Edward Maitland in a paper entitled "The Intention and Method of the Gospels," of which the following is an abstract.

That the Gospels not only do not present the actual life and character of any historical personage whatever, but were not intended to do so, and that the greatest pains were taken to show that they were not so intended, appears from a variety of reasons. Among these are their absolutely irreconcilable and mutually exclusive statements in respect of every distinctive point of importance. The genealogies, the immaculate conception, the miraculous birth, the enrolment under Cyrenius, the persecution by Herod and massacre of the children, the flight into Egypt, the passion, crucifixion, resurrection, ascension, and, in short, whatever has been regarded as constituting an actual history of an exceptional Person, disappears before an intelligent and candid criticism, and leaves no trace behind, so far as the historical plane is concerned. And the partisans of the orthodox presentation, in their attempts to harmonise the Gospels, and vindicate their historical character, have exhausted ingenuity and outstripped candour, but without success.

Nor is this the only class of evidence. All the leading characteristics of the Gospels, their incidents, utterances, and doctrines, were ascribed to the corresponding characters in other religions—to Osiris, Krishna, Mithras, Buddha and others—and the entire story of the Gospels taught to their initiates in times long anterior to the Christian era, even the cross being used as a symbol to denote the attainment of the life eternal through the renunciation—or "crucifixion"—of the lower nature. So that the sacred mysteries of Egypt, Greece, and other lands, their rites, ceremonies, and symbology generally, were laid under contribution for terms wherewith to relate the life of a supposed Galilean peasant, purporting to be written by Galilean fishermen.

There is, nevertheless, an explanation which not only saves at once the credit of the Gospels and the truth of Christianity, and is in accordance with the whole tenour and method of Holy Scriptures, but which also lifts Christianity to a position commanding and indefeatable, and from which, when once established thereon, it can never decline.

This is the explanation that the Gospels are designed to be, not historical, but mystical; not biographical, but allegorical; not to describe an individual, but to present an ideal; not to relate a particular history, but to promulgate an eternal verity; not to deal with persons, places, times, and events appertaining to the physical plane and appealing to the senses, but to deal with principles, states, and processes which are spiritual, and appeal to the soul. Their theme, in short, was not a man, but Man; and this, not Man physical and external, of time and of place, but Man spiritual, interior, and mystical, superior to all limitations, Man Regenerate, wherever and in whomsoever occurring.

A proof of this is to be found, among others, in the declaration of Jesus himself to Nicodemus,—"Except a man be born again of water and of the Spirit, he cannot enter into the Kingdom of Heaven. Ye must be born again." That is to say, the condition of salvation for all men is a birth identical with the miraculous one ascribed to himself. Water is the mystical symbol for the soul, which is called the woman, as being the substance or "mother" of the man. And the soul is the residence of the spirit, which is the life or "father" of the man. Spirit, when pure, is God; and the soul, when pure, secretes or "polarises" to pure spirit or God. Wherefore, to be "born again," and become regenerate "of water and of the Spirit," is to be re-constituted—not of matter and its life—but of a pure soul and the Divine life. Being of the soul, this Divine potency is called the "Seed of the Woman." Man, according to Hermetic doctrine, contains within himself the seed of his own regeneration, and the power to make it effective. This is done by subordinating his lower self, and uniting his own will with the Divine will. But the soul, or "water," is also called Maria, and when pure is called Virgin; and Spirit, when pure and Divine, is called, when in operation, Holy Ghost. So that "born of water and the Spirit" is an equivalent expression to "born of the Virgin Mary and the Holy Ghost;" and Jesus, in declaring the necessity of such a birth, declares both that others must be born as he was, and that he himself was not a physical but a spiritual being. That is, the personality denoted by the name Jesus is not his exterior,

physical, and "historical" part, but his interior and spiritual nature, the regenerated selfhood, that wherein the man is "saved," himself reconstituted of the Divine substance and life, and made superior to the limitations of matter.

What is called the "revelation of Christ" to the world was, then, the disclosure of the mystery which, from the beginning of the dispensation, or first rise of the Church, had been in the world, having been implied in the promise represented as given to Eve, as type of the soul immergent into matter—the promise that she should yet bruise the head of the serpent, matter, and her seed—man regenerate—should, as the Apocalypse says, make war with the dragon and get the victory over him.

The great spiritual wave, or new flood of intuition, which resulted in Christianity, had for its function the fulfilment of the great "week," or seven cycles of man's spiritual creation, of which the first was denoted by the story of Eden, and the last by that of Christ. The purpose of the Gospels was to represent—after mystical usage—in a dramatic allegory, the state or stage at which the spiritual consciousness of the elect generally had then arrived, namely, the perception of the true idea of the Christ; and the disclosure of the truth that man's real Redeemer, whether called Osiris, Mithras, Messiah, Buddha, the man from the East, or the Lord from Heaven, is no mighty angel or God incarnate, no earthly conqueror or prince, no fleshly or extraneous personage whatsoever, but a new spiritual creation in man himself, occurring by a process of involutions evolution, a process provided for, indeed, in the constitution of existence, but requiring for its accomplishment the co-operation of the individual with the spirit within him.

Of the state thus attained, the state of Christhood, Jesus was a type. Neither Church nor world, however, was yet fit for the apprehension of the idea. It would therefore be in the world, but the world would not know it. Hence the ascription to Jesus of expressions denoting the necessity of a yet further revelation concerning him than his disciples could then bear, when the full recognition of the truth would constitute his "second advent." It was necessary that the world first arrive intellectually at the conception of creation by physical evolution before it could discern intuitively the corollary of this doctrine in that of redemption through the supplementary and complementary process of spiritual evolution—the process, that is, of which "Christ" is at once the condition and result. Representing, as it does, the spiritual maturity of the individual soul, it is attained only after a prolonged experience of earth lives, and is rendered possible, therefore, only by a multiplicity of rebirths. For regeneration must be not only begun, but carried to a certain advanced stage while yet in the body. Wherefore, without such repeated re-incarnation, the Gospel of Christ would be a gospel not of salvation but of perdition to the race at large. Only when at length "Christ is formed" in man, is he set free of matter and of the necessity of a return to the body.

Concerning the authorship of the Gospels, the conclusion is that they were the work of the Mystics, or "advanced men," of the time, who, having their headquarters at Alexandria, and seeing no other way to save religion from extinction through the spread of Materialism—for the times nearly resembled our own—resolved, under Divine impulsion, to give the world a system, at once new and complete, representing the highest possibilities and satisfying the highest aspirations of humanity. To this end they created a suitable character, accumulating upon it all that had been predicted of the Christ of the past, and grafted their system upon Judaism, intending it to be regarded, not as superhuman, but as representing the highest human. Doubtless, artist-like, they selected the best models available, and such as their own ranks only could supply; but also, artist-like, they did not confine their portraiture to these, their object being to represent an ideal, and not to glorify an individual. And if, indeed, as may well be the case, they had some special figure in view, certain it is that the last thing they would have approved would be the attempt to drag him to light and exalt him to be the object of idolatry,—to judge by the pains they took to obliterate all traces of his identity. Representing him as teaching by parables, they made of his history a parable also.

The subsequent destruction of the library of the Serapion by the Christians, on the pretext that it contained documents dangerous to the new religion, becomes, in view of this explanation, an incident of no little significance. It contained the writings from which the human origin of the religion could be proved.

An interesting conversation followed, in the course of which the president described in detail several of the leading discrepancies in the Gospels, and other New Testament narratives, referring especially to the late Mr. W. R. Greg's writings on the subject as excellent alike for their critical skill and their reverent spirit.

SPIRITUALISM IN LONDON & THE PROVINCES.

CAMBERWELL AND PECKHAM ASSOCIATION OF INQUIRERS INTO SPIRITUALISM (81, Wells-street, Camberwell).—It is intended to hold meetings on the first Sunday in each month at seven o'clock. Miss Reeves has kindly arranged to give an address on Sunday, July 5th. Mr. Eglinton and Mr. Towns have also promised to assist on future occasions, notice of which will be given in due course. The committee would be glad of the support of any friends willing to offer their services. The Association have to thank the secretary of the London Spiritualist Alliance and Mr. Eglinton for gifts of books to the library. Any contributions will be gratefully received.

MRS. CORA L. V. RICHMOND.—The address announced for delivery on "What is the New Religion?" was delivered at the Kensington Town Hall, on Sunday evening last. A quarter of an hour was first devoted to answering questions put by the audience, which were replied to in a lucid and able way. The discourse which followed was powerful and was listened to with interest. Some people, it was stated, objected to the use of the word "religion," and others objected to the term "new" religion. Religion treated of the relation of the human soul to the Divine. It was founded on true and immutable principles. There could not be two true religions, one old and the other new, but there might be varied expressions of the same central truth, and in that sense we may speak of an old religion as distinguished from a later and newer form. The fundamental principles are one and the same, but the developments may be various. Who can object to a new expression of religion? Who can say that the forms existing are all-sufficient? Have not endless cruelties and bloodshed been committed in the name of religion, and even in that of the later form—Christianity itself? Is there not some need of some new form suitable to the present hour? The new religion is not addressed to those who are perfect. Christ said, "I came not to call the righteous but sinners to repentance." If the precepts of Christianity were truly followed, if every man did to others as he would be done by, if every one were forgiving and unselfish, the Millennium would indeed be in our very midst, and there would be no need of any new religion. A new light is beginning to dawn like the early streaks of morning on the horizon. The light will be shed on all humanity; it will dwell in the hearts of all. It will be wrapped in no form or creed, and will require no altar or temple. The new religion teaches us immortality. It removes the dread of death. It opens out our vista beyond the grave, and teaches us that death is an enlarged existence, and that loving spirits are around us and sympathise with us. It leads us to look beyond this world, to learn to be unselfish, to love to do good, to aid and assist others, to relieve the distressed, to pity the criminal and the suffering.—After the address an impromptu poem was given on the subject of the entrance of the spirit into spirit-life. It was announced that the subject of the discourse for next Sunday would be "Spiritual States and Angelic States: their Relation to the New Religion."

RECORDS OF PHENOMENA WANTED.

We shall be pleased to receive from our readers brief reports of phenomena subject to two conditions. (1) That a colourless statement of facts without comment is given; and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

Mesmerism.	Communion with the Departed.
Trance.	Materialised Spirit Forms.
Clairvoyance.	The Spirit Rap.
Thought-reading.	The Spirit Voice.
Apparitions.	Spirit Writing.
The Human "Double."	Automatic Writing.
Presence at a Distance.	Movement of Material Objects without Physical Contact.
Haunted Houses.	

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, giving—

- (1) The names and addresses of the persons concerned.
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross.

IN Boston there are now more than a dozen Spiritualist meetings held regularly, all well attended by listeners who can spread intelligence and experience among others. This implies extending interest in Spiritualism. Then there are very numerous private as well as public circles, which are meetings on a small scale. There are, at least, six circles for materialisation all constantly well attended.—*Spiritual Offering.*

THE materialist philosophy denies the immortality of the soul, and sweeps away various traditions of the past with the superstitious aspects of religion. But side by side with it there is, in the present day, a keen desire to know whether there is any ground for believing that we have a spirit which survives the shock of death, and whether there is a spirit world beyond into which we enter; and whether there are points of contact between this world and that, with intercommunication between them.—REV. H. R. HAWES.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliottson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zollner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Party, of Berne; Professors Wagner and Butlerof, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edwards, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstätt, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavaire, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

DR. ROBERT CHAMBERS.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters."—*Extract from a Letter to A. Russell Wallace.*

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consistent, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—*Clerical Journal*, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—"The essential question is this: What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory."

LORD BROGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which diverse circumstances produce are found those who cultivate man's highest

faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—*Preface by Lord Brougham to "The Book of Nature."* By C. O. Groom Napier, F.R.S.

THE LONDON DIALECTICAL COMMITTEE reported: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance, of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

PROFESSOR BARRETT, F.R.S.E.—"I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source.—I say I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative."

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not blinded by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

CROWEY F. VARLEY, F.R.S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

ALFRED RUSSEL WALLACE, F.G.S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men who have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able believers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—*Miracles and Modern Spiritualism.*

DR. LOCKHART ROBERTSON.—"The writer" (i.e., Dr. L. Robertson) "can now no more doubt the physical manifestations of (so-called) Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—*From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—"No one can doubt that phenomena like these (Phrenology, Homoeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: "We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family."

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitations. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*tout de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession."

ROBERT HOUDIN.

"4th May, 1847.

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).— I am, monsieur, &c."

(Signed), ROBERT HOUDIN.

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid."

"I am indebted to the courtesy of Mr. Eglinton, the Spiritualistic medium now in Calcutta, and of his host, Mr. J. Meuniers, for affording me the opportunity I craved."

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht*, *mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the mediumistic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect."

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny."

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitations is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Partz, in Bern; Butlerov, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses."

"Berlin, December 6th, 1877."

(Signed) SAMUEL BELLACHINI.

ADVICE TO INQUIRERS.

The Conduct of Circles.—By "M.A. (Oxon)."

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear.

Patience is essential, and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might discredit an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly. Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER IS NOT MANIFEST IS LIGHT."—Paul.

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PRICE TWOPENCE.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

A MYSTERIOUS AFFAIR.

The narrative which follows appeared first in *Felix Farley's Bristol Journal* of October 10th, 1863, and was republished in the *Spiritual Magazine* of November of the same year, where the name of the "Dr. —" was given as Dr. James G. Davey of Norwood's Lunatic Asylum, near Bristol. Through the courtesy of a correspondent we are now able to add Dr. Davey's corroboration of the affair, together with an account of the subsequent course of events.

The narrative was as follows:—

We have often read of trials having taken place at the instance of ghosts, and it is just possible that one may again occur owing to the alleged revelations of an invisible spirit. The following are the facts which we have heard; we state them as we have had them from those who, we believe, had no wish to deceive, but we leave the reader to draw his own inference:—Dr. —*, residing in the neighbourhood of Bristol, had a son educated in his own profession, who received a medical appointment abroad. A few months ago the son resolved to return to England, and sailed by a British vessel bound for the port of London, undertaking to give his services as medical man in return for his passage. When, however, the ship was on its way home, the young surgeon, after a short illness, died; the captain of the vessel on reaching London communicated with Dr. —, and gave him an account of his son's death, handing him £22, which he said the latter had at the time of his demise; he also gave Dr. — what he stated to be a copy of the ship's log, in which all the circumstances were regularly given. Dr. — was so pleased with the captain's conduct that he made him a present of a gold pencil-case as a proof of his gratitude for kindness to his son. A few months after this Dr. —, who, from being quite a sceptic in Spiritualism and spirit-rapping, is now a believer in both, was with his wife at a séance of Spiritualists in London, when a great agitation amongst the furniture of the room and other symptoms of spiritual disturbance were noticed, upon which the medium, who is a lady, stated that the apartment was full of spirits, and that the unseen visitors were evidently desirous of making a communication to some one of the company. The medium was then asked to request that the spirit or spirits would give some indication of the person present with whom they wished to communicate. Upon this, a large table, without any apparent agency, was violently moved from the other side of the room, falling on its top close to Dr. —. The spirit was then required, according to the usual fashion, to state who it was, when it rapped out the name of Dr. —'s deceased son, who had died at sea, and who, to the terror of all present, intimated that he had died from poison. Dr. —, wishing to ascertain whether he was or was not deceived, asked the spirit for some evidence of its identity, upon which the unseen visitor intimated the nature of the present which Dr. — had given to the captain, and which he believed could have been

* Dr. J. G. Davey, Norwood's Lunatic Asylum, Bristol.

known to no one present. Dr. — then asked if the poisoning was intentional, and the spirit rapped out that it might or might not have been; a discrepancy, of course, noticed by more than one present. The spirit, however, proceeded to say that he had left £70 when he died, whereas Dr. — only got £22; other particulars were entered into, and altogether, Dr. — was so impressed with the revelations that he paid a visit to the wife of the captain of the vessel, who had remained in London, and from whom it was elicited that her husband had stated to her that he feared Dr. —'s son was poisoned, and that, instead of getting some peppermint with some castor-oil when he was ill, he got prussic acid. A copy of the log was obtained from the owners of the ship, and Dr. — found it differed most materially from that handed to him by the captain of the vessel. There were other mysterious circumstances connected with the affair, which we are not at liberty to state, but altogether such strange secrets transpired, and there was something so unsatisfactory about the narrative given by the captain, when it came to be scrutinised, that Dr. —, we hear, has been induced to consult a criminal lawyer with a view to ulterior proceedings.

We give the circumstances without expressing any opinion of our own. We may, however, add that Dr. —, who resides in the neighbourhood of Bristol, is a man of the highest professional and personal respectability.

Dr. Davey, on being written to in October, 1884, wrote as follows:—

4, Redland-road, Bristol.

October 31st, 1884.

DEAR SIR,—It was, I think, in 1863 that I had a son of mine die at sea from poison, when on his passage home from the West Coast of Africa. The matter was, as supposed, duly reported to me by the captain of the ship, but within the year it happened I got to know something of Spiritualism (so-called) and at a séance in London, I learned (from my deceased son) that the report of his death, as it reached me from the captain, was untrue, that in fact his death was due to the steward of the ship, who gave him a quantity of the essence of bitter almonds, in some castor-oil, instead of peppermint, for which he (my son) had asked. Of the money part of the question, I never knew anything, but among my son's effects there were simply a few coppers, though there were good and valid reasons to suppose that he had some £70 in his possession, when he died. "Spiritualism" is a great fact; from 1863 to this time I have added much to my first knowledge of it, and since 1863 have had many interviews of a PERSONAL CHARACTER with my son.

The facts given by him in 1863 were all verified subsequently, to the evident sorrow and disgust of the captain, who, after a time, avoided me, and hurried himself to sea, lest, as I believe, he should be called to account for his false statements to the Secretary to the Board of Trade.—Faithfully yours,

J. G. DAVEY.

SLATE-WRITING MEDIUMSHIP.—Very many have been convinced of the truth of Spiritualism through the direct writing mediumship of E. C. Watkins. Like most mediums, he has not been financially compensated; but we are glad to learn by a letter from him, that he has been able to acquire a little farm in Northern Michigan. In his letter he says: "My spirit-guides, desirous of developing independent slate-writing mediumship more extensively, wish me to inform private and undeveloped mediums that if they send to me a lock of hair, or an article of clothing, they will inform them if they can become independent slate-writers." We invite responses to Mr. Watkins, Sylvester, Mecosta County, Michigan. We want a thousand mediums where we have one. From all parts appeals come to us for mediums, through whom some phase of the phenomena can be witnessed and something be learned experimentally of Spiritualism.—*Spiritual Offering*.

THE HERMETIC SOCIETY.

At the ninth meeting of the present session of this Society, on the 24th June, Mr. C. C. Mussey read a paper entitled, "Individuality," in which an analysis of so-called "self-consciousness" was attempted, with a view to show that a true separate individuality had not the guarantee of consciousness, the "Ego," being an idea or representation, determined in relation to certain modes of thinking, willing, and feeling. This representation, like every other imagination, was a mental or thought object. It was, however, the central object, about which all the states of consciousness were grouped by association, thus maintaining conscious identity throughout the changes of these states. "The ideal representation, Ego, being once gained by association with a definite consciousness, has become a real power of maintaining this particular content as the character and will of the individual. It, this idea, is the central point to which the habitual modes of consciousness are attached. This imaginary self is all that consciousness ever informs us of as to our individuality. If, for instance, I am insane or in a dream, and imagine myself to be a king, or a wolf, you would say that is an illusion superinduced upon my true personality. Nevertheless, for myself, for my own consciousness, that personality is wholly merged and immersed in the imagination, and apart from the latter is for me a mere blank abstraction, with as little meaning or content as is Being ('with a big B'), for some of our philosophers. If you restore me to sanity or waken me, I revive to the belief in another self, associated with another mode of consciousness." It was admitted that this was only an answer to the alleged testimony of consciousness to the individuality. Nor could the proof be found, as was sometimes supposed, in the mere unity of the consciousness, since this, the indispensable condition of all consciousness, contained no principle of differentiation, but merely necessitated a representation of the "subject," which representation, in regard to difference or limitation, was entirely determined by the particular states, or contents, of the consciousness.

The paper proceeded to describe the important change from primary to reflective consciousness which all feeling must undergo in order to be raised from the objective to the subjective rank, and thus to determine the abstract representation, Ego. This reflection was a recognition, a literal re-cognition of the feelings, a mental acknowledgment and appropriation of them, whereby they were raised from their original objectivity in consciousness as mere sensation, and were thought as subjective. "The sensation is taken up into the thought by an act of attention, as when one says 'I am cold,' and soon finds the sensation unbearable by reason of this acknowledgment of it." "Some explicit characterisation in the nature of thought is probably necessary to determine a sensation as pleasurable or painful. We may perhaps derive some consolation in regard to our sympathy with animal suffering from the consideration that unthinking beings do not make an afflicted Ego out of their sensations. That animals feel pain at all is perhaps due to an elementary power of thought appropriation. There is no such specific sensation as pain or pleasure; only sensations which are pleasurable or painful, those qualities being added by attribution with reference to a self; that is, they are thought."

The application was then made to the dominant psychical feelings which collectively determine the Ego, the result being that the secondary mode of consciousness, reflection or thought, could be detected in the very process of constructing that imaginary entity, the represented self of individuality.

It was then pointed out that metaphysical denial of a true diversity of self was quite consistent with recognition of the historical existence of them as organic subjects of evolution and re-incarnation. The self of consciousness might be a fiction, but it was a fiction determined by real states of consciousness; and these might have, and probably had, a very transcendental history. The resemblance of the alleged laws of Karma re-incarnation to the reciprocal influences of heredity and environment was adverted to. The main thesis of the paper—that the individual Ego is a thought entity determined by reflective consciousness supervening upon the primary—was then applied in explanation of the Buddhist doctrine of destroying individuality by meditation. That was a great advance upon the old ascetic method, and even upon every religious principle which, while condemning the Ego, still recognises it as a fact, other, that is, than the creation of consciousness. A thoroughly consistent idealism cannot admit that; and it was the discovery of this idealism which separated the Buddha from his five

ascetic companions, and led to the great meditation beneath the Bodhi-tree—an incident which might also be significant of the very interior process of which it was ostensibly only an external history. Thought can only resolve what thought has created, and the method of Buddhism is psychologically scientific. The root of Egoism was to be extirpated; that root being "attachment" to objects—to objective life. "A perfect intellectual conviction that a thing desired is undesirable makes it difficult for the desire to attain the ideal stage of imagination—re-cognition—without which it is ineffective. No merely ethical principle is comparable for efficacy to this flat contradiction of the reason to the implicit proposition of the desire. For the desire has to gain a certain assent by the mind to the immediate desirability of its object, an assent which, being a mere taking up into the mind of the suggestion of the desire, is quite consistent with moral disapprobation. Accordingly the Buddhist meditations go all directly to the point. Egoity is the summing up of all desires in the will to live, to be an ideal self-positing centre of desires. If we can once for all see this Ego as a fictitious subject of imagination without perplexing ourselves with the further metaphysical question, whose imagination, our insight will be experimentally justified, for the hallucination will melt away before the steadfast gaze which it cannot bear. The secret lies in two sentences; the object, the feeling, has, as desire, become subjective: make it object again. As mere object it expires. This objectification of the fictitious "subject" is a casting of it out and off. But out and off what?" The answer to this question, which had pertinaciously met them at every turn of the argument, must ultimately be sought in the old Vedantin principle of the one "self within the self"—the same in all. The difficulty in the way here—so far as concerned Buddhism—arose from the disposition of some of our leading authorities on the subject to detach Buddhism from the earlier philosophy of the Upanishads. There was the less warrant for this seeing that one of the latest injunctions of the Buddha himself to his disciples, as reported in the "Book of the Great Discourse," was that they should reject all future versions of his words which were not in accordance with the scriptures—the Vedas. Now they knew what generally was the conception to be found there. There was but one self, differentiating by successive and discrete acts of imagination, as in dream on our single plane of consciousness we often split ourselves up into diverse apparently distinct personalities. Thus to find "the self within the self" was to dispel the successive stages of Egoity and therewith the objective fiction. It was not annihilation, not loss of life, but an awakening to the fulness of all life, if only we excluded from the conception of life its active functions—a difficult condition truly. But short of this experience it was impossible to answer the question, What then is the subject to be delivered from the great "delusion of individuality"? "We are not, however, debarred from recognising an affirmative, as well as the negative side in the process itself of this deliverance. A pure subjectivity without content is unthinkable, and yet it is affirmed in the negation of every content which can constitute subjective character. Every negation of the Ego which becomes practical through being speculative is a declaration of freedom, and as such is the positing of an indeterminate self. That is just such a self as we are unable to think and to define; nevertheless in the act of positing, through negation of that which we can think and define, it becomes the greatest of realities. Nay, more, if all fictitious individuality is an ideal product (in the sense in which the ideal is not the real), the negation of this must be the recovery of a reality transcending thought. The refusal to define Nirvana or the positive substitute for individuality, is thus logically consistent with, and consequent on, the whole proposition of Buddhism, that the thought object has to do with impermanence and unreality."

The paper concluded: "To one who has entered into the spirit of Indian thought it is almost amusing to hear people oppose to its principle their profound sense and conviction of their own distinct personalities. For it is just in this very sense and conviction that personality consists; it is the self-consciousness. Deep, truly, is that dream, nor is its fabric baseless. But not to know that it is a dream is just that Avidya (Ignorance), from which there can be no awakening. But the dream has many stages, the Avidya many degrees. So let no one fear the loss of his individuality; for as long as he desires it, as long as he believes in it, he will not, for he cannot lose it. For it is that belief: it originates, and re-originates in that desire."

The above is an abstract of a considerably longer paper. In

the course of the discussion which ensued, it was objected (by the President) that the distinction between individuality and personality—the mere "mask" of the individual—had not been sufficiently kept in view; and (by Mr. Roden Noel) that the reader of the paper had not succeeded in showing how objective differences could ever be derived from an unity which did not subjectively contain them. To the first objection it was replied that in the view presented, the distinction could be only one of degree; the individuality, relatively to the personality, would be a deeper and more permanent Ego, but would still be resolvable into the higher unity of the only self. The answer to Mr. Noel was that it was the separate egoistic representation of differences which was said to be finally resolvable; the differences themselves might metaphysically or eternally pre-exist, and be manifested ultimately as functions in an universal organism—but the separate self-consciousness of a function would be disease. The self-consciousness of them all would be the single cerebral one.

Observations on the paper were made by Mr. Percy Wyndham, Mr. Maitland, and others, and the proceedings terminated at the usual hour.

RECORDS OF PHENOMENA WANTED.

We shall be pleased to receive from our readers brief reports of phenomena subject to two conditions. (1) That a colourless statement of facts without comment is given; and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

Mesmerism.	Haunted Houses.
Trance.	Communion with the Departed.
Clairvoyance.	Materialised Spirit Forms.
Thought-reading.	The Spirit Rap.
Previsional and Coincidental	The Spirit Voice.
Dreams.	Spirit Writing.
Apparitions.	Automatic Writing.
The Human "Double."	Movement of Material Objects
Presence at a Distance.	without Physical Contact.

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, giving—

- (1) The names and addresses of the persons concerned.
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross.

PROGRESS is a law of nature. Man is but a part of a universal system of things. He cannot get out of nature, nor out of the tides of universal life which are ever flowing from the Infinite Fountain of Being. All things grow up towards the light—the beautiful flower turns its head following the course of the life-bestowing sun; the tree grows with its top toward the sky; human nature tends in the ultimate ever Divine-ward.—S. J. FINNEY.

CURE BY SPIRIT POWER.—Undert his heading the *Spiritual Offering* publishes the following, with its legal verification. "In the cause of truth and in gratitude to our kind benefactor, we solemnly state the following facts. Our boy, Partner Gorman, had been suffering for three months with cerebro-spinal meningitis. He was attended by three good physicians, until they said nothing more could be done, and we daily expected he would be released by death. Business calling me to Potsdam, N.Y., my friend there, Stephen Grover, told me to go about my son to Dr. Loukes, for he had saved a boy suffering from the same disease. I went, and he would have visited him, but for the distance, twenty miles. Seeing my sadness, he said, 'Let us see what can be done, come with me.' He led me to two darkened rooms; told me to sit in one, while he shut himself into the other. In a short time he came to me, saying, 'We have treated your son; he is better; he will get well.' On returning home I found him sitting up in bed talking cheerily to his mother. He got better. When he was able to go out, he took a chill, through which he relapsed. I returned to Dr. Loukes, and he did as before. He is now well. No medicines were used. This is unexplainable by us as well as marvellous, only being equalled by Bible miracles of old.—Thomas Gorman. Witness, H. E. Irish." "On this 1st day May, 1885, before me came Thomas Gorman known to me to be the individual who executed the above, and acknowledged that he executed the same.—L. Robinson, Notary Public, South Colton, N.Y."

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

Astrology.

To the Editor of "LIGHT."

SIR,—Even had I not to answer questions put expressly to me by your correspondent "Ebor," I would be the first to thank him for his valuable suggestion with a view to the collection of data, and the comparison of experience, in astrology. I may mention that an astrological society, of which I was a member, was formed some years ago, but was not sufficiently known, and soon ceased to exist. What is most wanted now, I think, is for a few persons who are students of the subject, and familiar with its rules and methods, to agree upon some principle of investigation, and engage in the collection of sufficient data for each head of inquiry undertaken. There could then be a division of labour with the object of arriving at a valid induction, should the results justify that, or of showing how far the elements of a true "science" really exist. I have long pursued a method of my own, which I believe offers the only means of scientific verification; and I have lately obtained satisfactory affirmative results, but I am stopped for want of data, which are required in an abundance not obtainable by any single individual without much greater energy and steady persistence than I possess. And I must add that negative results, or the very small constant margin of affirmative ones in excess of the arithmetical probabilities, have rather discouraged me. Still the margins are usually there, as far as I have gone, but the labour is great, and co-operation much required.

As to the "directions" referred to by "Ebor," I have studied, and believe in them—both the primary and the secondary—to some extent. But that any particular direction means a particular event, without regard to other very complex considerations in the horoscope, cannot be affirmed. The tendency, as fortunate or the reverse, is the most that can be predicted, except by a judgment of rare comprehension, acuteness, and experience. The rapt parallels are esteemed amongst the most powerful of the primary directions (the semi-arc method), and I believe I have found them to be so. But being formed upon the "angles" of the figure, they also require great exactitude in the time of birth, or the time of the event will be too divergent to enable us to prove the connection. And one weakness of the "science" is, that during the many centuries of its cultivation, eminent authorities have adopted different measures of time. That, however, was no doubt greatly due to the ambition to obtain a closer temporal coincidence between the direction and the event than the conditions admitted. As to the parallels named by "Ebor" signifying death, it is to be observed that astrologers do not predict death from any single direction, but require a "train" of evil directions, concurrent within two or three years. Certainly, I have known rapt parallels of one or other of the "infortunes" with the sun or moon fall within two or three months of the death, according to the usual measure of time adopted now—a year for a degree of arc. But I should not say the direction "caused" the death, or that the astrological connection was proved, without a more constant coincidence of the two things than can be truly alleged. I have always protested against the practice of writers on astrology giving a lot of affirmative cases without the least apparent perception of the elementary principle that selected instances prove nothing at all. If that were allowed it would be easy to demonstrate that thunder storms always happen on a Friday, or any other nonsense.

As to the secondary directions, I have also paid a good deal of attention to them, especially lately, and think them capable of verification. The school of astrology which may be described as the orthodox one, and which is at present represented by Mr. Alfred J. Pearce, the able author of the "Text Book of Astrology," "Science and the Stars," &c., considers them as operative only for a few weeks (as is probable), and by themselves of quite minor importance (which I doubt). On the other hand, "Raphael," who can quote eminent old authority for his view, consults them exclusively, and by a method of his own, which is ingenious and plausible, but on which I am not much disposed to rely. I suspect that modes of divination by astrology, giving true results, may often be confounded with directions; and that may have also led to many of the Arabian subtleties, now usually discarded. On the other hand, I have

long been tending to the opinion that there is one and the same truth of nature underlying all the branches of astrology, including genethliacal and "horary" or divinatory. For instance, I do not think the "lordship" of the "houses" can have significance in horary astrology, yet none at all in horoscopes.

Before concluding this rather discursive letter, I should like to notice one fact which tends to show that astrology is really a science of observation, and not merely of tradition. That is the specific influence ascribed to Uranus. This planet having only been discovered within a little over a hundred years, it is remarkable that all astrologers are now agreed that directions to him denote events of a sudden and unexpected (usually sinister) character—catastrophes in general. I have myself observed striking instances of this, and have considerable belief in it. It will be highly interesting and important to ascertain what experience reveals about the astrological influence of Neptune. We have had about forty years of possible observation, and should begin to know something about him. I have somewhere read that the discovery of a new planet coincides with an epochal development of a character correspondent to that of the planet. The revolutionary era would thus have been denoted by Uranus; and it has been suggested that Neptune is associated with a new ideal era.

C. C. M.

The Historic Jesus of Nazareth.

To the Editor of "LIGHT."

SIR,—I am grateful to Mr. Roden Noel for his testimony in favour of the doctrine of the "Personal Christ," in answer to the teaching of the leaders of the Hermetic Society, who would appear to desire to place themselves among "those false prophets who deny that Jesus Christ is come in the flesh."—1 John iv. 2.

That Agnostics, who deny the supernatural, should, because of the miraculous element in the history of Jesus, assert that the history is mythical, is easily understood; but that those should do so who believe in Modern Spiritualistic phenomena, in which may be found a replica of almost every miracle attributed to Jesus, is difficult to understand or to excuse.

That there may be a few discrepancies in the details of the Four Gospels may be admitted, although I assert that there is not one discrepancy of importance. But these few verbal discrepancies are to me a confirmation of the genuineness of the historic records: for had these been fabricated, the authors would have carefully compared the texts and rendered them exact in all details.

We all know how it has been "proved" that the first Napoleon never existed, because all his biographers not only differ in matters of detail but in essentials, one characterising him as an almost infallible demigod and another describing him as a vulgar charlatan, and yet I suppose there does not exist one living being who doubts that Napoleon was a real personage.

Again, take any event occurring in our day, and you will find all the morning papers which have not taken their narrative from the same reporter, vary not only in matters of detail, but often in essential matters, eliciting letters of protest from those concerned.

That the historic Jesus, as a *bona fide*, may have little influence on the souls of men, most thinking men will admit; and that the doctrine of the potentiality of the Christ in Man is the essence of Christian Theosophy, all Christian mystics will at once admit.

To deny, on the other hand, the historic Christ, is to assert that the Christ of God, the Divine Son or Word, has never fully possessed and transmuted any human being on this planet; and to assert, as the writer in to-day's "LIGHT" does, that successive re-incarnations are necessary to the regeneration as by water and the Spirit, is to assert that of which we have no scientific proof or historic confirmation in the history of the human race.

True, perhaps some men and women may, by self-biologising, believe that they remember their former incarnations, but there have existed since the days of Jesus about fifty thousand millions of human beings who never had any knowledge whatever of any such process.

Those who have passed into deep trance often say, "The reality and solidity of the spirit life infinitely transcends that of the flesh." And so it seems to me that Jesus the Christ was and is the most intense human personality, in all we know of the universe.

GEORGE WYLD, M.D.

"The Resurrection Body."

To the Editor of "LIGHT."

SIR,—In a letter signed "Lily," which appears in "LIGHT" for June 6th, a very theatrical performance described in very theatrical language is attributed to Liebig on the authority of Dr. N. B. Wolfe. It is stated that Liebig having invited his faithful students to the "temple of science," there and then proceeded to "dissolve by chemicals" a human body, to reduce its one hundred and forty-five pounds of matter to an "impalpable elementary condition," and to scatter the same upon the "viewless air."

Now it is said that Liebig occasionally perpetrated and published "tall" scientific jokes, and I am inclined to think it possible that Dr. N. B. Wolfe has got hold of the wrong end of one of these. Of course, anyone who chooses to exercise the requisite care and patience can dissolve a human or any other organised body into its ultimate elements. Granted that the decomposition of the matter composing a human body was to be demonstrated, no chemist, and least of all Liebig, would have set about it in the manner described, or with the quantity of material mentioned. Neither would he, nor any other "earthly" operator, have been enabled to spread the whole of the elements of that body in the gaseous form upon the "viewless air," as some of them are not amenable to that process, either in their free state or in their various combinations; neither did he reduce anything to an impalpable condition, because gases are perfectly palpable forms of matter as it is known to us. We are told that "the process was slow." No doubt it was—very. Since "chemicals" (a magical word) were used to attain the desired result, a considerable time must have been required, and the "viewless air" must have been rendered vastly unpleasant for the noses and the lungs of the "intensely interested" spectators.

In bringing such knowledge as we possess of matter and its laws to bear upon the investigation of the difficult and intricate phenomena of Spiritualism, it should be remembered that success in this direction can only be attained by those who have special knowledge, and that nothing will be gained, and much may be lost, if those who are not thus qualified make the attempt.

—I am, sir, yours faithfully,

June 23rd, 1885.

A SPIRITUALIST AND A CHEMIST.

Liebig's Experiment.

To the Editor of "LIGHT."

SIR,—In reference to "A Spiritualist's" letter in your last issue, will you allow me to say that the result of my inquiries amongst men of practical science, is in exact opposition to "A Spiritualist," viz.: "that there is no doubt that Liebig's alleged successful experiment is a possible one," as I stated in general terms in my previous letter. Therefore as men of science, like doctors, disagree, we have only to wait for Dr. Wolfe's reference to that work of Liebig's from which he has taken the record of this experiment, and which having been related and published by him in such full detail, can hardly be the result of his own imagination.—I beg to remain, sir, faithfully yours,

June 27th.

"LILY."

THE SPIRITUAL OUTLOOK.

XXXIV.

[We shall esteem it a favour on the part of our readers if they will forward us, for use in this column, any allusions to Spiritualism and Psychical Research they may come across in the course of their reading. We see a great many of these ourselves, but it is obvious that there must be many references to the subject which do not meet our eyes.—ED. OF "LIGHT."]

The gathering of facts is the beginning of all true science and philosophy. The appeal to the readers of "LIGHT" must, therefore, bring good results. An American periodical with the title of *Facts* is doing this work of collecting and recording the phenomenal basis of Spiritual Philosophy. American secular newspapers of the first class freely, and even eagerly, publish well-authenticated accounts of spiritual manifestations. Here we must for the present rely chiefly upon our own journals.

One curious "fact" respecting Spiritualism must not be lost sight of. It is that many of those who *know* are not very anxious that others should be in the same position. So far from wishing to gather and publish facts they are not only satisfied but a little tired of the phenomenal. "Why multiply facts? We have enough of them. Give us what they are meant to teach."

We must recognise also this mental condition. One fact may be as good as a thousand when we are sure of it.

Only, there are many millions of people, scattered over the earth, to all of whom these facts are of interest. We do not know why they have come to us at this time—we do not know that they will be continued. Here they are—here and now; and they should be carefully observed, carefully recorded, widely published for the benefit of present and future generations. We are told that spirit manifestations will become more and more common and perfect, so that the great fact of immortality will be one of daily observation—known of all men. On the other hand, many look upon Spiritualism, as it now exists, as a passing phase of life, the records of which may be of infinite value to future generations.

Consider how different it would be from what we call "Christianism" if the art of printing had existed twenty centuries ago, and newspapers had been published in Jerusalem. Consider how valuable our now recorded facts may be to those who live two thousand years hence. Only, the wonder will be that they were not printed in the *Times*, the *Daily Telegraph*, and all the daily, weekly, and monthly periodicals. And when our remote descendants read the testimony of scientists like Crookes, Wallace, or Zöllner, they will wonder why such facts were neglected by Darwin, Huxley, and Tyndall.

Our duty to the present and all future generations is clear and imperative. It is to carefully observe, record, and publish the facts of the spirit manifestations of our time. So we pay our debt for whatever the past has given us. So we make up for past neglects. But we can never sufficiently regret that there were no daily and weekly newspapers printed in Egypt, in the days of Moses. What trouble it might have saved that good Bishop Colenso, who for the want of such testimony was banished to the Zulus! In the meantime we must comfort ourselves with Moses and the Prophets in a revised translation.

I am obliged to the anonymous editor of *The Occult Magazine* for three numbers, 3 to 5, the previous ones being out of print—and therefore specially *occult*. It is a penny "monthly journal," published because "until the present time, advanced thinkers have had no European special organ for the elucidation of Mystical Philosophy; for the leading Spiritual papers are of necessity compelled to devote most of their space to matter pertaining to their own branch of Psychology."

I don't quite see it. A Spiritualist paper deals with spirit in all its manifestations—only when a thing is manifest it ceases to be occult. The evident object of Spiritualism is to reveal what is ordinarily hidden. The mission of "LIGHT" is to remove darkness. When we throw light upon Occultism it ceases to be occult.

And then, if "in Occultism the existence and immortality of man's spirit can be demonstrated like a problem of Euclid," what need can we have of phenomena, either of Occultism or Spiritualism? When a proposition is as clear as that two and two make four, or that the three angles of every triangle are equal to two right angles, where is the need of facts?

The occult—"hidden, invisible, secret, unknown, undiscovered, undetected" (Webster)—we certainly have little occasion for; and when anything is brought (or sent) to "LIGHT" it ceases to be occult. The moment a spirit manifests by materialisation, or in any way, he ceases to be occult. The very object of spirit manifestation is to destroy Occultism. It is the hidden (occult) things of darkness (Occultism) that are being revealed by Spiritualism in fulfilment of prophecy.

For all its occultness the *Occult Magazine* is quite worth reading. Some of its facts are very striking, and some are droll. I read, for example, that morning service at the Canterbury Cathedral sometimes begins with only the official staff, and ends with a congregation of two persons—while the salary of the non-resident Archbishop is £15,000 a year—the services, including prayers against the Mahdi, being occult enough for anything. The Japanese fashion of writing prayers and praises on wheels, moved by wind or water, is more economical, and may be more effective.

Here is another bit of pious Occultism—or thereabouts:

"A clergyman writes to the *Church Times* that he was the first to use incense in Protestant Episcopal worship, and promises to ring into Heaven any five virgins [wise or foolish?] who will give him the money to buy five chiming bells."

Here also is a good account of a debate in a theological seminary. After four hours' controversy there was a tie on the question: "Suppose a prayer on a formal occasion is read from a printed slip, and a typographical error completely ruins the proper sense, will Providence receive the petition as read, or as originally written?" Talk about Occultism, after that!

The *Occult Magazine*, which in spite of its occultness is still published, tells us that "the Adept's astral apparition, or double, is a fact, notwithstanding the pool-pools and sneers of the vain-glorious and conceited. Few, comparatively speaking, have the chance of seeing such a splendid sight, for the magnetic aura of humanity in general—with its steaming fumes of sensuality and spiritual atrophy—debars by magnetic repulsion the visible presence of the Master. Under very favourable conditions, however, they sometimes approach to individuals who are earnestly devoted to occult studies; but of course other living persons, apart from the Adepts, can project their double, so as to appear at a distance from their bodies. Peruse the works of Glanvil, Ennemoser, Crowe, Owen, Howitt, Des Mousseaux, &c., &c., and you will find many instances. At rare times the doubles talk, sometimes they wander whilst the subject's body is asleep, sometimes whilst awake, and very often the apparition is the forerunner of death."

Several yards of the columns of the *Chicago Religio-Philosophical Journal* are occupied with a review by William Emmett Coleman, of the exposure of Madame Blavatsky and the miracles of Theosophism in the letters of Madame Coulomb. The letters said to have been written by Madame Blavatsky, on which are based the accusations of fraud and various duplicities, are denounced by her as forgeries. The strongest point in her favour, with those who have not the advantage of her personal acquaintance, appears to be the testimony of her distinguished coadjutor, Colonel Olcott, to whose character and mediumistic work, especially the exercise of the gift of healing, we have the highest testimony.

There is no need of coming to hasty conclusions in these matters. In our criminal jurisprudence it is a maxim that every accused person is to be considered innocent until he is proven guilty—and even the verdicts of juries are sometimes wrong, and innocent persons are imprisoned or hanged. Perhaps the best we can do is to leave the wonderful Adepts of Thibet to the judgment of their peers, while we examine what is within our reach, the manifestations of spirit power in the presence of our own mediums on both sides of the Atlantic, with such testimony as we had last week from Mr. Meugens, of Calcutta, now making explorations in America. As a clear-headed man of business, he seems to us a thoroughly reliable witness.

The spirit of Mr. Coleman's article can hardly be called judicial. He says: "By the testimony of the Theosophists themselves, Madame Blavatsky is a wholesale liar. How then does proving Coulomb a liar clear Blavatsky? It is not the Coulombs' unsupported statements that convict Blavatsky; it is the damning evidence of her own letters; and so far I have not seen a particle of substantial evidence that they are not genuine. I shall try and get the committee's report and see if anything is adduced worthy of being called evidence, indicative of the Madame's innocence. If she is innocent, certainly a woman of her intellectual shrewdness ought to be able to produce some evidence of that fact; and if aught of that nature is adduced I shall take pleasure, as an act of justice, in presenting it to the readers of the *Journal*. As it now stands, however, I am forced to believe the letters genuine and their authors guilty of systematic fraud."

MRS. CORA L. V. RICHMOND'S WORK IN ENGLAND.—The guides of Mrs. Richmond wish to announce that their medium will be at liberty to make engagements to speak in the provinces between July 12th and September 20th. The London series closes on 12th July, but will be resumed in September provided the committee receive sufficient support. Appointments: Halifax, August 23rd; Leeds, August 30th; other places in correspondence. Letters to be addressed to the care of Mrs. Strawbridge, 11, Blandford-square, N.W.

All Communications to be addressed to
THE EDITOR OF "LIGHT,"
16, CRAVEN STREET,
CHANCERY CROSS, S.W.

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"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

Light:

SATURDAY, JULY 4TH, 1885.

INFERENCE AND PERSONAL OBSERVATION.

Apparently impossible, as are the phenomena of what is termed the materialisation of spirit-forms, and the production of independent writing in various languages within closed and fastened slates and books, to the uninitiated, they are, nevertheless, of almost daily occurrence; and recognising their genuineness as we do, we fail to see that they are a whit more marvellous and inexplicable than are the supposed facts, and inferences deduced from many of the facts, which occupy the attention of scientists.

Scientists, in view of well-observed cosmical phenomena, generally believe that the sun, earth, and all stars, planets, and nebulae, were, at some period in the immeasurable past, rotating masses of highly-heated gaseous matter; that by a process of cooling and consequent consolidation, those masses assumed a more or less solid spheroidal form; that after having rotated millions, or it may be billions of years, rings, and finally spheres were thrown off, which in their present stage of consolidation form suns, planets, and moons, such as probably belong to the millions of star systems now visible, or as yet invisible to man in the infinitude of space.

Scientists further believe that under certain physical combinations and conditions of matter, life was evolved, at first in a low and feeble form; that by development and evolution differentiation gradually increased, and that now all forms of animal and vegetable life on the surface of this and unnumbered millions of other worlds, are the offspring of primal protozoal organisms, which by a process at present inexplicable, made their appearance on every developed world, and that from what may be termed inanimate matter, there sprang simple organic vital forms, which, after passing through protozoa, calcuterata, articulates, mollusca, fish, amphibia, reptilia, bird, marsupial, and quadrupedal mammalia, at last culminated in the flower of organic creation, Man—man in a low, rude, savage and unintellectual state at first, but finally man who in the long process of the ages has culminated in the philosophers, poets and metaphysicians of the historical era.

All these opinions are inferences deduced from observations on solar and planetary motions, resting on Laplace's Nebular hypothesis; and from biological and palaeontological researches based on the order of the introduction of vegetable and animal life, founded on the testimony of the rocks; and from the embryonic and other researches of biologists, in reference to the primal development of man and other animals. This is, however, little more than inference, as in no single instance in the records of the past, or in the experience of the present, has the evolutionary transition been observed. Slight modifications in form and colour have been observed, such as we see daily in the human

family; but any change such as the advance of a fish to an amphibian, an amphibian to a true reptile, a reptile to a bird, never!—although in paleontology, the apparently connecting links between fish and reptile, reptile and bird, are often disentombed. The real transition, however, has not yet been observed, and has not been historically recorded.

The doctrine of evolution, therefore, is a doctrine founded on inferences, based upon the relations of observed facts, extending through countless millenniums of time, and is never in a single instance the result of the observational experience of a single man.

Do we deny, then, inferences? Not by any means. We rather accept them as legitimate inductions from the consideration of ancient and modern facts.

Inferences from an extensive, and, as is freely acknowledged, a very incomplete body of facts, are justifiable, if the facts as far as they are known point in one direction. But inferences from observed and frequently repeated phenomena, that can at almost any time be reproduced, and may now be observed by any man of a judicial and critical mind, are far more valuable as a basis for theory than inferences from facts indiscriminately scattered over the face of the earth, which require the longest life and most devoted industry to examine a limited number of them. A scientific man is bound, therefore, to establish his theories on his own relatively limited observations, and on the testimonies of others whose powers of observation and truthfulness are only problematical.

If the scientific world can accept evolution as a theory to explain the life-history of the universe—a theory which contains many millions of more unbelievable marvels than the materialisation of visible human forms out of invisible matter, or the writing within closed slates or books, which may be observed by any rational man—why should the leaders of science not examine the alleged facts of Modern Spiritualism, and from observations rather than from mere prejudices and preconceptions deduce their inferences? If such a course were followed the result is not difficult to be foreseen by those who are familiar with the facts.

THE Earl of Dunraven, a Spiritualist of many years' standing, has been appointed Parliamentary Under Secretary for the Colonies in the new Ministry.

WE regret to learn that M. Tissot has been very ill since his return to Paris, but we are happy to announce his complete restoration to his usual health.

"A NEW BASIS OF BELIEF IN IMMORTALITY," by Mr. John S. Farmer, has been translated into, and will shortly be published in, the German language. The translator is Count Schonfeldt, a half-brother of the Prince Liechtenstein.

It is no secret, we believe, that several members of the new Cabinet, in addition to others in the Government, are favourably disposed to Spiritualism. Surely it ought not to be a difficult matter, with so much influence, to get the obnoxious Witchcraft Act repealed.

A SPIRITUALIST and journalist of many years' standing, desires to engage in literary work of any kind. Manuscripts prepared for and put through the Press. Compilations, abstracts, and critiques supplied, &c. References to Rev. W. Stainton Moses, M.A. ("M.A. Oxon."), Mr. E. Dawson Rogers, of National Press Agency, and many others.—Address, A.B., care of the Editor of "LIGHT," 16, Craven-street, Charing Cross, S.W.

SOCIETY FOR PSYCHICAL RESEARCH.—A general meeting of this Society will be held on Friday, July 10th, at the rooms of the Society of British Artists, Suffolk-street, Pall Mall, London, S.W. The chair will be taken at 8.30 p.m. The meeting, which will be partly of a conversational character, is open to members and associates, who are at liberty to invite friends. Members and associates will be admitted on writing their names at the door. Persons who do not belong to the Society will be admitted on the production of an invitation-card, duly filled in with one or more names, and signed by a member or associate. Edward T. Bennett, Secretary, 14, Dean's Yard, Westminster, S.W.

LONDON SPIRITUALIST ALLIANCE.

On Thursday evening, June 26th, a Conversazione of the Alliance was held at the Banqueting Hall, St. James's Hall. There was a large and influential gathering of Spiritualists and friends to welcome the President, Mr. W. Stainton Moses, after his long and severe illness, and to listen to an address from Mr. Thomas Shorter entitled, "Modern Spiritualism: the Progressive Development of its Phenomena." Mr. Stainton Moses opened the meeting by the following address:—

LADIES AND GENTLEMEN,

My first duty, and a pleasant one it is, is to express my great thankfulness at being permitted once again to meet my friends here, and to thank them once more for all the kindness they have shown me. If I do not find myself—as alas! I do not—up to the old standard of work, I feel that I can rely on a kindly consideration which has never failed me, and I can honestly promise that no effort of mine that can fairly be made shall be lacking for the furtherance of the end that we all desire—the advancement of an intelligent appreciation of that complex and intricate subject that we call Spiritualism. It has not always been fortunate in its methods of presentation; there is room for improvement there. But it deals with matters that are in their essential nature of absorbing interest, and it touches all that is most momentous to man as an immortal being.

You will expect from me some account of what this Society is doing. We "have done what we could": and I have the highest authority for believing that that record is one to be commended. You are the arbiters; you entrust us with certain powers; we use them as far they will go, to the best of our ability, and at our wisest discretion. That is all that we can do; for, by solemn pledge given at our birth, we may not get into debt, nor do work that is ready to our hands when the material means are not forthcoming.

We have taken a home for ourselves at 16, Craven-street, Charing Cross, a very central position, as likely, we think, to be useful to our members as any that we could hit upon. We have placed in a cosy and convenient room the library which, by the grace of the late Central Association of Spiritualists, is now at our disposal. It is at the full service of our members, and it is supplemented by a number of Spiritualist journals of this and other countries, which should be of interest, and which will keep us, at any rate, if we read them, from becoming insular and groovy, and will lead us to a breadth and generosity of interest in our fellows which is much to be desired.

To make this reading-room and library thoroughly useful, and to place its resources fully at the disposal of our members, we need an efficient secretary. We have no such officer; and we cannot at present afford one. It is for you to enable the Council to supply this grave defect, and so to place the resources of the Society unreservedly at the disposal of all our members throughout each day. This we cannot do with the funds which we at present administer. The value of the library and of the reading-room would be so much enhanced by the presence in the room of an intelligent person who could receive visitors, distribute books, and answer inquiries, that I can hardly imagine that the Society will not feel itself impelled to provide such a necessary functionary.

For the rest, the various spheres of usefulness that lie open before us are necessarily left to be tended by private effort, because we have not the means of attacking them. No one who has not been inside the movement—who has not received, as I have done, scores, hundreds, thousands of letters begging for guidance, help, enlightenment—can form any idea of the great craving that there is for spiritual food. The children crying for the bread of life! The cry is ever ringing in my ears! Men and brethren, my friends who have this great truth in your possession, how long is it to go up in vain? I do not for a moment lose sight of the efforts that are being made outside of our own borders to meet this growing want. I am thankful for all agencies for the dissemination of knowledge. But none the less I feel that all combined are miserably inadequate to do the pressing work that ought to be done. There should be no small jealousies in this matter. I, for one, am thankful for any help in doing what seems to me to be a plain duty, and I shall be proud to co-operate with any man who will lend a helpful hand in doing any part of the work that God, in granting us this blessed experience and knowledge, has laid upon every one of us. Stewards we are, one and all of us, entrusted with a

great truth; stewards for the mighty Master, labouring for the great account. There is no room for small jealousies in such a work. We shall meet our account the better in proportion as we discharge our plain responsibilities.

The presence of Mr. Shorter on the platform to-night accentuates what I am saying. We are a society of old Spiritualists, of persons who know what they believe, and who, in virtue of that belief, have plain duties to discharge. The name of Thomas Shorter carries me back to an age with which some of us here present are, perhaps, unfamiliar; to an age that is already historic. When he was working with the cautious care, the thoroughness, and the indefatigable industry which characterised him, he was associated with many great names. "There were giants on the earth in those days." I do not presume to present any historic record. This is not the time nor the place to appraise individual effort, where all laboured for a common cause. But some names rise at once to my lips. There was William Wilkinson, who did so much for the literature of the movement, and with whom Mr. Shorter was so closely associated in the conduct of the *Spiritual Magazine*. There were Mr. and Mrs. Newton Crosland, honoured members of our own Society. There was the venerated name of Mrs. Howitt Watts, now, to our enduring sorrow, removed from our midst, though, as I have good cause to know, not less active in promoting the work that she loved and adorned by her labours. There was her husband, Mr. Alarie Watts, with whom I am proud to stand here to-night. There was William Howitt, whose doughty deeds in defence of our faith are matter of common knowledge, and of universal acknowledgment. There was another of our members, General Drayson, whose scientific acquirements and unvarying readiness in defence of our faith did us, and still does us, such invaluable service. And, not to make the list unnecessarily long, there was Benjamin Coleman, whose shrewd common-sense and firm convictions enabled him to lay Spiritualists under a very deep debt of gratitude for many a battle worthily won. Nor must I omit a reference to two honoured names, long and worthily associated with Spiritualism—Mr. and Mrs. S. C. Hall. These and many more—for my list in no way pretends to exhaustiveness, nor have I time to enumerate all those honoured names whose praise is familiar in our mouths—these are some of the stars that illuminated the world in this now bygone age.

I have always felt that we are greatly indebted to these early pioneers. They accumulated rich stores of fact which they have handed on to us, a deposit which we hold in trust for the generation that shall in its turn succeed us. They have given to us a coherent system of philosophical exposition, which, if it does not explain all mysteries, does at any rate give a reasonable explanation of the origin, cause, and purpose of these manifestations of the power of spirits. The explanation of the Spiritualist—the Spiritualist hypothesis, we will call it, if you please—has, in my judgment, never been successfully impugned by any efforts of the many divergent schools of thought that have busied themselves with these problems. For myself—unless I must make two exceptions, which in very truth prove the rule, and which are in character and intention, quite exceptional—neither in my own now large experience, nor in what I know of that of other investigators, have I ever known a single case in which a spirit manifesting in any way whatever, at a circle, or to a medium, in public, or in private, ever claimed or pretended to be anything else but the spirit of a departed human being. I think I may have heard some claims to a particular name made by a spirit, which claims seemed to me hardly made out. I have even heard some that are preposterously absurd: Shaksperes desperately illiterate; Miltons both "mute and inglorious." But of the essentially human character of the manifesting intelligence I entertain no sort of doubt. They make good their claim, these manifesting spirits, to be of our brethren, sharers with us in the experiences of earth-life, moulded by its discipline, scarred by its sins and sorrows, constituted as they are by virtue of its myriad and manifold experiences. I am not sure that I can frame any adequate idea of what the deportment of an elemental spirit, or of a spirit which was in fact the astral soul of the medium, ought to be. Nor am I much concerned to speculate. When I find a spirit putting forward any such claim I will study its deportment with all due care. In the meantime, these beings, so far as I have made myself acquainted with them—and I have had many opportunities of so doing—are thoroughly and essentially human. They could not play the part they do if they were anything else. Their knowledge of us and of our humanity, their characteristic foibles, the information they give, the very

blunders that they make sufficiently demonstrate that they are of our stock, men and women with like passions to ourselves. This, I need hardly remind you, is a very strong point in our argument: and it has never, I repeat, been successfully combated since those early days of Spiritualism to which Mr. Shorter's presence carries us back.

This, then, is part of our inheritance from those early days—facts and their explanation. But this does not represent our total debt. These gentlemen whom I have named, and others who stood forth with them, have left to us a brilliant example of manly and simple courage, manifested at a time of no ordinary difficulty. At a time when it needed a brave man to avow a belief that might imperil his reputation, his prosperity, nay, his very sanity in the opinion of his fellows, these men stood forward as the champions of an unpopular cause, and the apostles of unwelcome truth. All honour to them for what they did. They made it possible for their successors to carry on the work which was bequeathed to them. And they have left to this Laodicean age—an age enervated by its prevailing faithlessness, by its corroding Materialism, and its halting, lame Agnosticism,—an example which it sorely needs. This is, unless I greatly mistake, an age across the face of which are written certain dominant notes or characteristics; an instability of purpose which paralyses heroic effort; a listless indifference which strikes at the root of sustained endeavour; and a calculating selfishness which leads a man to attach what in mercantile circles would be called a wholly fancy value to his own comfort and reputation for “safety.” We Spiritualists partake of the spirit of the age. We need stiffening; we want our purposes made more firm. And nothing will do for us what we want so completely as the cultivation of a spirit of simple and sincere self-sacrifice. We may learn somewhat of that lesson from the men of whom Mr. Shorter is to-night representative. I beg, with these introductory remarks, to call upon him to deliver his address.

Mr. SHORTER said:—

My acquaintance with Spiritualism dates from the time of its introduction into this country more than thirty years ago, and by my association with its literature during a large portion of the time, as well as by personal investigation, I have kept myself fairly conversant with its many phases up to the present time. I shall to-night speak wholly of those phenomena which are familiar to us and to which I can personally testify. My object in doing so will be, not to present a history, nor to exhibit the evidence for their occurrence, nor to give an exposition of the philosophy of the subject, but simply to show that these phenomena, in the order in which they have been presented, are not the result of accident; that they did not occur fortuitously; that they are not without a purpose or aim; but that there is a method in their development—a law of evolution to be observed in connection with them no less apparent than that seen in connection with other natural phenomena; in short, that their development has been orderly and progressive.

At the time of which I have spoken, when the subject was first introduced to my notice, Spiritualism was known amongst us only as spirit-rapping and table-moving. These terms were fairly descriptive of it as it was then known, and it is very significant that no adequate account of these phenomena has ever been given to the world. They were then, and still are—though a generation has elapsed—inexplicable to modern science. I need hardly remind you that according to the elements of acoustics sound can only be produced by the impact of one body on another. So long as a body produces no vibration there is no sound. In these rappings we have detonations varying in force and intensity from a faint tick to a blow like that produced with a sledge hammer, and yet of the two factors which science declares to be indispensable to the production of sound only one was present.

So with regard to table moving. It is asserted that no movement can take place except through some form of mechanical force. Yet here heavy bodies were moved without the application of any motor force. It is true that a very eminent professor endeavoured, as he thought, to deal a fatal blow at what began to be called “the new superstition,” by the invention of an ingenious instrument to show that such movements were produced by the unconscious muscular pressure of the sitters. That might apply in those cases where lateral pressure was exerted, but it could have no application in others where an upward movement was observed in opposition to a downward pressure, or where no contact took place. We were told that under these latter conditions the thing could not

possibly happen—that it was impossible according to all known laws of nature. The obvious rejoinder was that, spite of talk about known laws of nature, the phenomenon actually occurred, and it was only rendered more necessary to find a different solution.

Still it might fairly have been contended that if the phenomena were limited to sounds and movements—if there were no intelligence behind them—though they might present an interesting problem or furnish suggestions of a new force which science had not recognised, there would still be nothing in them to make it necessary to seek their explanation beyond the lines of physical causation. When, however, it was found that these phenomena showed obvious signs of intelligence; that they possessed a power of adaptation; that they varied in force at suggestion; that they could respond to questions and give answers; and that these sounds and movements were simply used as a new code of signals; that they could select and arrange letters of the alphabet so as to form words and sentences, and answers to questions relevant to the matter in hand—then it became evident that there was some other force at work than a blind unintelligent power. There were abundant evidences of an agency closely associated with intelligence, and as a stream cannot rise higher than its fountain, so it is evident that no intelligent phenomena can be the production of an unintelligent force; and when it was found that this intelligence uniformly, persistently, and everywhere, affirmed itself to be the agency of departed human beings, of those who had once lived on earth—and very generally the friends of those present—then the whole question at issue between Spiritualism and Sadduceism was raised. It became evident that if the phenomena went no further, here was the manifestation of a power—a new basis of belief, clear, palpable, and capable of verification—popular in its inception, appealing to the great body of men, and, therefore, deserving of the highest consideration.

It was soon manifest that if a new mode of intercourse with the spirit-world had been opened up, that if this intercourse were to be profitably extended, this method was ponderously difficult, and that some more easy mode of intercourse must be provided. The demand was promptly met. It was found that the hands of sensitive persons could be controlled to write automatically, at first with difficulty, but with increasing facility as they became more exercised in this direction. In this way not only answers to questions, but long messages and elaborate treatises, were communicated to the world.

Not only the human hand, but the whole organism, was subject to this control. Some were used for personation, representing by characteristic action, gesture, and deportment, the spirit who desired to be recognised by those present. More frequently still, the vocal organs only would be used, and in this way many messages of sympathy and affection were given to inquiring friends and relatives; and as this control became more perfect, public addresses were delivered, and in some instances poems were improvised on subjects suggested by the audience. To follow up this would lead me into digression, for the trunk line of manifestation here branches out into two directions, and with that which is purely psychical I have here no immediate concern. In these phenomena, as in nature, we have a dual and progressive development, as in the great kingdoms of nature, from the mineral to the vegetable, from the vegetable to the animal and human. And as within each kingdom there is a corresponding interior development from granite to diamond in the mineral kingdom, from moss and lichen to flower and tree in the vegetable kingdom, and in the animal kingdom from zoophyte to mammal, from lowest savage to the highest type of civilised man, so we find a corresponding dual development in the phenomena of which I am speaking. The phenomena grade from the spirit-rap to psychography, and from table movements to form manifestation, and we find in each a corresponding interior development. For instance, the movement of the table was simply the manifestation of the power of spirit to control physical substances. This by natural evolution involved the power of transporting material objects from place to place, and to increasing distances. It also involved the power of spirits to cause what is called matter to pass through matter, or solids through solids, as, for instance, the passage of flowers, fruits, shrubs, snow and ice, and even living organisms, into lighted and warm rooms of which the doors and windows were closed, and all ordinary means by which such things could be imported carefully guarded. So it was with other phenomena. In the case of the visible presentation of the materialised spirit we have first the spirit

hand; then after a time the hand and arm were exhibited. Then spirit faces began to be seen; these at first were vague and indefinite in outline; they gradually, however, became more distinct and individualised. The head and bust were then shown, and lastly the full form, frequently bearing the impress of some departed friend or relative. In all this you will perceive a progressive development. It has followed the natural order, from simple to complex—from lower to higher—from physical to psychical. In all these phenomena there has been a mutual corroboration and confirmation of the claims put forward of spiritual agency from the first—each confirming and supporting the other. Thus the original assertion that departed human spirits were concerned in their production was confirmed by psychography in characteristic handwriting, and appended autograph; in the clairvoyant perception of the spirit who claimed to be present; in the personation and dramatic representation; in the spirit photograph, and in the form manifestation, which exhibited clear characteristics of individual humanity.

It has been urged that these phenomena were low and unspiritual, and materialistic in their tendency and character. It may be that this is not altogether without foundation if we confine our attention to the purely physical side of the phenomena without regard to their spiritual significance. But it is deserving of note that contemporaneously with the manifestation of spirit power there have been other and larger movements which we are too apt to disregard. Contemporaneously with Modern Spiritualism, or slightly overlapping it, we find a remarkable series of illustrations of spiritual activity manifesting itself throughout the churches. Whilst the phenomena of Spiritualism are eminently adapted to meet a sceptical and agnostic age, satisfied with nothing short of sensuous demonstration of spiritual existence, yet there has always been, and probably always will continue to be, a large class of minds who in all things spiritual are conservative in their habits and associations, who cling to the faiths they have inherited and in which they have been trained, and to whom these phenomena would present no attraction; who would regard all manifestations from the spiritual world which did not come through traditional channels in methods according to prescription and precedent, as disorderly. If this order of minds were to be reached it would have to be through other means, formal, cold, and ceremonial, as the Churches had become; they required by any means to be aroused from that lethargy so fatal to the higher faculties of the soul. Thus the spirit world, in its universality and through its abundant resources, found the best methods of meeting this class of minds, and I should be presenting but a narrow and partial view of a great subject if I did not briefly glance at the manifestations which have taken place outside Spiritualism in order to meet the needs of the great body of people who could not be affected by such phenomena as we have been considering.

Take, for instance, the outpouring of spiritual gifts associated with the name of Edward Irving, the speaking with tongues, the discerning of spirits, and the gifts of healing. Simultaneously with this there was another movement very different in kind, affording in most respects a contrast, yet similar in its spiritual working. I refer to the strange revival of ancient Judaism on the Western Continent in the Church of the Latter Day Saints. With all its follies there was in it abundant evidence of an outpouring of spirit power.

I might also refer to the wave of religious revival which spread over this country a few years ago, and in connection with which occurrences took place strangely like the phenomena of Modern Spiritualism; and still more recently we have had what is known and what Spiritualists recognise as spiritual healing, called in the Bethshans the faith cure. Only within the last few weeks we have had a conference in London, attended by delegates from many countries on the Continent and from the United States of America, at which abundant testimony to remarkable cases effected by faith and prayer was given.

I refer to these examples in order to take a larger and more comprehensive view of the phenomena of Spiritualism by collating and comparing them with other phenomena which preceded and appeared contemporaneously, and to show that there is a parallel between the movement called Spiritualism and what is taking place in the Churches and in the world. It confutes that sophism to which David Hume gave currency, that the psychical phenomena of our time and the miracles of a former time are incredible because contrary to all human experience. They are certainly not contrary to all

human experience, for the spirit-world has never left itself without a witness. It has left its mark on all history and literature; it has sealed its impress on every age and nation. Throughout the world, wherever human hearts have beat, wherever men have hoped and suffered and experienced the loss of those who were dear to them, there has been the sense of a mystery which swathes us round—the consciousness of a spirit-world impinging on our own, and enveloping us in its atmosphere. We may be, some of us are, insensible to these higher harmonies from the invisible world; yet it is also true that there are here amongst us those of more ethereal mould less closely pent within the body's prison, who have made excursions from this into that realm which is to be their future home, who have had glimpses of the glories of that supernal world, who have heard faintly and afar off the echoes of that choir invisible in whose music is the gladness of the world; who have sought eagerly for some response to that cry which has welled from every human heart wherever lover and friend and child have one by one disappeared into the realms beyond; who have sighed in the agony of their heart's bereavement for

“The touch of a vanished hand

And the sound of a voice that is still,”

and who have listened not altogether in vain to the murmurs of that mighty ocean whose waves ever beat on the shores of our immortal life.

“And through their deep rolling,

Have heard their sweet calling

Of spirits that sing in a soft under tongue

The sense of the mystical march;

And have cried to them softly,

“Come nearer! come nearer;

And lift up the lap of this dark, and speak clearer,

And teach us the song which he sung.”

Mr. W. Stainton Moses then said it was his duty and a great pleasure to move to Mr. Shorter a cordial vote of thanks for his most admirable address. He had found himself wondering, as he listened to the closely reasoned words of Mr. Shorter, how it was his voice was heard so seldom, and why, if they could not always have the privilege of listening to his voice, they might not be instructed by his large sagacity and experience, through the medium of the Spiritual Press. He wished Mr. Shorter might find it within his heart to let them hear of him more often in the future. He further wished to rectify an omission he had made in mentioning the early pioneers of the movement, although he did not pretend for a moment to mention them all. He had strangely omitted to mention the name of a lady who was a member of the Alliance and to whom all owed a very deep debt of gratitude. There was no book in the literature of the movement more able in its defence of Spiritualism than that which is entitled “From Matter to Spirit.” And in mentioning Mrs. de Morgan he included her husband, Professor de Morgan, from whose pen came the preface to that volume; both stood in the most honoured places. He had also to announce that this meeting closed the present session, and an adjournment would take place to October, when he hoped they would be able to re-open these rooms. He trusted to be able to open the session himself by a paper. Until that time the Council hoped to meet their friends at the chambers in Craven-street.

Mr. Shorter, in replying to the vote of thanks, referred to a point which had escaped him when speaking—the remarkable parallel which existed between the visible presentation of the materialised spirit form and the spirit photograph. Everyone who had collected any number of these photographs would see that there was a very close correspondence between them and the phenomena of materialisation. There were in both the same vague and cloudy appearances preceding the presentation of a separate form—the same indistinctness at first in the mask-like faces presented in the earlier phases, the same luminous drapery—in fact, the same gradual development throughout.

The meeting then resolved itself into an informal gathering, separating at about 11 p.m.

The musical programme, arranged by the Misses Withall, was ably sustained by those ladies, assisted by Madame Amey, Miss Wade, Mr. Tietkens, and Mr. G. S. Darter. A grand piano was again kindly lent for the occasion by Messrs. John Brinsmead and Sons.

HUMAN MAGNETISM.—Signor Damiani communicates to the *Medium and Daybreak* the fact of a gentleman, by magnetic passes in a dark corner of a room, changing the yellow colour of a tulip to white. The flower was handed to him by the lady of the house, who said that it was the third time of the occurrence of such a phenomenon in her presence.

A MATERIALISING MEDIUM OF THE
OLDEN TIME.

By "M.A." (Oxon).

My attention has been drawn to an old book, published in 1807, and entitled, "The Eccentric Mirror: reflecting a faithful and interesting delineation of male and female characters ancient and modern, who have been particularly distinguished by extraordinary qualifications, talents, and propensities natural or acquired, comprising singular instances of longevity, conformation, bulk, stature, powers of mind and body, wonderful exploits, adventures, habits, propensities, enterprising pursuits, &c., &c., &c., with a faithful narration of every instance of singularity manifested in the lives and conduct of characters who have rendered themselves eminently conspicuous by their eccentricities: the whole exhibiting an interesting and wonderful display of human action in the grand theatre of the world. By G. H. Wilson." (London: Printed for James Cundee, Ivy-lane, Paternoster-row.)

It must be confessed that Mr. Wilson makes the most of his title-page. In his book he gives us the story of "Thomas Topham, the strong man," with a diverting picture showing the modern Hercules in the act of tying a poker round his neck: "The lady of the haystack," a half-witted girl who seems to have preferred a haystack to a house for her residence: a biography of Mr. William Evans, "a sort of epicure in wigs and walking-sticks": a notice, naturally, of Valentine Greatrakes and his wonderful cures: and finally an account of one Schröpfer. This individual seems to have started life as a waiter in a Leipzig coffee-house. He disappeared suddenly, and some years afterwards reappeared as the Baron Schröpfer, "to whom all nature, and even the world of spirits, were subject." "He showed people the spirits and shadows of their deceased acquaintances. . . . 'Come and see!' he cried to all who were inclined to doubt: they came, and actually saw shadows, and various terrible sights, which made the hair of timorous persons stand erect."

Schröpfer "performed his miracles at home, in private apartments prepared for the purpose." This is the sort of entertainment that was provided on one occasion. The observers "were all conducted into a large hall, hung with black cloth, the window-shutters of which were closed." Round the spectators Schröpfer drew a circle, out of which they were on no account to stir. "At the distance of a few paces a small altar was erected, on which the flame of burning spirits gave the only light that illumined the room." Schröpfer, with a drawn sword, which he flourished over his head, prostrated himself before the altar in an ecstasy of apparent prayer. "He was to call the shade of a well-known character lately deceased." He apostrophised the ghost: "Oh, thou departed spirit, who livest in an immaterial world, and invisible to the eye of mortals, hear the voice of the friends thou hast left behind, and who desire to see thee; leave for a short time thy new abode, and present thyself to their eyes." "Hereupon the spectators felt in every nerve a sensation similar to an electric shock; they heard a noise like the rolling of thunder, and saw above the altar a light vapour, which grew thicker by degrees, till it assumed the figure of a man. . . . The phantom hovered over the altar, and Schröpfer, pale as death, flourished the sword over his head. . . . The spectre at length disappeared, and Schröpfer was so exhausted that he lay extended on the floor." Why, if this were all a mere imposture (as the writer would seem to wish us to believe) Schröpfer should lie in this trance-like state we are not told. If what was seen was a shadowy materialisation, his exhaustion and entrancement would be natural.

Schröpfer at last got into debt, and resolved his difficul-

ties by suicide. Who he was—Jesuit agent as he was, of course, dubbed by some, or a man possessed of occult psychical powers—we are not able to determine from Mr. Wilson's narrative. To him he is just one in a gallery of curiosities, like the man with the poker, or the lady with her haystack. But there is that in the narrative which is so *craievable* that I suspect the man of being a medium.

SPIRITUALISM IN LONDON & THE PROVINCES.

MRS. CORA L. V. RICHMOND.—The address announced in our last issue was delivered on Sunday evening at the Kensington Town Hall. Impromptu answers were first given to a number of questions sent up to the chairman, and read out by him. The address was then given in a most able manner, and was listened to with great interest. In such condition, or nearly so, as we leave this world when death summons us, shall we enter spirit-life. We shall be little changed in our thoughts or aspirations. Still it will be a state of improvement. We shall be set free from many of the trammels of earthly life and circumstance, and shall be released from the influence of its passions. As various as are the conditions of those who enter spirit-life so will be the conditions found in spirit-life. In this life we are enshrouded in a physical body; in spirit-life we shall be surrounded by higher influences, guiding and watching over us, teaching us to rise and improve. Spiritualism is the *avant courier* of the new religion. The teachings of former religions have been scant as to immortality. Spiritualism demonstrates it specially. It is the alphabet of the new religion. It teaches us that we can communicate with those that have passed away. It teaches us that loving ones, though unseen, direct and guide us and seek to save us from despair when cast down. It affords new avenues of communication between this world and the life to come. Like as when it is intended to open up a new country and construct a railroad, there are first the pioneers and explorers, then the labourers to prepare the way along which the line is laid, and lastly the engine and the train when all is complete, so does Spiritualism prepare the way for the new religion. As in spirit life we are watched over by guardian angels, so again are angels instructed and counselled by archangels; and archangels again by still higher and greater intelligences. The subject chosen for the impromptu poem was "The Solar System." It was announced that the subject for next Sunday evening would be "Angels and Archangels: their Power over Man's Spiritual States and Destiny." The series will close on July 12th, to allow of a visit to the provinces, but they will be resumed on September 20th, if the committee receive sufficient support in aid of the funds from those interested in the movement. Anyone desirous of aiding the committee is desired to communicate with Mrs. Strawbridge, No. 11, Blandford-square, N.W.

CAMBERWELL AND PECKHAM ASSOCIATION OF INQUIRERS INTO SPIRITUALISM. (81, Wells-street, Camberwell, S.E.)—Miss Keever has kindly consented to deliver an address on Sunday evening next at seven o'clock. Other mediums have promised to attend on future occasions, notice of which will be given in due course. The Thursday evening circle is now closed, and another circle for Tuesdays at eight o'clock is in course of formation. Friends wishing to join are requested to attend or communicate with the secretary.

DE QUINCEY'S LAST MOMENTS.—"He had been in a doze for some hours, and as it had been observed that in his waking hours since the beginning of his illness he had reverted much to the incidents of his childhood and talked especially of his father, regretting that he had known so little of him, so in this final doze his mind seemed to be wandering among the same old memories. 'My dear mother, then I was greatly mistaken,' he was heard to murmur, and his very last act was to throw up his arms and utter, as if with a cry of surprised recognition, 'Sister, sister, sister!' The vision seemed to be that of his sister Elizabeth, dead near Manchester, twenty years before, and now waiting for him on the banks of the river."—*From Life of De Quincey, by David Musson, p. 133, in Series of "English Men of Letters."*

CANINE INTELLIGENCE.—Captain P. M., of Paimpol, and Captain M., of Granville, were old friends; they met at port in Iceland; before parting to go on board their several vessels, the former gave to the latter a fine Newfoundland dog whom he had brought from France. Captain M. on coming into port at Granville, took on shore with him his Newfoundland dog, and soon lost sight of him. Captain P. M., four days later, entered his port of Paimpol, and as his boat approached the quay his Newfoundland swam out to meet him, to his infinite astonishment. Paimpol is more than thirty leagues from Granville, and to his master's knowledge, the dog had never been taken that road. This account, verified by M. Montsorel, is from the *Revue Scientifique*. Zoology abounds with marvels of this kind, but a greater marvel is that there are savants who deny *a priori* the existence of any analogous faculty in the human being, and who insist that he can perceive in no other way than by his senses in their ordinary state.—*Revue Spirite*.

THE LONDON SPIRITUALIST ALLIANCE,

CHAMBERS: 16, CRAVEN STREET, CHANCERY CROSS, S.W.

This Society of Spiritualists, founded for the

purpose, primarily, of uniting those who share a common faith, and then of giving information respecting that faith to those who seek for it, has now occupied Chambers at the above address. There will be found an extensive Library of works especially attractive to Spiritualists; the various Journals of Spiritualism published in this and other countries; and opportunities of converse with friends like-minded. The Alliance holds periodical Soirées at the Banqueting Hall, St. James's Hall, where papers on interesting phases of the subject are read, and discussion is invited.

Particulars as to Membership (minimum Annual Subscription, One Guinea) may be obtained from the Hon. Sec.,

MORELL THEOBALD, Esq.,

62, Granville Park, Blackheath, S.E.

The following list, which will be continued by the courtesy of the editor until complete, will show what an important library is now available for use by members of the London Spiritualist Alliance. It is the desire of the Council that the books should be used by Spiritualists, and should not merely be available for consultation in our Chambers. To this end they have made arrangements for their being removed, under certain restrictions, for home reading. The publication of a catalogue in "LIGHT" will place at the disposal of every member a list which will enable him to select at his leisure what he may wish to read. Rules and regulations will be at once drawn up, so that the Library may be available without unnecessary delay.

W. STANTON MOSES, M.A., President.

NO.	TITLE OF WORK.	AUTHOR.
1-2	Arcana Celestia. Swedenborg. (2 vols.)	
	(Index to complete work.) Compiled for the Swedenborg Society	
3, 5-16	— (12 vols.)	Swedenborg
4	— (another copy, Vol. I.)	"
16, 17	Apocalypse Revealed, The (2 vols.)	"
43	Approaching Crisis, The	A. J. Davis
45	Arabula, or the Divine Guest	"
50	Answers to Questions	"
71	Apparitions of Angels, Demons and Ghosts, Dissertations on the	A. Calmet
119	Apparitions. An Essay	Newton Crasland
148	Around the World	J. M. Peebles
	(Treats of Spiritual Phenomena occurring in "heathen" lands.)	
149	Around the World (another copy)	J. M. Peebles
154	Atlantic Monthly (Vol. I.)	"
155	— (Vol. II.)	"
	(These volumes contain papers by the late Robert Dale Owen.)	
167	Attempts at Truth	St. George Stock
188	Antiquity of Man, The Geological Evidences of the	Sir Chas. Lyell, F.R.S.
189	— (another copy)	"
232	Arcana of Christianity, The. Genesis. (Vol. I.)	T. L. Harris
233	Arcana of Christianity. The Apocalypse. Part I.	"
234	— (another copy)	"
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WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has been thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobus, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*ont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

ROBERT HOUDIN."

"4th May, 1847.

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).—

I am, monsieur, &c.,

"May 16th, 1847.

(Signed), ROBERT HOUDIN."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglington, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglington, the Spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglington, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobus.

Professor Jacobus, writing to the editor of *Licht, mehr Licht* April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the mediumistic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through premeditation to deny."

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Bern; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.

"Berlin, December 6th, 1877.

(Signed) SAMUEL BELLACHINI."

ADVICE TO INQUIRERS.

The Conduct of Circles.—By "M.A. (Oxon)."

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly. Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT."—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

THE "JOURNAL OF SCIENCE" ON SPIRITUALISM.

BY A. R. WALLACE, LL.D.

My article on the "Harmony of Spiritualism and Science," written for an American newspaper, and republished in "LIGHT" of May 30th, has been honoured by a notice in the *Journal of Science*, and I have been requested to make a few remarks in reply to the same. I cannot say that I myself think the criticism worth answering, because it is founded on assumptions which will, I am sure, not be granted by men of science in general; still, as they may present difficulties to some readers, it is perhaps as well to show their weakness.

The writer's main and fundamental objection is stated as follows:—

"Science is based upon what we, for want of a better name, term *law*. Spiritualism rests upon *will*. Science, and not merely our present science, but any possible science, so far as I can conceive it—takes its stand upon the causal nexus, upon the regular sequence of cause and effect. Iron always sinks in mercury, and always dissolves in hydrochloric acid, &c., &c."

In this passage and in what follows, the term "science" is completely misused. It is taken as synonymous with a limited branch of science, namely—physics. There are, however, whole regions of science in which there is no such regular sequence of cause and effect and no power of prediction. Even within the domain of physics we have the science of meteorology in which there is no precise sequence of effects; and when we come to the more complex phenomena of life we can rarely predict results and are continually face to face with insoluble problems; yet no one maintains that meteorology and biology are not sciences—still less that they are out of harmony with or opposed to science. The absence of uniformity, and the impossibility of predicting what will happen under all circumstances are not, therefore, confined to Spiritualistic phenomena alone. Assuming that they are so, however, the writer thus continues:—

"With the advent of Spiritualism all this beautiful simplicity has been swept away. If Spiritualists are not mistaken there are around us numbers of finite invisible beings, of unknown powers, and of unknown intentions capable of interfering with the order of nature. They can raise bodies in the air against the force of gravitation. They can kindle fires at pleasure, or deprive fire of the power of destroying organised beings or of occasioning pain. . . . To me

it seems that, if these contentions are true, if there exist beings around us capable of exerting such powers, there are introduced, so to speak, into every equation a number of unknown quantities, rendering it for ever insoluble. We can only say 'such results will follow under such conditions, if no spirits think proper to interfere.' It seems to me that before any harmony can be shown between Spiritualism and science it must be ascertained what are the limits of the powers of these 'spirits' and under what conditions can they be exerted. In that manner only can a basis for science be saved."

In this passage there are both misstatements of fact and illogical conclusions. There is little or no proof that the "spirits" around us can of themselves do any of the things alleged. They require in almost every case, perhaps in every case, the assistance of human beings, and not only so, but of particular human beings with special organisations—those we term mediums. Here at once is a limitation to their power, and so great a limitation that the cases in which they can interfere with the ordinary effects of natural law are but very rare exceptions. Unless specially sought after, not one person in a thousand ever comes in contact with these phenomena, and even when sought for the general complaint is that they are exceedingly hard to find. To maintain that all science is impossible because once or twice in the lives of one person in a thousand some interference with the ordinary course of nature may occur, is about as sensible as to maintain that agriculture is impossible because phenomenal hailstorms may destroy, or exceptional whirlwinds may carry away, crops, or to give up all quantitative astronomical observation because earthquakes or terrestrial tremors, which cannot be predicted, may alter the level or the orientation of the instruments. And when we come to vital, and mental, and moral phenomena, we are still more subject to "unknown quantities in our equations." The apparently healthy man dies suddenly, while one who has always been weak and ailing lives to a good old age. The sober, moral, and religious citizen suddenly commits a horrible crime. The man of commanding genius becomes hopelessly insane. Yet these terribly real "unknown quantities" do not render either vital, or mental, or moral science impossible, still less do they place these studies altogether outside of science and in antagonism to it.

Again, as regards the impossibility of any science, as the critic alleges, where *will* intervenes, we have the human will as a constant factor in sociology, in anthropology, in ethical science, in history, in psychology, yet no one maintains that all these studies are opposed to science even if they have, as yet, no claim to rank among established or exact sciences.

Now, so far as we know, the *will* of spirits is no more erratic in its manifestations than the will of living men. It appears to be equally subject to general laws and influences, and, on the average, no more affects the orderly sequence of Spiritualistic phenomena than do the individual wills of human beings affect the orderly sequence of mental, social, or moral phenomena. It is a great mistake to impute all the uncertainty of phenomena with mediums to the erratic *will* of the spirits concerned. Very little is probably due to this cause, while the greater part is certainly owing to what may strictly be termed terrestrial conditions. We know something of these conditions already, and when we know more we have every reason to believe that much of the uncertainty will cease. Not

less unsatisfactory is the remark with which our critic concludes this part of the subject:—

"To harmonise science with Spiritualism it will then be, in the first place, necessary to discover the limits of the power of spirits, under what conditions it is exerted, and how it may be combated when and where it is desirable."

But in all these respects Spiritualism is fully as advanced as is science itself. We know, practically, the limits of the power of spirits on this earth at the present day, and under ordinary conditions, quite as well as we know the limits of the power of earthquakes and volcanoes, of disease, of insanity, and of the human intellect, and we know how to combat their evil effects quite as well in our domain of observation as do men of science in theirs.

Then we have the bugbear of the "creation or destruction of energy" in Spiritualistic phenomena brought forward, and we are told that scientific men will seek for "precise answers" to the question where the power comes from "before they can accept the Spiritualist theories." But nobody asks them to accept the Spiritualist theories before they have investigated the Spiritualist facts.

It has usually been the boast of science that it accepts, and co-ordinates, and studies all the facts of nature in order to explain them; but with respect to our facts it applies a different rule and asks for a complete theory—a "precise explanation," before it will even begin to study them. We are informed that, in order—"To establish a harmony between Spiritualism and science it will be necessary, I submit, to show the origin of the energy which is at the disposal of spirits." But science itself does not yet know the "origin of the energy" of gravitation, yet the theory of gravitation is its proudest boast. Science only guesses at the "origin of the energy" of the magnet; and in tracing all terrestrial energy to the sun it only removes the difficulty one step, and cannot do more than make more or less probable guesses as to where the energy of the sun comes from. It is surely not scientific to demand of a new and very difficult science the complete solution of its most fundamental problems as a preliminary to recognising its existence, yet this is how the writer in the *Journal of Science* proposes to treat the students of Spiritualism.

The last passage I shall refer to is that in which the critic considers that Swedenborg was the victim "of delusion or imposture," because, while describing Jupiter and Saturn he said nothing about Uranus or Neptune. The assumption underlying this argument is, that if spirits exist and communicate with men they must necessarily know more of the material universe than men do, and must communicate their superior knowledge to us. This extraordinary misconception well illustrates the tone of mind of the writer, who has evidently given very little attention to the theories and conclusions of the more advanced of modern Spiritualists. He has yet to learn that the facts of Spiritualism are one thing, the value of the information obtained from Spiritualistic sources quite another thing. It is marvellous that so many people who deny that we have any evidence whatever of the existence of spirits, yet claim to know *a priori* exactly what spirits ought to know and ought to tell us, if they do exist!

MENTAL MEDIUMSHIP.—Mrs. Nellie Webster, of Corry, Pennsylvania, writes in *Facts*: "Dr. W. H. Powell, of Philadelphia, has had a séance at my house, with me and two friends. We wrote privately questions addressed to departed friends, signing our names. When the medium entered, the papers, folded alike, were separately handed to him in succession. He either dropped, or, if right, retained each a moment, then said to the presenter, 'Hold it in your hand.' Then he would seem to listen; then wrote the initials of the writer of the question; then the question; then the name of the spirit addressed. The answer would be given through him by speech, or he would take a slate, make passes over it, and write with the tip of his bare forefinger, and the answer would appear as if written by a slate pencil. In this way I received communications from my deceased husband and my sister."

ROMANCE AND FACT; A STORY OF REAL LIFE.

By SAMUEL EADON, M.A., M.D., PH.D.

Norton is a charming village in Derbyshire, about four miles from Sheffield. In the valley beneath runs the river Sheef, and the Meersbrook, separating, at this point, Yorkshire from Derbyshire. Higher up the valley are the ruins of Beauchief Abbey, embosomed in woods. About 130 years ago, lived at Norton Hall, a fine mansion near the village, the ancient family of the Offleys; and, at Norton House, directly opposite, resided a gentleman who owned large landed estates, named Newton. He was on terms of intimacy, socially and politically, with Mr. Offley. The latter died in 1759, leaving a son, Edmund, between eighteen and nineteen years of age, and two daughters, fourteen and eleven, to whom guardians were appointed. These guardians sent Edmund to Edinburgh to complete his studies, selecting as his tutor, although Edmund had been brought up a Nonconformist, a clergyman of the Church of England. Before settling in Edinburgh they made a tour through the Highlands, passing a few days on their way with the young Duke of Argyle, at Inverary. Edmund wrote home that his tutor was not used to polite society, and asked his guardians that he might be superseded by another; but they disregarded his request. When fixed in Edinburgh he made the acquaintance of Rev. G. Carr, minister of an Episcopal congregation, who introduced him to society. But the tutor reported unfavourably of Mr. Carr and of Edmund's proceedings, which brought distasteful letters from the guardians. Gradually such estrangement established itself that he ceased to correspond with his guardians and even with his family.

As soon as young Offley attained his majority, March 21st, 1754, he cut off the entail of the estates. On the 21st of June he executed a will, making the Rev. George Carr, with whose family he had domesticated himself, sole executor, and leaving the whole of his real and personal estates to him and his wife and their heirs for ever. Two months afterwards he died, Mr. Carr wrote, of "a fever, hastily, and unexpectedly." His body lay in state till September 1st, while arrangements were made for his interment at Norton. When the news reached Norton that he had deprived his sisters of the family fortune there was a burst of indignation from peer to peasant. The Duke of Devonshire, great grandfather of the present Duke, who had been a friend of Offley's father, said that Mr. Offley had not the power to alienate the ancestral property, and that he would spend £10,000 rather than the daughters of his good friend should be despoiled. It was thought that the young squire had been the subject of foul play. The gardener of Norton Hall said that he saw the wraith of his young master enter the hall-door at the very hour at which he died in Edinburgh. This was thought by some to be a Divine interposition for the purpose of leading to an investigation. Whether this should be viewed as a matter of "Divine interposition" may admit of question; but that the gardener (doubtless one endowed naturally with the power to see spiritual as well as material forms) saw the wraith of his young master, was a matter of belief.

The fact is, thousands of such appearances have been recorded. It is too late in the day for them to be put down to imagination. What is this imagination? Ask Stewart, and Reid, and Brown, and other metaphysical philosophers; and each will give a different version of it. It has been the camel to carry every bundle of the unknown along the sands of the mental desert through all time, whenever the learned attempted to pass from the confines of the material into those of the spiritual domain. It is a fact well authenticated, that the spirit of a man has come to friends the moment it had left the body, thousands of miles away. Spirit, set free, is independent of either space, or matter, or time,

The whole human race are merely millions of spirit-bodies, covered over with an organisation of flesh for temporary use in this life. The spirit-body is the man really. When the human spirit has ascended through the brain, and the silver cord been cut which connects the corporeal with the spiritual body—the real man has passed away into another state of being. It is not the material eye which sees, but the spirit eye, making use of a certain special material organisation created for the purpose; and so of the other senses. It is not the material brain that thinks, but the psyche, or soul, with the spiritual brain, using cerebral matter for its manifestations in this life; and so with all the other organs of the body. Some are born with what is called second sight, i.e., endowed with the power of seeing spirit without the interposition of a bodily medium. Thousands have been hung because they were endowed with this higher gift of nature. Shame on the ignorance of the world! This peculiarity has been met with in all ages, and in all grades of society; and it is, in fact, no other than the little cloud, in the heaven of mind, telling the nations and peoples of the earth what will universally happen, when, in the fulness of time, God shall bid the scales fall from all human eyes, and man see both worlds, and all their wonders and marvels without a veil between.

Whether the wraith of young Offley influenced the mind of Mr. Newton to defend the young ladies, so wrongfully deprived of their inheritance, we know not; but if not, there were other motives powerful enough to rouse Mr. Newton to battle against injustice. The guardians were supine; but he procured from them power to enable him to act as their delegate, armed with which he, accompanied by a friend, went to Edinburgh. On the road they met the corpse at Ferrybridge, on its way to Norton. Mr. Newton produced his authority to the men in charge, and they consented to remain with it at the inn till his return from Scotland. On his arrival in Edinburgh, accompanied by his friend and a lawyer, he proceeded to the house of the Rev. George Carr. Mr. Newton stated the objections to the validity of the will; that every effort would be made to upset it; that the Duke of Devonshire would give £10,000 towards legal expenses; that he himself would sacrifice every penny before such injustice should be perpetrated; that the young gentleman having made his will under the roof of those to whom he had left his property, without a friend of the family to advise with, or to be cognisant of what was done, was not to be tolerated; that the most rigid inquiry would be made as to his disease and the manner of death; that he had stopped the corpse at Ferrybridge to be submitted to a *post mortem* examination! At this, Carr stood panic struck. A second interview was agreed upon later in the day, when Carr and his wife agreed to accept £2,000 and relinquish all claims under the will.

Five years after the death of young Offley, one of the daughters married Mr. Samuel Shore, who afterwards resided at the Manor Hall at Norton, till he died in 1781. Mr. Offley Shore, his son, became partner in the old bank at Sheffield, under the designation of Parker and Shore.

Such was the romance enacted at Norton Hall about 130 years ago. Often great results depend on what appear to be very small incidents. Who could have thought that Mr. Newton's kind act to the children of his old friend, Mr. Offley, would ultimately have been pregnant with such great commercial results to a whole town, as it really has been to that of Sheffield? A great deal of the prosperity and enlargement of that rapidly-advancing town depended upon the success of Mr. Newton's mission to Edinburgh; as by the restitution of the property to the Offley family, the old bank of Messrs. Parker and Shore was enabled to lend a helping hand to thousands of deserving manufacturers, who without such help could not have pushed their way, some to affluence, and thousands to comfort. There can be no doubt, when a broad view is taken of this Norton romance, that this one kind act done by Mr. Newton for the Offley family, more than a century ago, has spread happiness through thousands of homes and for several generations; and many of their descendants at the present time little dream of the real origin of the comfort and happiness by which they are surrounded, viz., that of the visit of Mr. Robert Newton to Edinburgh about 130 years ago, on an errand of friendship, justice, and mercy.

ON MAGNETISATION IN NERVOUS DISORDERS.

(From the *Journal du Magnétisme*.)

The nervous system is subject to various strange disorders which, when they present themselves, as they most usually do, in the female sex, are included in the general term of "hysteria"—a standing perplexity to physiological physicians. It has been latterly recognised by some of them that hysterical subjects are most susceptible to the influence of metals. A treatment of nervous and other disorders by the application of metals was originated by the late Dr. Burq, and he called it *Metallotherapia*. This treatment has been taken up by Dr. Charcot at the Salpêtrière Hospital. He has made many experiments with it in treating hysterical subjects, and with results which have been surprising to him and his colleagues; and these results were found to be similar to those obtained, upon the same patients, by the incidence of electrical light upon them, the vibration of certain sounds, &c.

On these experiments of Dr. Charcot the eminent professor of physiology, M. Richet, remarks: "These experiments point to the probability that *Metallotherapia* acts solely by giving rise to feeble electrical currents which excite paralysed nerve-fibrils and revivify their sensibility."

Such experiments may, perhaps, lead M. Richet and other scientific investigators to inquire into the equally demonstrable magnetical and electrical influence between one human being and another, and which, as a therapeutic agent, they would find superior to that of metals.

This was the case with Mesmer. It was with metals that he first experimented; but he discovered that a real therapeutical force passed from himself, and that the action concurrently of the metals was superfluous.

For my part, having treated a vast number of patients suffering from all forms of hysteria, neuralgia, paralysis, epilepsy, chorea, &c., I am able to affirm, unhesitatingly, that there is no remedy equal to the human magnetical in efficiency.

I have observed, in practice, that, in all disturbances of the nervous system, there has been over excitation on the one hand and prostration on the other, general or partial.

It appears to me that, in a healthy subject, magnetic currents go from the centres of the nervous system to the periphery along the nerve-tracts and return to their points of departure, in a kind of flux and reflux; and that this is proper to the normal life of the individual. When physical or moral causes disturb or derange this current there is disturbance or derangement of the nerves through which the influence passes; hence alternations of increase and decrease of vitality in organs or parts, resulting in disorders more or less grave, manifesting themselves in a thousand forms, and ending, unless remedied, in organic changes difficult, if not impossible, to cure.

It is according to this rationale that I understand the action magnetically of a healthy subject, whose nervous system is in normal equilibrium, upon a subject whose nervous system is not in equilibrium; and that it is the best means for re-establishing order in that system. Once rapport is established between the magnetiser and the patient, the nervous currents in the latter begin to resume their normal course. When I magnetise patients in nervous attacks I observe that, in making passes from head to feet, the head and chest are the first to be visibly relieved. This corroborates the rationale that nervous disorders are attributable to deviation of the nerve-currents, with which congestions are concomitant.

It is to be noticed that in treating nervous attacks by human magnetism, they pass off with convulsive movements in the patient, analogous to the shocks accompanying the restoration of electrical equilibrium in nature. Laws ruling in nature, in the macrocosm, no doubt, rule also in the individual human being, the microcosm.

BERNARD RATAZZI.

THE HERMETIC SOCIETY.

The tenth and closing meeting of the summer session of this Society was held on the 1st inst. The subject—"The Communion of Saints"—was introduced by the president, Dr. Anna Kingsford, in a paper of which the following is an abstract:—

The series of papers on the Creed read before the Society last year, expounded on an interior and mystical plane the dogmas of the Christian faith, showing that a right belief in them is necessary to salvation, and that only by realising in the acts of the soul the acts of the Christ can theology be made an applied science and a means of grace. Step by step had been followed the nine great events of Christ's office as Redeemer and Lord, beginning with the Annunciation and ending with the Last Judgment, all these Stations and their Intermediaries being shown to represent so many stages of inward progress and evolution in the saintly life.

This spiritual method of interpretation has always been adopted by the mystics of the Church, with the result that faith became to them knowledge, that tradition was converted into experience, and that, apprehending Christ according to the spirit, they themselves were baptised with His baptism, drank of His cup, and ascended with Him in heart and mind into the Heavenly Kingdom of the inner life.

The ninth article of the Apostles' Creed, the Communion of Saints, interpreted on the same lines, is one of the highest importance and interest, constituting the bond subsisting between the Church visible and invisible, and implied in the inter-union and inseparability of the upper and lower triangles of the sacred Hexagon, or, "Seal of Solomon," which—referred to this plane—symbolises the eternal abiding of the Holy Ghost within and upon the Church, the indissoluble union of the Divine and human natures, and hence, the complement and perfectionment of earthly and material existence by the immanence of the world eternal and effulgent.

The Church, as thus symbolised, has three divisions, the celestial, the terrestrial, and the purgatorial; or souls in beatitude, souls in conflict, and souls in penance, or "in prison." The upper or celestial Church comprises, first, all just men made perfect, the spirits and souls of the righteous, who have attained the Ascension of Christ and passed into the rest of the Lord; and next above this part, all angels, thrones, principalities, dominions, and powers, belonging to the generation of the Gods or emanations, the cherubim, seraphim, and sephiroth; and, lastly, at the very apex, the Godhead itself. These are the three divisions of the upper triangle.

The lower triangle, which represents the Church terrestrial, comprises, reckoning from above downwards, first, the whole body of the elect upon earth who are instructed in the mysteries of Christ, and included in the dispensation of the Cross; next, all those who, being of any nation or creed whatsoever, have attained to the knowledge of these mysteries by inward initiation, but are not in open communion with the visible Church. Lastly, in the region, or condition, denoted by the nethermost section of the lower triangle, are the souls in prison, those who, not having yet attained to the consciousness of things spiritual, are in a state, not of grace, but of sin, and are undergoing the experience and purgation necessary for their salvation.

The Communion of Saints is the bond of solidarity by which all these divisions of the Church universal are held together and sustain each other by mutual charity. Christian doctrine insists that no man liveth or dieth to himself alone. The merits of the saintly are so many prayers applicable to the souls of all who desire aid and liberation. The oblation of Christ extends to all who exemplify and participate in Christ; and every such soul, according to its degree, becomes a fountain of grace flowing forth upon the world in benign spiritual effluences, a vehicle for the transmission of the Divine light and life which are of Christ. The just are thus fitly compared to the moon and the planets in the firmament of heaven, enlightening the earth by virtue of the reflected and duplicated glory which they derive from the central sun; and every holy and wise man is a distinct gain to the world.

These Divine occult influences are attracted especially to souls in affinity with them, the set of whose tendency is in the same direction, and who are united in intention with the particular energy which they dispense. The merits of a St. Francis of Assisi may peculiarly encourage one; the victory of a St. Mary Magdalene, or a St. Agnes, another; one may gather strength and light through the influence of some quiet and humble type of holiness; and another through the overshadowing of a St.

George, a St. Michael, or the bold prophet who was a voice crying in the wilderness. Not that the grace thus conveyed is necessarily derived through those who have been recognised and canonised by the Church. Even these are themselves but representative groups of valiant and victorious spirits forming as many constellations in the mystical firmament as there are phases of virtue and of grace, and focal points of heavenly effulgence, to the formation of which all ages and religions have contributed. A Hermes, a Buddha, a Pythagoras, a Socrates, a Daniel, a Hypatia, a Joan of Arc, each in his place and degree, not merely leaves a trail of glittering radiance across our heaven as he passes on his way to join the host triumphant, but continues evermore as a positive, actual, energising potency to reinforce and sustain the stream of his influence.

There is no force but will force, and prayer is the most potent, subtle and concentrated form of will force, and when exercised by souls whose whole energy is polarised and focussed upon its employment, attains its highest efficacy. The fervent prayer of the saint, therefore, avails much. His intention, united to the Divine will, becomes a miracle-working power. Not that natural law is arrested or suspended by it, but that it constitutes a higher activity of natural law, precisely as magnetic attraction constitutes a higher activity than that manifested in gravitation. To exercise such a force in its supremest mode, the mental and psychic energies must be restrained from being dissipated in the world, and assiduously cultivated and enhanced by means of seclusion and religious contemplation. Where the active energy of the individual is concentrated in a polaric cumulus, this becomes, as it were, a radiant point, emitting light and force of a peculiar and marvellous order. Such is the saint, who, whether dwelling on earth or departed from it, is a fountain of grace, and centre of vitalising power, dispensing Divine energy to mankind.

The commonwealth of the Church is a commonwealth of prayers, of good works, of sacramental grace, of meritorious acts. The members of Christ's body can do nothing alone. All pray and act for others and in the name of all, not vicariously, as substitutes one for another, for that would be subversive of justice; but eucharistically, by a communion of blessing and grace. In this manner souls profit one another, and give and receive benediction and help, both among the living and the departed. Not with lamentations and bewailings, then, should we celebrate our dead, for these detain and disturb; but with prayers and oblations and acts of Divine union performed on their behalf, earnestly desiring for them consolation and at-onement with God. For the death of the body is no barrier between soul and soul. Love does not die of death.

Such is one aspect of the Communion of Saints, in its relation to the threefold Church in the worlds of time and of eternity. But the saint has also special relations to God and to other saints. These are phases of the doctrine which are familiar to mystics both of East and West. The Communion of Saints with God consists in the relation held by the holy soul to heavenly environment. The status of any particular soul is determined by the capacity it develops for correspondence with its environment. The more circumscribed this correspondence, the lower the rank of the soul in the economy of the universe; the fuller this correspondence, the higher is that rank. The unspiritual man corresponds to the limited environment of the outer and lower world only, and is unable to recognise aught beyond this. In relation to all wider and higher environment he is dead. As for a creature without eyes, light and beauty exist not, so for a man without spiritual perception the spiritual world and the revelation of the Divine are not. "To be carnally minded is death." But when the soul rises into spiritual correspondence and develops a cognition and experience of Divine environment, it attains the communion which relates it immediately to God,—the Communion of Saints. In this holy condition all forms and modes of knowing are lost in actual union with the Divine. The highest of all attainments is to transcend knowing by being; to exchange the consciousness of outer things for that of the inner essence, and so to merge the finite selfhood of the man in the infinite selfhood of Deity, as to realise experientially the words of the Athanasian Creed, "One by the taking of the manhood into God." For the Communion of Saints and their conversation are in Heaven; the environment to which they respond is the Infinite Pleroma; the bonds of the limited selfhood are broken, and emancipation and apotheosis attained. God is the environment of the saint.

The communion of the saints with one another follows from their communion with God. They have all things in common

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

Hermetic Society's Paper. A Correction.

To the Editor of "LIGHT."

SIR,—I shall be obliged if you will insert the following correction of an unaccountable omission of two words from the abstract published by you of my paper on "Individuality," read to the Hermetic Society on the 24th inst. In the closing paragraph I am made to say "But not to know that it is a dream is just that Avidya (Ignorance) from which there can be no awakening." What I wrote was "lasting which there can be no awakening;" and I naturally object to an arbitrary alteration which completely destroys the sense of the passage.

C. C. M.

The Historic "Jesus."

To the Editor of "LIGHT."

SIR,—I do not think Mr. Roden Noel and the "leaders" of the Hermetic Society are so much in disagreement as Dr. Wyld seems to think.

The "leaders" of the Hermetic Society have never denied, nor wished to deny, the historic Jesus. They have but pointed out that not the historic but the spiritual Christ is the real essential of Christianity, and subject of the Gospels.

I have—speaking for myself—distinctly stated at recent meetings of our Society, that I should be grateful to anyone who could reconcile for me the difficulties and discrepancies abounding in the way of belief in the historical Jesus. I should be glad to receive any really logical and scholarly rectification and explanation of the many serious and important misstatements and inconsistencies undoubtedly existing in the Gospels. These difficulties do not concern mere details; but the chief facts of the life itself. I do not doubt the achievements of Napoleon, but then it is a matter of no moment to the souls of the world to-day whether Napoleon achieved anything or not. So neither I, nor any other person interested in eternal things, cares to verify his history or his acts. As for the miracles, they are no sort of difficulty to me. I am not in the position of the non-Spiritualist. But does not Dr. Wyld see that he proves too much in proving the modern phenomena of Spiritualism to be identical with the "mighty works" of Jesus? What, then, was Jesus no more and no greater than the medium of to-day, but merely a better medium?

I have said that I should be glad to be able to think the Gospel stories true, because so to think would bring me into closer union and harmony with many friends whose sympathy is dear to me. But, for myself, such a belief would add nothing to my faith in Christ. For I am quite sure that there is, virtually, no such thing as history. The things that are truly done, are not done on the historical plane; nor has any fact in the history of the world ever been truly chronicled. For no man can know any fact, and cannot, therefore, set it down. The knowledge one man has of any given fact is not the knowledge of another; man is incompetent to know facts, for he has no possible means of knowing them. Only Omniscience can know facts.

But man can and does know his own spiritual experience, and this is, indeed, the only needful knowledge. Jesus Christ comes in the flesh when He is incarnate in man; and this is the way in which He comes to all mystics; in which only He can come.

It does not matter to me, therefore, whether the Gospels are true or not on the merely outer plane. They are true, essentially, and, for my soul, my true self, the historical and the physical are not. Nothing done on that outer plane can save my soul; it must all be transmutated into spiritual terms and spiritual application before it can have any true saving value and grace.

As for the doctrine of rebirths, I do not want to enter into that question again, because already in these columns, in reply to Dr. Wyld, I once undertook a disquisition of some length about it. There are no rebirths any more for the soul that has found Christ Jesus, and is one with God. Unto which grace may we all be brought.

July 3rd.

ANNA KINGSFORD, M.D.

[We have also received a reply to Dr. Wyld from Mr. E. Maitland, which we hold over till next week. We do not desire to see a protracted correspondence on this subject in "LIGHT," and we must, therefore, beg those concerned to consider the matter closed after Dr. Wyld has had an opportunity of replying to Mrs. Kingsford and Mr. Maitland, should he desire to avail himself of it.—ED. OF "LIGHT."]

because all that they have is God. At the topmost pinnacle of the pyramid of the religious life there is a single stone only, and that stone is Divine Love. This is the central point of the universe towards which all paths converge. Holy souls journey thither by many roads, but all are pilgrims to the self-same shrine. The last utterance of the saintly life, the final aspiration of the saintly heart, is always one whether we seek it in Vedanta, in Islam, in Hermetic illumination, or in Catholic mysticism. The Alexandrian school of Greek thought was, equally with the Oriental theosophies, pervaded by the spiritual thirst for union with the One and Eternal. The Enneads of Plotinus remain for ever a monument of earnestness to this end. The same spirit gave religious fervour to the noblest minds of the Christian age. The mystic passion for the Infinite which overhaunts the human soul, and breaks forth from Augustine in the cry, "Thou hast made us, O Lord, for Thyself, and we are restless until we return to Thee," breathes equally in the Vedic hymns, the sighs of Thomas à Kempis, and of Jeanne Guyon, the sermons of Tauler and Eckhart, and the thoughts of the writers of the "Germania Theologia," and of every devout prophet, poet, and seer of all times and lands.

It is through the Poverty of spirit spoken of in the Beatitudes that this union is attained. As says a mystic of the Sûfis, "Poverty is the treasure of the saints. For, until a man has stripped himself absolutely of all externals, of all sensory and illusory feelings and knowledges, he cannot possess the wealth of the interior and hidden excellence. Union with God is impossible in its completeness, so long as anything remains to the aspirant that hinders the immersion of the soul in the Divine Selfhood." "The secret of the mystic," says St. Dionysius, "is the secret of taking away; the path of the holy soul is the *via negativa*." And in the Upanishads we read: "Thrice let the saint say, 'I have renounced all.'"

It was a Moslem Sûfi who wrote the following exquisite apologue. "One knocked at the door of the Beloved's house, and a voice from within said, 'Who is there?' The lover answered, 'It is I.' The voice replied, 'This house will not hold me and thee.' So the door remained shut. The lover retired into a wilderness and spent his time in solitude, meditation, and prayer. A year passed; then he returned and knocked again at the door. 'Who is there?' said the voice of the Beloved. The lover answered, 'It is thou.' Then the door was opened."

Truth, as the Saint knows it, is wholly spiritual. For he perceives the primary where others behold only the secondary. He recognises the supreme verity that the real and absolute knows no past, and that salvation is independent of catastrophes. The primary in the Divine Intention is ever the spiritual, and of this the phenomenal and temporary is but the vehicle or dispensational mode. The first in time must be taken away that the last may be established. The reality of God cannot be confined or expressed within any definite *personae* or series of events. It transcends all presentations, whether of thought or life. For the soul, her ideal is equally true, whether yet realised or not. The Divine Incarnation, to be a manifestation of the Infinite, must consist in an endless progression. When man has wearied himself to despair in futile endeavours to seize and fix truth on the plane of sense and fact, if he be worthy and faithful God reveals to him the higher plane of the noumenal and Divine, where alone truth eternally abides. Then he perceives the things he had formerly regarded as essential to be sacramental only, an elemental veil, preserving and concealing from vulgar touch and taste the true and adorable Body and Blood of the Lord. For, indeed, all religious formulas and functions are sacramental; all theologic knowledges, relative. The Church on earth is the great Mystagogue, unfolding in images the wisdom that is hidden. And only when the inward and spiritual grace is attained is the outward and visible sign known for what it is worth. According to the Moslem mystics, all the religions of the world are the selfsame wine in different glasses. Poured by God into one mighty chalice, they then become indistinguishable.

To find this interior and only truth, to realise Christ in the soul, to crucify the human will, to burn up all earthly passion in the fire of Divine love, to rise into newness of life, to ascend up beyond all heavens, and to abide in the secret place of God,—these Divine operations are indispensable for the mystic and the saint; this process the sole means to the goal of all aspiration—union with God. In this transcendent love for God the love of the brethren is enfolded and embosomed. The saint has communion with the Church in Heaven and on earth, because he has communion with God.

The paper was followed by a discussion of a highly interesting and instructive character, many of the fundamental points of Hermetic doctrine being expounded, and their accordance with Christian doctrine exhibited. The attendance was larger than at any previous meeting, the large room of the Royal Asiatic Society being crowded.

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Light:

SATURDAY, JULY 11TH, 1885.

HOW IS PREJUDICE TO BE OVERCOME?

A professor of science a short time ago was asked the question, "If, under what appeared test conditions, you witnessed some of the phenomena of Modern Spiritualism, such, for example, as the rapid materialisation and dematerialisation of apparently living human forms, or writing in various languages within carefully closed slates, would you accept them as facts?" He replied, "No amount of evidence could convince me of their genuineness; there is nothing in my mental nature with which they would harmonise. I would rather believe myself insane, than believe that the alleged phenomena were genuine."

A strong case of this kind is not of frequent occurrence, but similar views, variously modified, are very prevalent, and the vast majority of educated men believe the phenomena to be impossible, and therefore unworthy of thought or investigation of any kind.

The possibility of the extreme case quoted is apparent rather than real. There is not any sane man who can finally resist manifestly conclusive evidence, and the dogmatic rejection of known facts can only remain stereotyped and permanent by refusing to examine evidence, it being impossible to reject facts if they occur frequently; and, under test conditions, they must in the end command acceptance, and the bitterest and most conservative unbeliever must at last yield to the force of cumulative evidence.

The double proposals which have recently appeared in the columns of "LIGHT," viz., the examination of testimony and cross-examination of competent witnesses by the executive of the Society for Psychical Research, and the publication of carefully observed and recorded phenomena, apart from theories, by well-known and fully accredited investigators, are possibly the best means of directing general attention to the singular phenomena of Modern Spiritualism.

The value of these two forms of evidence would be increased by the systematic republication of the early records of Modern Spiritualism, and specially the evidence of such men as Wm. Howitt, Dr. Ashburner, S. C. Hall, Newton Crossland, Professor de Morgan, Robert Chambers, Robert Stephenson, Benjamin Coleman, Robert Bell, Dr. Dexter, Judge Edmonds, Professor Hare, Epes Sargent, Dale Owen, Dr. Gully, Dr. Garth Wilkinson, Dr. Elliotson, Cromwell Varley, Dion Boucault, Professor Zollner, Lloyd Garrison, President Lincoln, Adin Ballou, Rev. C. Beecher, and scores of other well-known scientists and literati, the majority of whom have passed away from this life, and whose testimonies are scattered throughout the Spiritualistic literature of the past thirty years. Few now

have access to the stirring old literature of the movement, and a systematic publication of old and recent evidence, supported as far as is practicable by the critical cross-examination of living witnesses, would constitute a work the influence of which few candid and judicial minds could effectually resist. If the evidence of testimony succeed in influencing the pronounced unbelievers in modern Spiritual phenomena, so far as to induce surprise at its quantity and quality, and at the apparent trustworthiness, self-sacrifice, and capacity of the witnesses, the contest would be practically won; because it would probably lead to careful examination, and such examination, by a mind not too deeply prejudiced, would, in the majority of cases, result in a conviction of the genuineness of the phenomena, and the influence in a large proportion of cases would be in favour of the Spiritual hypothesis.

The fact that the witnesses have nothing personally to gain by the avowal of their experiences, but, on the contrary, much temporary reputation to lose, ought in some measure to command respect, and induce those who at present disbelieve both phenomena and inferences, to at least investigate, and if possible, discover the truth, or expose the delusion. It is true that many unbelievers have honestly and fully attempted to expose the supposed delusion, with the remarkable result that they have all become more or less converts to a belief in the genuineness of the phenomena.

MR. GEORGE PEDDLE, of West End-road, High Wycombe, would like to meet other inquirers into Spiritualism residing in that neighbourhood.

At a meeting of the Committee of Management of the Royal Academy of Music, held on July 1st, Mr. Charlton Speer, son of Dr. Speer, was elected a professor of the piano-forte in that institution.

THE attention of subscribers and friends is particularly requested to our advertisement on page ii. Under no circumstances whatever can applications be received after July 26th for England, and after August 31st for the Australian Colonies.

THE Society for Psychical Research owe much to Spiritualism. As a matter of fact not a few of its members have been interested in occult research through witnessing the phenomena occurring in the presence of Mr. W. Eglinton. The latest instance of this is the acceptance of honorary membership in the Society for Psychical Research, by the Right Hon. W. E. Gladstone.

A SPIRITUALIST and journalist of many years' standing desires to engage in literary work of any kind. Manuscripts prepared for and put through the Press. Compilations, abstracts, and critiques supplied, &c. References to Rev. W. Stainton Moses, M.A. ("M. A. Oxon."), Mr. E. Dawson Rogers, of the National Press Agency, and many others.—Address, A.B., care of the Editor of "LIGHT," 16, Craven-street, Charing Cross, S.W.

MRS. CORA L. V. RICHMOND.—The discourse announced in our last issue for delivery on Sunday evening last, was given in a most able manner, and was listened to with great attention. A number of questions submitted to the chairman by inquirers were first answered by the guides. After the address an impromptu poem was given, on "Our Father Who art in Heaven." The subject announced for next Sunday, which will conclude the present series, is "The Final Religion of the Earth."

MRS. HARDINGE-BRITTEN IN NEWCASTLE AND DISTRICT.—This highly-gifted lady is announced to lecture as follows:—Newcastle, Weir's Court Hall, July 12th, in morning upon "The Origin of Races"; in the evening upon "The Philosophy of Hypatia." On July 13th, at 7.30, upon "The Earth and Her Destiny." At Burradon, near Seghill (School-rooms), July 11th, at 6.45 p.m., upon "There is no Death; or, Man and his Great Future Life." At North Shields Society's Rooms, in Camden-street, July 15th, in the evening upon "Death and the After Life."

WE are requested to announce that, under the new arrangements, the Psychological Press, 16, Craven Street, Charing Cross, are prepared to supply any book published in America, in Australia, or on the Continent. They have made an arrangement direct with Messrs. Colby and Rich, of Boston; Colonel J. C. Bundy, of Chicago; and Mr. Terry, of Melbourne, whereby the publications issued by their respective houses can be supplied within a reasonable time. Friends will advance an important work if they will entrust their orders to the Psychological Press.

RECORDS OF PSYCHICAL PHENOMENA.

[In this column will be given from time to time such accounts of psychical phenomena as seem to be worthy of permanent record. Beyond the general classification indicated, no attempt at tabulation will at present be made; that work will follow in due course. In furtherance of this object we shall be pleased to receive from our readers brief reports of phenomena subject to two conditions: (1) That a colourless statement of facts without comment is given; and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

- | | |
|---------------------------------|---------------------------------|
| A.—Mesmerism. | K.—Communion with the De- |
| B.—Trance. | parted. |
| C.—Clairvoyance. | L.—Materialised Spirit Forms. |
| D.—Thought-reading. | M.—The Spirit Rap. |
| E.—Previsional and Coincidental | N.—The Spirit Voice. |
| Dreams. | O.—Psychography. |
| F.—Apparitions. | P.—Automatic Writing. |
| G.—The Human "Double." | Q.—Movement of Material Ob- |
| H.—Presence at a Distance. | jects without Physical Contact. |
| I.—Haunted Houses. | R.—Miscellaneous Phenomena. |

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, giving—

- (1) The names and addresses of the persons concerned.
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross.]

CLASSES O. AND R.—PSYCHOGRAPHY AND MISCELLANEOUS PHENOMENA.

Seance at Mr. Eglinton's. Five p.m. Monday, 29th June, 1885. Present (besides the medium): Major Taylor, Mr. Leonard.

The three gentlemen took their seats round the table in the usual manner, Major Taylor, who was seated at Mr. Eglinton's right hand, holding with his left hand Mr. Eglinton's left hand. Mr. Leonard, sitting on the right of Major Taylor, held with both hands Major Taylor's right hand. Mr. Eglinton's right hand was disengaged.

The seance lasted for over half-an-hour, and no results whatever were obtained, though Mr. Eglinton was holding a slate under the table in the usual way.

Conversation turned upon an experiment that Major Taylor had made at a previous seance, when the number of matches in a match-box, from which an indefinite number of matches had been removed by two or three sitters, had been correctly written on the slate.

Mr. Eglinton regretted that, on the occasion referred to, the match-box had not been marked, for (he suggested) a Sadducean world would say that another match-box, with a known number of matches, had been substituted for the one being used in the experiment.

It was determined to repeat the test, taking every precaution that could be thought of.

Major Taylor chanced to have in his pocket a box of "Tandstickor" matches. Major Taylor and Mr. Leonard then went aside to the window and marked with their initials both the box and cover. Major Taylor then removed a large number of the matches, leaving an unknown quantity in the box.

Mr. Leonard then replaced a few (he knew not how many) in the box.

A slip of paper was placed above the matches in the box, and the box was closed.

Neither gentleman knew how many matches were then contained in the box.

All this was done out of sight of Mr. Eglinton.

The slate was then carefully cleaned and examined. A piece of slate pencil, with sharp facets, was placed on the slate.

The match-box was placed on the slate, and the slate (with match-box and pencil on it) was held by Mr. Eglinton under the table, with his right hand.

Some ten minutes elapsed, during all which time Mr.

Eglinton's thumb was observed by Major Taylor to remain above the table. Mr. Eglinton, being then tired of holding up the slate, placed it on the table and covered it with another slate.

Mr. Leonard suggested that a newspaper should envelope the whole.

The slates were again examined, and a newspaper wrapped round them, the fold of the newspaper being nearest Mr. Eglinton, and the open ends facing the other sitters.

Mr. Eglinton placed his hands on the newspaper, one of them being joined to Major Taylor's, and while both the hands of the medium were in full view of both gentlemen, the sound of writing was heard.

Major Taylor removed the newspaper and then the top slate, and "16" was found to have been written on the bottom slate. Major Taylor opened the match-box, and he and Mr. Leonard counted the matches, finding sixteen of them.

The slate pencil was found to be slightly abraded.

The box and cover were identified as the same that had been marked.

It was thought that all possibility of fraud had been eliminated in this experiment, and it was therefore concluded—from this and other results of a similar nature—either (1) That there was an intelligent entity at work apart from the medium and the sitters; or (2) that (a) in addition to having clairvoyant power (b) the medium was able, consciously or unconsciously, to influence matter in some abnormal way.

Highbury Quadrant.

A. G. LEONARD, M.A.,

Royal Military College.

LE M. TAYLOR (Major),

CLASS L.—MATERIALISATION.

On Friday evening, September 3rd, 1875, a seance for materialisation was held in an upper sitting-room, the size of which was 14ft. 6in. by 12ft. 6in. In one corner of the room an angle 4ft. by 3ft. 9in. was screened by a suspended curtain. Sitting in a quadrant of a circle and at a distance of from six to seven feet from the curtain, were the following persons, who sat in the order recorded:—Mr. Mo., Mr. M., Mrs. H., an American; Mr. H., a gentleman from Edinburgh; Miss P., Mr. F. H., Mr. Barkas, Mr. P. The medium was Mrs. P., a married lady about forty years of age.

We first sat hand in hand round a table and had knocks and writing, instructing us to put the table within the curtained recess above referred to, and sit for materialisation outside of the recess. The medium, Mrs. P., and her little daughter, Fanny, sat on two chairs facing the curtained recess at a distance of three feet from the curtain. The company sat, also facing the curtain, at a distance of about seven feet from it as above described. A lamp was burning within three feet of where I sat and with such brightness that I could see all persons in the room and could easily read time by my watch. I could see both mediums with ease, and the space between them and the curtain.

After sitting about fifteen minutes we were told to remove the table from the recess, and materialisation would take place. The table was removed, and mediums and sitters sat in the open room in the same order as before.

After sitting about ten minutes a small, white, flickering, flame-like substance about the size of a man's hand, appeared above the knees of the lady medium, her hands being by her sides during the whole of the seance. It increased and diminished in size and brightness, and at last continued to grow until it covered the head, shoulders, and body of the medium in a fleecy, white, semi-transparent cloud. It then took a more solid and definite shape, and descending to the floor, appeared like a young female, at least five feet in height. This form moved freely about the room, was visible about fifteen minutes, and gradually declined in height and width where it stood, until the form was about eighteen inches high, and during the whole time I saw the hand of the medium hanging passively at her side. This small white form again began to rise and increased in bulk, until it resembled a stooping old lady, who moved freely on the floor; she wore white, flowing garments, and had

on her head a large, old-fashioned, Quaker-like bonnet; she touched the hands of four of the sitters, taking them between her finger and thumb, and also permitted them to feel her dress. This animated form was visible for about twenty-five minutes, and at one time it increased greatly in bulk, rose to a height of about eight feet, and completely overshadowed the medium. The form again descended, assumed a normal size, and coming forward past the lady medium took a hand of one of the sitters between its finger and thumb; the form then returned to a position about two feet from the medium, and four feet from where I sat, and gradually declining in size and distinctness it flickered away on the carpeted floor. This closed a very remarkable séance. I have without comment given a plain unvarnished record of facts, which could be confirmed if necessary by those who were present.

T. P. BARKAS, F.G.S.

Central Exchange, Newcastle-on-Tyne.

THE SPIRITUAL OUTLOOK.

XXXV.

[We shall esteem it a favour on the part of our readers if they will forward us, for use in this column, any allusions to Spiritualism and Psychical Research they may come across in the course of their reading. We see a great many of these ourselves, but it is obvious that there must be many references to the subject which do not meet our eyes.—ED. OF "LIGHT."]

My suggestion as to the advantage that might be gained from a public prosecution of some good medium, seems to have been taken in the State of Ohio before I made it. At a preliminary examination before a justice of the peace, an eminent lawyer testified that he had made a careful examination of the phenomena of Spiritualism, and had no doubt of their reality. Others confirmed his testimony, and a large body of sworn evidence was brought before the public and reported in the newspapers.

The testimony in the case of Slade was declared by the Bow-street magistrate, the successor of Fielding, Mr. Flowers, to be "overwhelming," but as it was contrary to the "well-known laws of nature," Slade was sentenced, in spite of the overwhelming evidence, to three months' imprisonment. The laws of nature, as understood by a Bow-street magistrate, stood against any amount of testimony.

As we go on in the path of progress, we care less and less for these "well-known laws of nature." We see them violated on every side. They are broken at every séance. They are set aside in mind-readings and faith-healings. Thousands of Spiritualists all over the world have seen, heard, and felt things which no one can possibly reconcile with what are called the laws of nature—with what usually happens.

It usually happens that water comes down from the clouds in gentle showers—but the other day a "waterspout" in Mexico destroyed some hundreds of people. How such a mass of water was sustained in the air is a puzzle to science. Sea fishes fall far inland. So common a law as gravitation may be suspended by forces we know nothing about. Our work is to register facts whatever they may be. The why and the how must wait.

In a recent number of the *Spectator* is a very clever discussion of the theory of mind-reading or transfer of thought in its relations to some of the phenomena of Spiritualism. For example, the Rev. P. H. Newnham writes a series of questions in one room which are answered in another by the Planchette on which Mrs. Newnham is resting her fingers. She gave, in this way, many things utterly unknown to her—for example, some Masonic prayers.

For example, Mr. Newnham in one room wrote: "Write out the prayer used at the advancement of a Mark Master Mason." And the answer came: "Almighty Ruler of the Universe and Architect of all worlds, we beseech thee to accept this, our brother, whom we have this day received into our most honourable Company of Mark Master Masons. Grant him to be a worthy member of our brotherhood; and may he be in his own person a perfect mirror of all Masonic virtues. Grant that all our doings may be to thy honour and glory, and to the

welfare of all mankind.' This prayer was written off instantaneously and very rapidly. It is a very remarkable production indeed. For the benefit of those who are not members of the Craft, I may say that no prayer in the slightest degree resembling it is made use of in the ritual of any Masonic degree; and yet it contains more than one strictly accurate technicality connected with the degree of Mark Mason. My wife has never seen any Masonic prayers, whether in 'Carlisle,' or any other real or spurious ritual of the Masonic Order." Here, then, assuredly, was a formula composed by some intelligence totally distinct from the conscious intelligence of either of the persons engaged in the experiment.

The writer in the *Spectator* says: "We are assured that Mrs. Newnham, leaning back in her chair, sitting with her eyes shut, and a single finger on the Planchette, could get long and rapid answers on subjects not in the least present to her thoughts." A mind other than her own moved her fingers, or, as it seemed to her, moved the Planchette and her finger, and wrote things of which she had not the least knowledge.

This is interesting—but the writer in the *Spectator* might find much better facts in direct spirit writing. There are now innumerable witnesses to the facts of intelligent communications being written on enclosed slates, on paper shut in books or boxes, where, so far as we can see, any communication with any human brain was impossible.

In these cases why dispute the only testimony we have? For example, I hold in my hands a pair of slates, carefully, securely fastened and sealed. I hear the sound and feel the tremor of writing. Opening my packet I find a letter addressed to myself, in a well-known handwriting, signed by a well-known name—those of a person no longer living in our natural sensible condition. How am I to explain a fact like this upon any but the spiritual theory? Some spirit, having a power over matter of which we can have no conception, has done the work. What reason have I to doubt that it is the spirit it pretends to be? But, in any case, it is the work of a spirit.

Really the more simple the phenomenon, the more convincing it is. The first we heard of—thirty odd years ago—the raps, were admirably adapted to call attention and then convince those who heard them that they were made by spirits. The Rochester knockings called attention, answered questions, spelled messages. Away from the medium—from any person who could have rapped—you not only heard the rap but felt the jar. In thirty years of almost continuous observations nothing has been more solidly certain than those original raps.

A writer in *The Agnostic* is curiously more "no Popery" than even the *Rock* or the *Protestant Standard*. "Even in the Government," he says, "there are [were?] zealous friends of Popish priestcraft, who are eagerly anxious to drag us back into the darkness, superstition, bigotry, flummery, and persecution of the Popish Church. But outside this little island, there are two hundred millions of rabid Roman Catholics, whose subtle cant and venomous priestcraft are perpetually welling up among us and threatening to overwhelm us. Sixty years ago a Roman Catholic was scarcely known in this country; now we are probably one-third Papists. And this vastness of cant and treachery will—perhaps before long—lure us into a trap, and utterly extinguish the only spark of freethought and mental daylight there is in the world."

If the progress of education and common-sense were not enough to save the world from such calamities, Spiritualism will do its part. America is Spiritualistic. England is becoming so day by day. France, Germany, Russia are in process of conversion. The knowledge of the facts of spirit life and power has placed a vast body of thoughtful men and women quite above the influence of any fanaticism whatever. Faith is supplanted by knowledge. When the facts of the spirit-life are known there is an end to all delusions. Only an utter Agnostic could have written such nonsense.

The Agnostic, as a know-nothing magazine, naturally ignores Spiritualism. If its writers would but condescend to *know* what is really going on in the world about them—if they could open their eyes to the facts most worthy of their observation, neither the Pope nor General Booth would seem so very alarming. The men and women who have lived upon our earth are wiser

than they were, and are able now to give us the benefit of their experience. The Inquisition is no more possible in Spain than the relighting of Smithfield fires in England.

The effect of Spiritualism on morals is evident. We are not so likely to disregard our duties to those whom we expect to meet again as we might be if such an event were impossible. The belief that those whom we have known and loved are near us, and know our thoughts and acts, cannot be other than a good influence. The absolute knowledge of the fact of continuous existence should gradually change the moral aspect of the world. In this matter Spiritualism demonstrates what Christianity declares respecting the "great cloud of witnesses" that ever gathers around us.

We can fairly claim that the demonstration of the facts of spirit existence and spirit power must have a great effect upon human conduct. The mere possibility that we may meet with those we wrong, cannot but have a restraining influence. The effect of a general knowledge that immortality is a demonstrated fact must be to change the whole aspect of human society.

One Dr. York, lecturing at the Opera House on Sunday nights to crowded audiences, on "Matter, Mind, and Spirit" (we cannot tell whether in America or Australia), holds that mind being only a refinement of matter, Spiritualism is probable on scientific grounds. "As a religion it had no value in his eyes, but as a fact from which a philosophy of life might be deduced to broaden, deepen, sweeten, and purify the moral nature of man, it would be of considerable importance." Eliminating self-delusion and deliberate fraud, he admitted there was "sufficient to engage the attention of science, and to render probable the existence of human intelligence in higher conditions of life."

A private letter recently received by me from a most trustworthy witness, and a capable and shrewd observer, mentions having been present at a séance with Mrs. Ross, of Boston, and that no less than eight spirits materialised at one time, four inside and four outside the cabinet.

No doubt necromancy, or holding intercourse with the spirits of the dead, as Saul did with Samuel, through the mediumship of the Witch of Endor, was punished, with nearly a hundred other offences, with death by stoning, but this is a proof that such intercourse with the dead was a fact then as now.

Elder Evans, an American Shaker, points out the similarities between Modern Spiritualism and the Salem witchcraft for which so many were imprisoned and hanged, drawing his facts from that extraordinary reservoir, Allen Putnam's "New England Witchcraft." Elder Evans holds that "in 1692 the spirit-world came down upon, and entered into, the natural world, just as it is now doing. In 1842 the Beechers, in New York, declared that Spiritualism was real—but that it was of the devil"—as the religious papers in London are doing now. Meantime a sister of Rev. Henry Ward Beecher is holding Spiritual Conferences in her Beacon-street drawing-room, attended by the *élite* of Boston.

The *Lancet* attributes the faith cures to the well-known influence and curative power of mesmerism. The latter it attributed some years ago to excited hope. What people denied yesterday they use to-day to account for something more difficult of belief. Why not examine facts and accept them as facts, without waiting to find other facts to which they may be related? There are millions of facts we cannot now account for, vast numbers of which we may never in this life be able to explain. When we have not even a clue to the causes of nature or the modes of its operations, how silly to withhold our belief in any phenomenon until we know how it is produced.

The "Christian Scientists," or "mind-curers" of Boston think they are curing General Grant. Eighteen persons are at work for him. They do not pray—not that they know of. They only unite in thinking of him, so that the influence of their united mental power is bringing him into the "understanding of God"—whatever that may be. But how this differs from mesmerism, which, it is claimed, can act by united effort and at any distance, it would be rather difficult to explain.

The principle of Faith-healing, as explained by the Rev. A. B. Simpson, of New York, is simplicity itself. All disease is of the devil, and came in with the Fall. Take away sin, and all disease goes with it. Health and holiness are one, as the two words have the same derivation. Conversion is sanitation. Christ continues to heal all manner of diseases—and so on; so that an invalid Christian is a contradiction in terms. Every D.D. is an M.D., and *vice versa*; and Mrs. General Booth's treatise on Water Cure, reprinted in the *July Herald of Health*, is naturally of no use to any but unconverted sinners, while every ache is a system of diabolic possession, and no real Christian can have the rheumatism.

Looking over the "Records of Phenomena Wanted," observe that I can give accounts from personal observation of eleven out of fifteen of the kinds specified. Some investigators may have had larger opportunities, and there are now in this country alone hundreds—perhaps thousands—of intelligent and quite competent investigators. What a body of testimony to gather and arrange! And what a work for the Society for Psychical Research!

Still I think my plan of "trying the spirits" or the mediums with all the formalities of criminal jurisprudence would be more interesting. In the mean time let us have the "Records of Phenomena." If every reader of "LIGHT" will do his or her share we shall soon have a most interesting and valuable volume. Meanwhile, will not the editor give us a neat little model of the sort of record he would like to have, so that we contributors may waste no more time and ink than are necessary? Or publish two or three of the best out of the first hundred received.

These recorded facts to which competent witnesses are ready to testify, will be of great value to many others besides Spiritualists. Writers in the lower stratum of religious journals insist that the phenomena, which they admit by forming a theory, are the work of the devil. They need the facts to make good their hypothesis. So do they who contend that it is all trickery and imposture. Whatever our theories we all want the facts.

SPIRITUALISM IN LONDON & THE PROVINCES.

WEST HARTLEPOOL.—On Sunday evening, a lecture was delivered at Brunswick-street Hall, by Mr. W. Robinson, of Newcastle, his subject being "Do we Heal by Faith or Knowledge?" The healing influence, which had been for a long period exercised by Spiritualistic mediums, was but a reproduction of arts well-known and celebrated by the priests of India, Egypt, Persia, and Greece in their palmy days, and by Moses. Faith, or magnetic healing of the body, would constitute one of the most potent weapons which the Church would bring into future requisition. The law of opposites, and especially that of sex, was an important factor in good healing. No healer ought, under any circumstances, to lay hands on another unless in perfect sympathy with the recipient. If cross-mesmerism were introduced, or if diseased individuals, or those who practise filthy habits, attempted to heal, such ought to be discouraged at once, as the effects might be disastrous. Each individual might constitute himself a magnetic "battery" of healing force, and this vast power might be incalculably supplemented by invisible potencies. Spiritual investigations had demonstrated the fact that myriads of beneficent invisible men and women were waiting upon the wings of thought to minister to human needs through pure organisms, and thus this human power was everywhere intensified by a Divine power, manifesting itself by Spiritualism as a deifying instrument. In all civilised cities, towns, and villages—especially in buildings associated with religious exercises—and places ought to be dedicated to healing purposes, officered with a trained staff of robust, healthy, sympathetic male and female healers, whose sole ministrations would be the natural methods of laying on of hands. The lecture was listened to with evident interest, and Mr. Robinson promised to give his concluding lecture on an early visit and explain the methods of making the various passes on patients.

BERLIN.—W. Friedrich, the publisher here, has brought out a work on Spiritism, by Dr. W. V. Hartmann. In it, he classifies the alleged facts of Spiritism and comments upon them. He declares that an exhaustive study of them is demanded by natural philosophy, physiology, psychology, and psychiatry. Although he does not conclude that the soul survives the dissolution of the body, his work is replete with interest to Spiritists. He is merciless against the scientific arrogance which refuses to investigate facts, and which charges the adherents of new sciences with being fools and liars. Dr. Hartmann has dealt a strong blow in favour of our propaganda. —*Le Spiritisme*.

THE LONDON SPIRITUALIST ALLIANCE.

CHAMBERS: 16, CRAYEN STREET, CHANCING CROSS, S.W.

This Society of Spiritualists, founded for the purpose, primarily, of uniting those who share a common faith, and then of giving information respecting that faith to those who seek for it, has now occupied Chambers at the above address. There will be found an extensive Library of works especially attractive to Spiritualists; the various Journals of Spiritualism published in this and other countries; and opportunities of converse with friends like-minded. The Alliance holds periodical Soirées at the Banqueting Hall, St. James's Hall, where papers on interesting phases of the subject are read, and discussion is invited.

Particulars as to Membership (minimum Annual Subscription, One Guinea) may be obtained from the Hon. Sec.,

MORELL THEOBALD,

62, Granville Park, Blackheath, S.E.

The following list, which will be continued by the courtesy of the editor until complete, will show what an important library is now available for use by members of the London Spiritualist Alliance. It is the desire of the Council that the books should be used by Spiritualists, and should not merely be available for consultation in our Chambers. To this end they have made arrangements for their being removed, under certain restrictions, for home reading. The publication of a catalogue in "LIGHT" will place at the disposal of every member a list which will enable him to select at his leisure what he may wish to read. Rules and regulations will be at once drawn up, so that the Library may be available without unnecessary delay.

W. STANTON MOSES, M.A., President.

(Continued from p. 325.)

NO.	TITLE OF WORK.	AUTHOR.
580	Explanation and History of the Mysteries	Capra and Barron
592	Education of the Human Race	Lessing
674	Exposition of Spiritualism, An	A. Sceptic
754	Early Magnetism	Anon
772	Ecstasies of Genius	J. W. Jackson
704	Essay on the Demoniacs of the New Testament	Hugh Farmer, D.D.
776	Facts (June, 1882)	A Quarterly Spiritual
777	— (Sept., 1882)	Journal, published in
778	— (Dec., 1882)	Boston, U.S.A.
779	— (Mar., 1883)	
179, 180	Fairy Life and Fairy Land. A Lyric Poem	Titania
559	Familiar Lectures on Scientific Subjects	Sir J. Herschell
91a	Faust. A Dramatic Poem (English translation)	Goethe
780, 781	Few Words about Mesmerism, &c., A	S. R. Redman
643	Fictions of the Irish Celts	P. Kennedy
331	Footfalls on the Boundary of Another World	R. Dale Owen
652	Footprints of Former Men in Far Cornwall	R. S. Hawker
48	Fountain with Jets of New Meanings, The	A. J. Davis
25	Four Leading Doctrines of the New Church, The	Svedenborg
646	Flashes of Light from the Spirit-Land	Mrs. J. H. Conant
711	Francis of Assisi	Mrs. Oliphant
965	Freedom, Love, and Brotherhood. Poems.	R. Sargent
53	Free thoughts on Religion	A. J. Davis
725	The Will and Law in Perfect Harmony	Henry Travis, M.D.
347, 348	From Matter to Spirit (2 copies)	S. E. de Morgan
447	Fragments of Science for Unscientific People	Tyndall
622	Facts and Fantasies: A Sequel to "Sights and Sounds, the Mystery of the Day"	H. Spicer
746	Gaule's Cases Concerning Witches and Witchcraft	Gaule
410, 411	Ghostland; or, Researches into the Mysteries of Occultism (2 copies). Edited by	E. H. Bratten
400—402	Ghostly Visitors: A Series of Authentic Narratives (3 copies)	Spectro-Stricken
125	Glimpses of a Brighter Land	Anon
498a	Ghosts and their Remains, The	C. W. King, M.A.
113	Golden Age, A Lyric of the	T. L. Harris
37—41	Great Harmonia, The (5 vols.)	A. J. Davis
451	Great Epoch Predicted by the Prophets, The	
542, 543	Guide to Spiritualism (2 copies)	Rev. J. Tyerman
673	Garadene, The, or Spirits in Prison	Barrett and Peebles
24	Heaven and Hell	Svedenborg
47	History and Philosophy of Evil	A. J. Davis
55	Harbinger of Health, containing medical prescriptions	A. J. Davis
58	Harmonial Man, The	A. J. Davis
73	Handbook of Organic Chemistry, The	W. Gregory

NO.	TITLE OF WORK.	AUTHOR.
104, 104a	How and Why I Became a Spiritualist (2 copies)	W. A. Danksin
111	Hermann Franke, Life of	Samuel Jackson
114	History of Joshua Davidson, The True	Anon
121, 121a	Hints for the Evidences of Spiritualism. (2 copies)	
212—224	Human Nature (Vols. I.—IX.) 1867-1879	
214	Vol. II. (another copy) 1868	
216	Vol. III. (another copy) 1869	
244	Human Physiology	T. L. Nichols, M.D.
246	Hafed, Prince of Persia	David Duguid
257	How I Found Livingstone	Henry M. Stanley
258—263	The Honeymoon (2 vols. 3 copies)	Count de Medina Pomar
268	Heaven and Hell	Allan Kardec
383	History of the Devil, The	Defoe
706	(Another copy)	
406	Higher Aspects of Spiritualism	M.A. (Oxon.)
428, 429	Heydon's Correspondence (2 vols.)	F. W. Heydon
446	Human Mind, Philosophy of the	Dugald Stewart
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488	Harbinger of Light (Sept., 1870-Aug., 1874)	
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358, 359	Isis Revelata (2 vols.)	J. C. Colquhoun
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586	Lyric of the Morning Land, A	T. L. Harris
601	Little Child's Monument, A	Hon. Roden Noel

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butlerof, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Frische, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epas Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstübke, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

DR. ROBERT CHAMBERS.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters."—Extract from a Letter to A. Russel Wallace.

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1838), "had more striking evidences of that agency than those given in the work in question."

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and contemporaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—Clerical Journal, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—"The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory."

LORD BROUGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest

faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—Preface by Lord Brougham to "The Book of Nature." By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

PROFESSOR BARRETT, F.R.S.E.—"I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source.—I say I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative."

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

CROSWELL F. VARLEY, F.R.S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

ALFRED RUSSEL WALLACE, F.R.S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—Miracles and Modern Spiritualism.

DR. LOCKHART ROBERTSON.—"The writer" (i.e., Dr. L. Robertson) "can now no more doubt the physical manifestations of (so-called) Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism, p. 24.

NASSAU WILLIAM SENIOR.—"No one can doubt that phenomena like these (Phrenology, Homoeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the Spiritual Magazine, 1864, p. 336: "We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family."

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville, published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (tout de la plus complète exactitude), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession."

4th May, 1847.

ROBERT HOUDIN.

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux).—I am, monsieur, &c.,

May 16th, 1847.

(Signed), ROBERT HOUDIN.

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglington, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid."

"I am indebted to the courtesy of Mr. Eglington, the Spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved."

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglington, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht, oder Licht* April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely trustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the mediumistic facts demonstrated by the two Brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect."

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny."

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in 'mesmerism,' and also the individuality of the spirit 'in spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number; if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Bern; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses."

"Berlin, December 6th, 1877."

(Signed) SAMUEL BELLACHINI.

ADVICE TO INQUIRERS.

The Conduct of Circles.—By "M.A. (Oxon.)."

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitches of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT."—Paul.

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PRICE TWOPENCE.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

THE

HARMONY OF SPIRITUALISM AND SCIENCE.

A REJOINDER TO MR. ALFRED RUSSEL WALLACE, LL.D.

By FREDK. F. COOK.

Speaking after the manner of the world, I recognise in Spiritualism no voice equally authoritative with that of Alfred Russel Wallace. None, in my opinion, has brought to the investigation of Spiritualistic phenomena better disciplined faculties, a freer or less prejudiced spirit of inquiry, and, above all else, none has been truer to his lights. Behind the great scientist has always been clearly discernible the greater man—the lover of justice. Feeling thus, it is with considerable reluctance that I constrain myself to withhold unqualified approval from any public utterance or statement of his. While I may differ from him somewhat as to the relation subsisting between Spiritualism and science, no difference of opinion in that regard could induce me to utter a word of dissent, were it for no other reason than that it would not be becoming in one who is not a scientist, in the legitimate sense of that term, to enter the lists against so distinguished an authority in science. And even along lines of deduction and speculation (where the terms on which we might meet would be much nearer equal), I should still hesitate to take issue with him, were it not for what I trust is a pardonable concern, that Spiritualism and all that flows from it shall not be judged at less than its best, its profoundest revelations, its deepest and completest explanation of the mystery of being.

Spiritualism was never so live a subject in this country as at the present time, and, consequently, the article from the pen of Mr. Wallace, published in the *Boston Herald* some time ago, is attracting an unusual amount of public attention. The whole tone of the statement is admirable, the scientific presentation of the case is remarkably conservative in comparison with the "claims" usually put forward in behalf of Spiritualism by pseudo-scientific believers, and it is only when Mr. Wallace enters upon the deductive or purely philosophical aspects of his subject that he fails to be at his best. Nothing, for example, could be finer than this:—

"Modern science utterly fails to realise the nature of mind, or to account for its presence in the universe, except by the mere verbal and unthinkable dogma that it is 'the product of organisation.' Spiritualism, on the other hand, recognises in mind the cause of organisation, and, perhaps,

even of matter itself, and it has added greatly to our knowledge of man's nature by demonstrating the existence of individual minds indistinguishable from those of human beings, yet separate from any human body."

This is the true Spiritualistic position, and the line that demarcates it from the ordinary scientific point of view could hardly be more clearly drawn. If this statement of Mr. Wallace means anything, it must mean that spirit is superior to matter, was therefore before matter, and perforce possessed all that matter does not possess—the essentials of being. Yet, on reading further, I find that this is not at all what Mr. Wallace means, for he has this to say:—

"On the spiritual theory man consists essentially of a spiritual nature and mind intimately associated with a spiritual body or soul, both of which are developed in, and by means of, a material organism."

To my mind this is a plain case of spiritual suicide. And when he regards the idea apart from the particular application of it, Mr. Wallace thinks so too; for have I not already quoted him as saying "Modern science utterly fails to realise the nature of mind, or to account for its presence in the universe, except by the mere verbal and unmistakable dogma that it is the product of organisation"? Let us bear in mind that we are not now dealing with phenomena, but with an everlasting and eternal verity—with the essence of being. Has matter this essence? Obviously no. Is it then permissible for us to assume that it is the one thing in the universe that is able to go outside of its own nature, and impart what it has not itself, i.e., the essence of being, consciousness? Phenomena modify phenomena, but do they also modify essences? When we speak in terms of evolution of things-in-themselves, are we not bound to presuppose a process of involution freighted with all that evolution under the most favourable conditions is able to express? The case is plainly this: Either matter does it all, or matter does essentially nothing but call out what is already in. Now, what is it that rests at the basis of being? Obviously it is consciousness. Therefore, if spirit is the essence of being, it must be in and of itself conscious. When we say "man is a spirit," what do we mean? Does mortality give consciousness to spirit, or does spirit give consciousness for a limited period to mortality? Here we have plainly the whole distinction between Materialism and Spiritualism in a nutshell, and the day is not far distant when the terms in which the distinction is expressed cannot be juggled with. This new wine is not for old bottles. Immortal things are eternal things, eternal things are unchangeable things; what is called out of being into phenomena must not by any confusion either of terms or of ideas be put into being. From being nothing can be wrested—to being nothing can be added. However being may exhibit itself phenomenally, essentially it must ever remain unchanged. Potential energy in essence has nothing added to it through any phenomenal exhibit such as we have in active energy. And what is not potential can never become active—and, by a parity of reasoning, what is not in the spirit consciously can never be put into it by any process that is admittedly unconscious. Plainly, then, consciousness must be for us a yield of the spirit and not of matter. Man is neither more nor less than the momentary battle-ground between the two. Spirit informs matter for

the purpose of overcoming it. Matter resists. This conflict, realising itself in consciousness of spirit, gives us the phenomena called Man, and when the conflict is over there is an end of man—thereafter you realise yourself as spirit only, and what gives you the larger stature is that as spirit you realise yourself in your entirety—as a complete consciousness, instead of as a succession of states of consciousness. To express spirit in terms other than consciousness is to express it in terms of matter or in terms of nothing—the Unknowable of Unknowables.

Far be it from me to dogmatise about what is possible and what is not possible in the universe. Yet among thinking men, among men thoroughly grounded in the fundamental conceptions of science and philosophy, a few things are posited as fixed starting points, and one of these determinations is that time and eternity are not interchangeable terms, and that a time product can in no wise be translated, or transmuted, or transubstantiated into an eternal verity. Yet we have this passage from Mr. Wallace:—

"This world-life not only lends itself to the production, by gradual evolution, of the physical body needed for the growth and nourishment of the human soul, but by its very imperfections tends to the continuous development of the higher spiritual nature of man. In a perfect and harmonious world perfect beings might possibly have been created, but could hardly have been evolved, and it may well be that evolution is the great fundamental law of the universe of mind as well as of matter."

I believe I am not in error when I assume as a fundamental position of science this: that nothing essential or indestructible can ever be added to or taken from the universe. Now we all agree that through the processes of evolution something is added to the phenomenal universe, and we account for it by assuming that the type or idea as an eternal principle exists in essence, and all that evolution means is that the principle is clothed with materiality or otherwise brought to outward cognition. The strength of the evolutionary idea rests in this, that it admits of an illimitable background of real and eternal verities, and hence is the widest possible gateway through which to make excursions into a world of ideas. But this vantage ground, this highway to spiritual realities, Mr. Wallace not only ignores, but in effect cuts away, when he gives utterance to the purely materialistic thought that "it may well be that evolution is the great fundamental law of the universe of mind as well as of matter." So long as mind is conceived as merely a congeries of sensations, and the product of mind is assumed to be the ephemeral apprehension of external facts which we comprehend under the term knowledge, the evolution of mind is not only possible but an absolute necessity to thought. But when mind is conceived as an eternal principle (and nothing less than this can be predicated of it, if it be endowed with immortality) there can clearly be no talk of evolution. Even in this material world there can be no satisfactory, no complete understanding of evolution, except as it is conceived as working towards a definite reality—otherwise it is clearly a miracle. In some manner all forms must be eternal existences. Now mind is one of these eternal forms; and what distinguishes its form is consciousness; and it is nothing less than a materialistic vagary to hold or declare that consciousness, the one thing that constitutes mind, can be added to or subtracted from. That of which we have at any time been conscious, though outwardly forgotten, must for ever remain in consciousness, or it is eternally lost. Unless the soul is a conservator of consciousness by reason of its indestructibility, there can be no spiritual awakening in realms supernal. And consciousness in and of itself can be expressed only in terms of consciousness; whatever you may or may not be, the soul must ever know itself and all its belongings, and being immortal it can be conceived only as for ever in eternity. Mind may readily be conceived as the measure of the man, but to hold that the obverse of this proposition is also true, and

that man is the measure of his mind, or spirit, or soul, is to give the entire case to the Materialist. For the Spiritualist nothing remains, not an iota. That matter discretely being in time—i.e., gives limitation to its consciousness—there is no denying; but to conceive that the outward product so established—a clear limitation, realising itself only under time and space conditions—shall be its form eternally, is an ontological conception so primitive that one may well ask in alarm if it is to this that Spiritualism is bringing us. Happily, the answer is far otherwise, and "the continued actual reception of teachings from it" (i.e., the world of souls), to which Mr. Wallace so confidently refers as destined to work mighty changes in the world, is gradually but surely, pushing forward into harmony with the thought that life is not an accident but an eternal verity, and that man is but a temporary expression of that which in its fullness is an eternal background. The soul does not exist for man's satisfaction, but man exists for the soul's satisfaction. This is the order of involution in contradistinction to the order of evolution, and when they are set over against each other as complementary processes, then not only have we a perfect whole, but a philosophy of eternity that brings the idea within human comprehension.

So much for the metaphysical aspect of the contention. Now a word or two bearing on its moral relation. Mr. Wallace writes:—

"Finally, these teachings of Modern Spiritualism furnish us with the much needed basis of a true ethical system. We learn by it that our earth-life is not only a preparation for a higher state of progressive spiritual existence, but that what we have usually considered as its very worst features, its all-pervading din and suffering, are in all probability the only means of developing in us those highest moral qualities summarised as 'love' by St. Paul, and 'altruism' by our modern teachers, which all admit must be cultivated to the utmost if we are really to make progress toward a higher social state. [Then follows an admirable dissertation on the utter inadequacy of modern philosophy as an incentive to duty, after which Mr. Wallace continues.] But when men are taught from childhood that the whole material universe exists for the very purpose of developing beings possessing these attributes, [demanded by altruism] that evil and pain, sin and suffering, all tend to the same end, and that the characters developed here will make further progress towards a nobler and happier existence in the spiritual world, just in proportion as our higher moral feelings are cultivated here, and when all this can be taught, not as a set of dogmas to be blindly accepted on the authority of unknown ancient writers, but as being founded on direct knowledge of the spirit world, and the continued actual reception of teachings from it, then, indeed, we shall have in our midst 'a power that makes for righteousness.'"

Mr. Wallace here starts out with an admirable premise, that this earth-life is a school of preparation for higher outworkings, that suffering and sin are the real things that make for progress, and that the characters developed here will make further progress towards a nobler and happier existence in the spiritual world; but when he adds as a necessary corollary that this progress towards a nobler and happier existence in the spiritual world is in "proportion as our higher moral feelings are cultivated here," he not only slaps his premise (as to the office of sin and suffering) equally in the face, but destroys the entire ethical basis which he seeks to establish. From Mr. Wallace's position an ethical outworking is an utter impossibility. The ethical structure of Christianity is falling to pieces because it is not builded on the eternal principle of justice and equality, and Mr. Wallace's scheme labours under the same defect. If in consciousness of soul I choose a certain human expression, then the responsibility for existence rests with myself, and the principles of justice and equality are in-

volved in the very idea of being. But if my existence is due to purely accidental conditions in matter, there is, to begin with, no element of responsibility involved in any existence that goes to myself; all responsibilities are thus either imposed upon me, or voluntarily assumed by me, as may happen; and there is, furthermore, an utter denial of the element of justice or equality. The Christian scheme, while it fails to throw any moral light on the inequalities visible here, at any rate throws open the door to perfect equality in Heaven, if you are inclined to accept the terms on which it is granted; but the Spiritualism of Mr. Wallace cuts away justice and equality to the very root. What we are, in so far as we are known to ourselves through present consciousness, is the product of forces over which we have little or no control. If my parents are wicked and dissolute there is small hope for my being anything else—and however much this oppressive order of nature may be necessary to the up-building of the race, it cannot be applied to the individual, unless it applies equally to all individuals. But we know it does not so apply—we know that the difference in natural endowments is enormous, and if it be true, as Mr. Wallace affirms, that our "progress toward a nobler and happier existence in the spiritual world [is] just in proportion as our higher moral feelings are cultivated here," then the injustice, the cruelty, the discrimination, is doubly refined, and the order of the universe a hideous mockery of any conceivable Divine economy. Obviously then, we must look deeper than that which we know as discretely existence for the harmony of the differences which we observe all about us. If you answer that all will be equalised in the end, I have a right to ask for an explanation of the difference in the beginning. I am not now discussing physical existence, but moral existence—and yet between the two there must be an exact correspondence. Whatever I suffer must be a necessity to my being, and, inevitably, to avoid invidious distinctions, it must be in one form or another, necessary to all beings. Yet the infant dies without any experience whatsoever. And the good man dies without any of those experiences that come to the bad man, and, broadly speaking, the good man is good because he cannot help it, and with the bad man it is much the same as to badness. Obviously the inequalities we here observe must have their moral as well as their physical meaning, and whatever happens to any one must be a necessity to him in his divine nature. If, however, our beginnings are here, if spirit is evolved into discrete existence through matter, then obviously no moral necessity can by any possibility be predicated of the human differences that we know. Eternal life will not permit itself to be conceived under the form of chance, yet chance it is, if evolution be not complemented by involution, if whatever goes to human experience is not the inworking of the sovereign soul for its own satisfaction, and if a moral necessity does not inform and impel each act toward the goal of transfiguration.

236E, 49th-street, New York.

BUENOS AYRES.—The president of the Spiritist Society, "Constantia," and editor of the journal of that name, has translated M. Bonnefont's Spiritist Catechism for the use of children, into Spanish, with notes.

PARIS.—A lecture against Spiritism has been delivered at the Salle des Capucines, by M. de Fonvielle, and I was one of his audience. He assumed it to be a mixture of imposture, credulity, and delusion, enlarging cleverly upon the condemnations against various mediums, not a few seated before him loudly protesting. He passed in silence the published testimony as to the alleged facts of Spiritism. In my simplicity, it seemed to me that M. de Fonvielle, as a *savant*, was not treating worthily a subject based upon facts; some of which have been vouched for by men like Victor Hugo, by journalists like Vacquerie and Meunier, by literary people like Madame de Girardin, and Ennery, and by men of science like Zöllner, Weber, and Crookes, whose testimony was that, after four years' study, he did not say "such things are possible—they are."—René Labrice, in the "Gutenberg Echo."

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

Dr. Wyld and the Hermetic Society.

To the Editor of "LIGHT."

SIR,—Dr. Wyld's letter of the 4th inst. reads so much more like the product of a desire to "bring a railing accusation" against those who presume to differ from him, than of a desire to elucidate truth, that were I to follow my own impulse I should leave it unnoticed. As, however, there may be among your readers some who imagine, that because a charge is unanswered, it is therefore unanswerable, I will indicate, as briefly as possible, its chief fallacies.

In the first place, there are in the Hermetic Society no persons whom Dr. Wyld is entitled to call its "leaders," for the simple reason that the term "leaders" implies followers; and the members of the Hermetic Society are wholly unpledged and independent, and are not, therefore, followers of any persons whatever, but purely and simply of truth.

In the next place, Dr. Wyld has misrepresented the position of those whom he assails. We have neither "denied the historic Christ," nor that "Jesus Christ has come in the flesh," though we may differ from Dr. Wyld as to the sense to be ascribed to the latter expression.

Respecting this sense, it is necessary to remember that the fact that there was a difference of opinion in the Primitive Church—not whether Christ had come at all—but whether the manner of His coming had been such as to constitute the anticipated coming "in the flesh,"—shows that the phrase bore a meaning so subtle and occult as to be readily susceptible of misconception.

Had Christ indeed "come in the flesh" in the sense insisted on by Dr. Wyld, and been an altogether exceptional personage, miraculously engendered, a performer in public of numerous stupendous physical marvels, and so different in kind from other men as to be superhuman rather than a merely superior human, the fact would—we may well believe—have been so palpable and flagrant that no question could have arisen about it; and certainly it would not have been so depreciated by Paul. But so far from this being the case, there was a numerous party which held that Jesus was but an angelic or phantasmal appearance, unrelated to humanity, and that consequently no manifestation of Christ in and through humanity or "the flesh"—meaning thereby human beings—had occurred.

Dr. Wyld, however, not only assumes the right to be positive *now* about a matter concerning which there was doubt *then*, but takes a view which, as it seems to us, neither the Apostles nor their opponents held; and hastens to invoke anathema upon those whose respect for religious truth prompts them carefully to search the Scriptures for its real meaning and intention, instead of foisting upon it their own preferences and foregone conclusions. It is evidently but an ungracious reception that the promised "Spirit of Truth," when He comes, will receive at the hands of the Dr. Wylds of the period, in case he ventures to differ from them. As it is, it may well be that in refusing to accept the mode of coming I have suggested as a "coming in the flesh," Dr. Wyld incurs for himself the condemnation he seeks to pass upon us.

Even if we had made the denial ascribed to us by Dr. Wyld, the fault—if a fault at all—would, by his own showing, be a venial one, since he holds that "the historic Jesus, as a *bare fact*, may have very little influence on the souls of men," and that notwithstanding His "full possession and transmutation by the Divine Word," Jesus so slightly transcended the medium of the period that "a replica of almost every miracle attributed to Him may be found in modern Spiritualistic phenomena"! And, further, even if we had denied the "historic Jesus," we should not therein necessarily have affirmed that such Divine possession and transmutation had never occurred to any human being on this planet, seeing that similar experiences are ascribed in the Bible to two other persons, Enoch and Elijah; so that Dr. Wyld, when he cites the transmutation of Jesus as an unique event, shows himself to be as slenderly acquainted with the Old Testament as he obviously is with the New.

The very paper on which Dr. Wyld mainly bases his strictures admits the probability of there having been some special figure which served as chief model for the character delineated in the Gospels. We have denied only the proposition that there is in

the Gospels anything that can, without an abuse of language, be called a history of such a person, or that is not true as mystically interpreted of every regenerate man.

As if despairing of proving his case by reasoning, Dr. Wyld betakes himself to assertion, and this in the most dogmatic fashion. "I assert," he says, "that there is not one discrepancy of importance in the four Gospels," but only "a few verbal discrepancies," and these such as to afford confirmation of their genuineness by showing that they were not fabrications. The hardihood of this utterance, extreme as it is, is not its only objectionable feature. As a direct unqualified contradiction of us it is also discourteous. There are plenty of ways of expressing dissent from an opponent without plainly implying that one considers him so unworthy of heed as to be best met by a flat contradiction. The presumption of it, too, is amusing, or, at least, would be so but for the melancholy proof it affords of the utter failure of its utterer to have followed the developments of modern research in these grave matters. Dr. Wyld evidently supposes that he will have settled the question to his satisfaction when he has succeeded in discrediting us; whereas he has, on the contrary, to deal with the vast array of competent and candid scholars who in the last half century have devoted themselves to the inquiry, with the result of demonstrating absolutely the hopeless discordance of the Gospels, both with each other and with contemporary history, and the large extent to which they are reproductions of legends, and compilations from literatures long pre-existent; and, consequently, their non-historical character. These are results irrefragably established for all who have carefully and candidly examined the grounds on which they rest. And yet they are to be disposed of by the simple *ipse dixit* of one who is so much of a tyro in the subject that little over three years ago, in a discussion upon it, he expressed surprise at learning, among other discrepancies—all of which have sorely exercised the orthodox—that the Gospels disagree as to the day of the Crucifixion! As he had taken their agreement in this and other respects for granted, then, so now. For his letter shows that he has not improved the interval by acquiring further knowledge of the subject.

To cite but a few of the contradictions to which a belief in the Gospels as historical and concordant commits its holder. He must believe both that Jesus was miraculously born of a virgin mother and the Holy Ghost, and was not derived from the house of David; and also that He was born naturally of Joseph and Mary, since only through Joseph could He have been "of the seed of David according to the flesh." He must believe both that Jesus did go down into Egypt, His parents having fled thither on the night following the visit of the Magi, in order to escape the massacre ordered by Herod; and also that He did not go into Egypt, but remained where He was born to be circumcised after eight days, and, after forty days, to accompany His parents to Jerusalem for His mother's purification, a visit which was repeated every successive year for twelve years, and consequently that there was no persecution or massacre by Herod. He must believe both that the mother of Jesus was so fully aware of His Divine nature and mission as to treasure in her heart every incident concerning Him; and also that she failed wholly to comprehend His allusions to His peculiar nature and destiny, and joined His brethren in an attempt to withdraw Him from a public career on the ground of madness. He must believe that Jesus was crucified both on the day of the Passover, and again on the day after the Passover; that the resurrection occurred under four different and incompatible sets of circumstances, a different set being detailed and positively stated in each Gospel; that the ascension occurred both, as described in the Gospel of Luke, on the same day as the resurrection, and also as stated in the Acts, which purports also to be Luke's, forty days after the resurrection; and that Judas both returned the money paid for his treachery and hanged himself, and also did not return the money but bought a field with it, and died therein of an accident. It is, of course, open to Dr. Wyld to plead that the parentage, birth, crucifixion, and ascension are not matters of importance, and I am quite willing to allow him this loophole for escape. But he cannot avail himself of this plea and still retain his belief in the historical character of the documents which thus differ respecting them, seeing that they, not to mention the system founded on them, treat them as of the utmost importance, and that, if not historical on these points, they are not entitled to be regarded as historical at all; but, if of serious import, must be regarded as we regard them, namely, as mystical.

As for the pretended doubts about Napoleon, Dr. Wyld forgets that there remains a very substantial residuum of indubitable fact in his case, while in that of Jesus there remains nothing after the doubtful parts are eliminated.

Had Dr. Wyld really desired to promote knowledge he would not have omitted to notice the striking demonstration given by me of the fact that so far from Jesus being represented as claiming for Himself an exceptional physical birth, He is represented as disclaiming anything of the kind, inasmuch as He is made to declare it necessary to every man that he be born again precisely as He Himself is described as having been born, namely, spiritually;—"Water and the Spirit," and "Virgin Mary and the Holy Ghost," being but symbolical formulas for the soul and spirit of which man when regenerate is "born again." But Dr. Wyld passes over this conclusive proof that the subject of the Gospels is really not a particular human personality, but the interior and spiritual personality of every regenerate man; and, as if under the impression that an assertion needs only to be repeated often enough to convert it into a fact, he proceeds to reiterate his disbelief in the doctrine of physical rebirths or "re-incarnation."

His remarks here are no less open to objection for their superficiality, their flippancy, and even their insincerity. The negative experience of a majority, however large, proves—as Dr. Wyld well knows—nothing as against the positive experience of a minority, however small. Nevertheless, he cites the non-experience of the majority as an argument against the doctrine. The reminiscence of past existences belongs, not to the *spiritualistic*, but to the *spiritual*, consciousness, and to an interior region of this; and it is therefore not comprisable in the order of experiences of which alone, as I am forced to conclude, Dr. Wyld has cognisance. Of the profound philosophy of the doctrine, and of the sanctity of the experiences on which it rests, he is obviously unaware, or he would not make contemptuous reference to the latter as by ascribing them to a process of "self-biologising." The reply of Jesus to His disciples concerning this doctrine, though it evaded the question, neither was scornful nor denied it.

Limited to a single earth-life, the experiences requisite to enable a "Captain of Salvation" to be "made perfect through suffering," would indeed be few!

Equally fallacious is his demand for "scientific proof" of the facts of the spiritual consciousness. As if the reality of a remote memory of any kind was capable of sensible demonstration! While his denial of there being any historic confirmation of the doctrine seems to imply that Plato, Pythagoras and Buddha are names as strange to him as those of Enoch and Elijah appear to be. As a student of such subjects he ought to know that the whole of the ancient religions comprised the doctrine of transmigration, and consequently of re-incarnation. But there are students and students, and Dr. Wyld's letter makes it difficult to class him with those who merit to be called serious.

One remark on what Dr. Wyld so warmly eulogises as the "testimony" of Mr. Roden Noel. The argument from the alleged necessity of a realised ideal of perfection in another as an aid to the pursuit of it in oneself, if valid at all, must be valid in cases other than that where the perfection in question is spiritual. Is it the fact that the belief in the existence of some transcendently physically-beautiful specimen of humanity is necessary to enable us either to aspire after physical beauty in ourselves or to form a conception of perfect beauty for ourselves? Assuredly not. We none the less recognise and desire beauty because we know of no one perfectly beautiful. And the artist is none the less able to devise a perfect type because he cannot find a perfect model. For all that is necessary for him is to have suitable subjects from which to compile the manifold excellencies he desires to combine into a single image. Greek art was a new revelation of the beauty of the human form. Yet it needed not that any one individual be transcendently beautiful; or even that there be more beauty than usual in the world; but only that there be an enhanced perception of beauty. Why may it not have been so with the inspired artists to whom the world owes the portraits of its Christs? It is none the less a "coming of Christ in the flesh" that His lineaments be distributed among many. But Dr. Wyld sides with those who say "Lo, here is Christ, or lo, there!"

Regretting the length at which I have been compelled to write, and trusting that any reply that may be made will in some degree tend to edification,—I am, &c.,

EDWARD MAITLAND.

The Historic Jesus.

To the Editor of "LIGHT."

SIR,—Mrs. Kingsford writes that "she does not think Mr. Roden Noel and the 'leaders' of the Hermetic Society are so much in disagreement as Dr. Wyld seems to think": namely, on the question of the historic Jesus.

All that I say is, that Mr. Roden Noel and myself are in exact agreement on this matter, and in disagreement with the views expressed by the leaders of the Hermetic Society; for while I and others most entirely believe that Jesus Christ was not only an historic Person, but the most important historic Person this planet has known, Mrs. Kingsford, on the contrary, if she "has never denied the historic Jesus," yet says, "It does not matter to me whether the Gospels are true or not on the merely outer plane."

I cannot understand Mrs. Kingsford when she says, "No man can know any fact, and therefore cannot set it down; and I am quite sure there is virtually no such thing as history."

These are remarkable statements, and I would ask; Is it not a fact that $2 \times 2 = 4$, and can I not set it down? Are these not three facts, that food generally satisfies hunger, water quenches thirst, and fire warms? Is it not a fact that Mrs. Kingsford is president of the Hermetic Society, and that the president not only doubts the historic Jesus, but asserts that "No man can know any fact, and that there is no such thing as history"; and when her biography comes to be written will those facts in her belief not be set down and accepted as historic?

Mrs. Kingsford further says:—"I shall be glad to receive any really logical and scholarly rectification and explanation of the many serious and important misstatements and inconsistencies undoubtedly existing in the Gospels. These difficulties do not concern mere details but the facts of the life itself."

That there are minute and verbal variations in the Gospels I have already admitted, but I deny that these in any "serious" degree affect the grandeur and verisimilitude of the historic portrait, and I would ask the editor of "LIGHT" to permit Mrs. Kingsford to substantiate her statements in this respect.

True, the Innocents may not have been massacred, and certain taxes may not have been levied at a stated time, but if so, those details would no more detract from the grand truths of the historic representation, than similar historic inaccuracies would weaken our belief in the historic Cromwell or Washington.

My critic asks, "Does not Dr. Wyld see that he proves too much in proving the modern phenomena of Spiritualism to be identical with 'the mighty works' of Jesus?"

In reply, I say that I never thought or attempted to prove any such thing. I only said that the Agnostic who disbelieved in miracles has an excuse for regarding the miraculous life of Jesus as mythical; but that those who, like Mrs. Kingsford, believe in the phenomena of Spiritualism have no such excuse. I used the word replica as signifying a copy, so far by the same hand, in so far as it was spiritual; but the value of that copy is very small as compared with the original, and there is no identity between phenomena performed by earth-bound spirits and the mighty works of Jesus, which came from the fountain of the All Spirit, through the highest Incarnation of the Divine; and I marvel that one who so ardently teaches the grand mystic doctrine of the possibility of the Incarnation of the Christ in Man, should yet doubt or deny that this sublime idea, in its completeness, became a unique fact in the person of the historic Jesus.

GEORGE WYLD, M.D.

Inspirational Speaking.

To the Editor of "LIGHT."

SIR,—For some years past the attention of Spiritualists in London appears to have been devoted mainly to the investigation of phenomenal evidences.

There must certainly be a large number whose experiences in this direction have been conclusive, and who have been convinced that such phenomena are the result of action by unseen intelligences, exerted with the direct intention of producing an educational effect on the minds of the human witnesses.

Such experiences must create a desire to learn something about these unseen operators, and the forces with which they work.

We have at present, in our midst, an instrument used by the unseen intelligences for imparting such information, the subject being hypnotised by the invisible operators, and in the trance state used to give expression to their will.

The trance state is, of course, well known to Spiritualists, who, in many instances, have witnessed this condition in members of their own families. It is unnecessary, therefore, to insist here on this phenomenon being *bond fide*. The instrument we refer to, Mrs. Richmond, is well known, as is also the important work performed by her in the past. Many Spiritualists will remember the meetings held in St. George's Hall in 1873, at which large crowds attended to hear her discourses, which were favourably criticised in the *Daily News*, *Morning Post*, &c., &c.

Has not the time again come round when support will be given to expositions concerning the Cause World and its laws?

Inquiry is the very spirit of the age in which we live. On all sides we see men bending in earnest endeavour to get at the truth of things; to sift and weigh; to discover the true value of all things, whatever may be the authority with which they may have been invested in the past, and in spite of the cost of such procedure, and the pain which the possible overthrow of cherished idols may entail.

Is this, then, not a time when men already satisfied by previous experience as to the source of the information to which they may be addressing themselves, shall come forward to "ask and question" concerning the unseen forces of the Cause World? We have the voice of the oracle among us. Are we to turn aside, and prefer to give ear to the discussions of the scribes in the temples?

The committee who are giving their support to the work being carried out by the intelligences who use Mrs. Richmond as their instrument would be glad to receive the names of any friends who may be willing to assist in furthering that work.

Letters to be addressed to Mrs. Richmond's Committee, care of Mrs. Strawbridge, 11, Blandford-square.

Yours faithfully,

"INSPIRATION."

Concert at Cavendish Rooms.

To the Editor of "LIGHT."

SIR,—The Cavendish Rooms Sunday Services have been so useful and successful in many ways, that I feel sure no apology is needed to introduce their claim to the attention of London Spiritualists. As they are conducted on a purely voluntary and self-supporting basis, there being no subscribers nor holders of paid seats, it is necessary to have a social gathering about this time, to secure funds to continue the meetings during the coming winter; and, in addition, to bring the friends together in a social manner, which is to a great extent the strength of a public movement. With these objects in view, I have pleasure in stating that Cavendish Rooms have been secured for a concert, to take place on Wednesday, August 12th, and a very excellent programme is in preparation. The tickets will be: reserved seats, 2s.; admission, 1s. That the funds may benefit as fully as possible, I am desirous of receiving subscriptions towards the expenses, in which good and necessary work a beginning has already been made. Friends in various parts of London will greatly oblige by applying for tickets on sale; and our well-wishers will assist very much by purchasing tickets, and if they can favour us with their presence they will receive a cordial welcome.—I remain,

41, Shirland-road, Maida Vale, W.,

A. F. MALTBY.

July 10th, 1885.

CAVENDISH ROOMS, MORTIMER-STREET, CAVENDISH-SQUARE, W.—On Sunday, July 19th, at 11 a.m., in the evening 7 p.m. In the morning Mr. W. J. Colville will speak on "The Seven-fold Nature of Man." In the evening on "The Bible of God and the Bibles of Men."

FAREWELL VISIT OF MR. J. J. MORSE TO NORTHUMBERLAND.—It is announced that Mr. Morse will pay the following farewell visits:—Sedgehill (Schools), on Saturday, July 18th, when he will lecture at 6.45 p.m. Newcastle (Weir's Court Hall), on Sunday, July 19th, at 10.30 a.m. and 6.30 p.m.; and on Monday, July 20th, at 7.30 p.m. North Shields (Society's Rooms, Camden-street), on Tuesday and Wednesday, July 21st and 22nd, at 7.45 p.m. On Thursday, July 23rd, the visit will terminate with a farewell tea and social gathering at Weir's Court Hall, Newcastle, under the combined auspices of the local societies. In the course of the evening a testimonial will be presented to Mr. Morse, in acknowledgment of his untiring zeal and devotion to the Spiritual movement during a long period of years, and the very able advocacy of our cause by his "guides."

All Communications to be addressed to
THE EDITOR OF "LIGHT,"
16, CRAVEN STREET,
CHANCERY CROSS, S.W.

SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 4s. 6d. Column, £2 2s. Page £4. A reduction made for a series of insertions.

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Cheques and Post Office Orders may be made payable to HENRY BARNES, at the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s.

NOTICE TO THE PUBLIC.

"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

Light:

SATURDAY, JULY 18TH, 1885.

"FACTS ARE CHIEFS THAT WINNA DING."

Recent experiments with what are designated "homing pigeons" have fully confirmed the fact that the birds will fly, with great speed and the utmost precision, distances of hundreds of miles, and reach their respective homes after flying many hours at the average rate of forty miles per hour. The how of this marvellous feat is unknown, but the fact is undeniable.

Living organisms as small as flies or gnats are incomprehensible to the most learned; their mechanisms are as perfect in their degree as are those of man, but the complexity of the mechanism, associated with their minuteness, would, if the phenomena were not daily visible, be inconceivably marvellous; only less marvellous than are monads and bacteria, the length and width of whose bodies are the thirty-thousandth of an inch, and the vibratile flagellæ by which they swim being less than the two-hundred thousandth of an inch in diameter, and yet these almost invisible threads possess great vital activity. Careful observation alone will gradually reveal the marvellous mysteries of nature, and no alleged phenomena, however improbable, if testified to by many credible and capable witnesses, should be contemptuously rejected under the supposition that such phenomena are contrary to natural laws and of impossible occurrence.

All the common phenomena of nature, apart from experience and logical inference, would be thought impossible. Take for example gravitation, a property of all substances, and the influence of which, as far as is known, is instantaneous in its action at any distance, or, at least, if not instantaneous, its speed has never been calculated, as have been the speeds of light and electricity; a force not exhausted by incalculable space, which acts as certainly on objects a billion of miles apart as one mile; an energy that cannot by any means be intercepted either by vacuum or solid; that holds every atom in the universe in its relentless grasp, a dewdrop being equally under its control as a nebulous cluster containing millions of suns and systems.

Take light, travelling by undulation only, and not by progression, through a hypothetical boundless ether—this is unexhausted by distance, and is a form of force without being an entity; is produced by vibrations in a hypothetical something, the existence of which is only the necessity of theory. Luminiferous ether is theoretically denser than a diamond, and millions of times more elastic than steel, and yet offers not a phantom of resistance to the faintest and most attenuated gas.

These and myriads of other theories of science, are generally accepted by the learned as the most satisfactory

modes of explaining every-day phenomena, and yet there are scientific men who refuse to observe facts that can be made as palpable as that two and two make four, or that the moon is seen by the reflected light of the sun.

The latest, or rather the supposed latest triumph of science is photographing the invisible. Objects too faint to produce visual impressions on the human retina, leave distinct impressions on the sensitized dry plate, and gelatine and silver accomplish more than the most sensitive human eye. The practised eye of the astronomer, aided by the highest telescopic powers, observes millions of stars that are invisible to unaided vision, but a mechanically-arranged telescope, with a sensitized photographic plate as a retina, registers the existence of myriads more, too far removed from earth to produce visual impressions on the most sensitive human eye, aided by the most powerful optical instruments.

All this is very interesting, very wonderful, and possibly very true, but other facts probably more interesting, wonderful, true, and important, are turned from with open or ill-concealed disdain—more important because the former have special relation to physical and biological laws of terrestrial importance, whilst the latter not merely refer to the phenomena of this life, but point to a future sphere of existence of which this is but the transitory preliminary stage.

If the alleged phenomena of Modern Spiritualism be true, they appeal to precisely the same kinds of evidence as those by which ordinary mundane facts are established, and their solution is more important because they foreshadow, if they do not prove, a condition of existence the outcome of the present, and possibly, though not demonstrably, of limitless duration.

If psychography, which may be observed in the full blaze of daylight, and in any apartment, be genuine—and thousands of honest, credible, and competent witnesses affirm that it is so—why do not the leaders of scientific research, the men who profess to seek truth for truth's sake, carefully and courageously examine the phenomena, which may be had under conditions that render imposture impossible?

MR. W. EGLINTON leaves London on the 28th inst. for Lincolnshire, for a period of four or five weeks.

We are in a position to state that Mr. W. Eglinton has been offered a Government appointment on the Gold Coast, by a prominent member of the present Administration, but that he has declined it on account of the deadly climate.

BOOKS RECEIVED FOR REVIEW.—We have been unable as yet to read and notice several works which have reached us lately. We hope to do so in the course of a week or two. Amongst these may be named: "Whisperings: Poems"; "The Divine Love and Wisdom"; "Beyond the Valley," a sequel to "The Magic Staff," by Andrew Jackson Davis; "Karma," a novel in two volumes; "Transactions of the London Lodge of the Theosophical Society," Nos. 4, 5, and 6; "The Virgin of the World."

MRS. CORA L.V. RICHMOND'S DISCOURSES.—The last address of the present series was delivered at Kensington Town Hall, on Sunday evening last, to a full audience, on the subject of "The Final Religion of the Earth." It was announced that the committee had arranged for a resumption of the series on the 20th September next, at the Kensington Assembly Rooms, the Town Hall unfortunately not being available. The length of the new series will be regulated by the amount of support received. Offers of assistance to be forwarded by letter to Mrs. Strawbridge, No. 11, Blandford-square, N.W.

THE CAMBERWELL AND PECKHAM ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, of 81, Well-street, Camberwell, held their first Sunday evening meeting on July 5th, when an eloquent address was delivered by Miss Keeses, and listened to with great interest, after which several questions were put, and very satisfactorily answered. It is intended to continue these meetings on the first Sunday in each month, notice of which will be given in due course. The Thursday evening circle being now complete another is being organised to meet on Tuesdays at 8.30 p.m. Any friends wishing to join will oblige by communicating with the secretary.

REVIEW.

SHADOWS: OR, MR. JOHN WETHERBEE'S EXPERIENCES OF AND THOUGHTS ON SPIRITUALISM.*

"I am sure," says Mr. Wetherbee (and when he says that he means it), "there is a power, impulse, or force in nature not recognised as yet by science, or as something outside of the recognised domain of science. The best extoteric definition of it is Psychic Force. This power or force is certainly intelligent, even if ultra-human. It claims to be a force from 'over the river,' from departed spirits; it claims to be from the loved and lost, from those whose bodies are mouldering in the grave, assuring us mortals that they still live. This intelligent 'psychic force' has never claimed to be anything else but a departed human being, in a single instance, from the first manifestation in 1848 to the present time."

It will be gathered that Mr. Wetherbee occupies the same platform as myself. He is a Spiritualist "hard shell," as he might perhaps say. Readers of the *Banner of Light* are used to the quaint, wise remarks which he contributes from time to time to that journal. They have in this book something that they are used to, and a collection of opinion which is more ready to the hand than a mass of newspaper articles.

Mr. Wetherbee's own account of the way in which he became a Spiritualist is as instructive as anything contained in his book. Death had removed from his family a little girl of six years old. Mr. Wetherbee, at that time, was a Materialist; Mrs. Wetherbee had been brought into contact with some Spiritualists, and was urged to assuage her grief by endeavouring to open relations with her lost child through a medium. She did so, and her account of what took place did not impress her husband, "It seemed silly business," he said, "and made no impression on me: but I saw no harm in it, as it occupied her mind and gave her something to think of."

It chanced one afternoon, as Mrs. Wetherbee was going out for a walk, that she met her sister on the steps just coming to see her. The ladies agreed to go to a medium, a Mrs. Leeds, of whom Mrs. Wetherbee had incidentally heard. "On reaching the house in Carver-street, they found that Mrs. Leeds was absent on a visit to Judge Edmunds in New York." They were turning to go when they asked the girl who had opened the door if she knew any good medium. "She gave them the address of Mrs. Hayden, of Hayward-place, and the ladies went directly there."

Mr. Wetherbee knew nothing of all this, and this makes his narrative very striking. I continue it in his own precise words.

I was in my library up stairs, and alone. I had some writing to do, but the subject of spiritual manifestations was for the moment occupying my mind, and in their connection with my wife, who had just gone out, as I have described, and I began to cogitate. I said to myself, ought I not to look into this matter, and why is it necessary to go to a stranger to get a message from any of my departed friends? That has, thought I, an unreasonable look to begin with. I had forgotten, or it did not occur to me, that King Saul, when in grief and sore distressed, had to go in that way to the woman of Endor before he could connect himself with or get a message from his departed friend Samuel. In beginning this cogitation, it rather appeared to me that if my little daughter was alive, though invisible, or any spirit of my loved and lost relatives or friends had any message for me, here and now was the time and place for the manifestations. Here in this room is the old table, and on it the old Bible, printed in 1751, that old familiar faces of my youth sat at and turned the leaves of the book, and showed and explained the pictures in it, and I began to grow sentimental with the pleasures of memory. I seemed to grow hospitable to the idea, or rather to the images of these old faces that were as vivid, in my mind, as the old book was that had outlasted them to my senses. I believed everything was subject to law, and that it was possible that the room was then full of spirits though my intellect was infidel to the idea; still in my heart there arose a sacred voice which said it was a possible thing. Perhaps there is something wanting which I have not got, thought I, which, if I had, or was in the right condition, these old familiar faces, or some of them, might issue out of the silent air, or in some way manifest or reach me. Some remembrances of family love, that need not be mentioned now, but may be before this book is ended, had some effect upon me, and I began to dwell on it in my imagination,—build castles in the air, as some call it,—I did alone what I would have been ashamed to have done in any company. I said to the circumambient vacant air vocally, if there are any beings present who can hear me

(thinking then of my child, Hattie, and my sister), I wish you would be present when my wife attends any of these sittings, and will you send me a message? and remembering I had had messages now and then,—love-sending or remembrances which had no convincing character to them, and what anyone could say, and not be out of the way; so I said, send me this message,—which I then repeated. I will not repeat here the message I asked for; it was characteristic of me, and was religiously asked for, but it might be construed humorously, and in the connection seem frivolous, for though I am constitutionally light-hearted and cheerful, I have a very pensive undertone, and on this subject whatever may be my manner, I am at heart always serious.

It occurred to me, also, that spirits might see and not hear, and, having a pen before me, I wrote the message as well as spoke it, and folded up the paper on which it was written, and put it into my desk, where no one could see or get it. I certainly did not expect any response. I did not ask for it with any faith. I do not know as if I ever would have thought of it again, except that the subject, in its connection with my wife, was often in my mind, and this trifling circumstance would, therefore, not have been forgotten. I, however, had the feeling that I would give all I had in the world if there had been any foundation of truth in this matter, which, however, did not seem to me at all probable or possible.

I did not know, as I have already said, where my wife had gone. What I have said, thought, and done alone in my library was known only to myself. Late in the afternoon I went out, and on my return at tea-time, the first thing my wife said to me was: "There is a message for you from Hattie," handing me a small, rolled-up strip of paper, she looking at me, all alive with expectation, for she knew, under any circumstances, the message would please me, as a definitely characteristic one, of or for me. I unrolled, read it, and found a long string of letters not divided into words, but it was the message exactly, when divided off into words, that I had asked for a few hours before.

The sitting at Mrs. Hayden's is thus described:—

These ladies, when they reached the medium's house in Hayward-place, found there the lady, and stated what they had come for, and were invited to sit down at the table used for the purpose of spirit communications, the medium sitting at it also. The sister held the pencil,—she had been requested to by my wife before entering, to see if it made any difference. Raps were at once heard, the spirits answering yes and no to questions. Soon the alphabet was used, and as the letter wanted was reached a rap was heard, and thus some singular but very true messages were given intelligently in this way, but they need not be recorded here. After a little while the letters of a message read: "*Hattie is here.*" My wife said: "I am glad you have come; have you anything to say to your father?"—and three raps indicated "Yes." The alphabet was then used, and the letters noted down as the raps signified the right one; and, when finished, it was a string of letters, as I have said, not divided into words, but which were easily read, particularly by my wife, who saw that it was somewhat characteristic, and knew it would please me, and perhaps be a test. She did not know until she had got home and given it to me, and I had told her the facts, that I had asked the spirits to send the message, and the string of letters written down in that way,—the letter wanted being rapped at when it was reached,—and in their whole-ness was the message I had asked for in the manner stated.

Mr. Wetherbee was, naturally, impressed by this experience, and under the assumed name of Johnson went off to see what he could get for himself. He thus narrates what took place:—

I came to this medium's house under the assumed name of Johnson, and hearing the raps was told they were the spirits, and that I could ask them any questions. I began by asking the invisibles if they knew me, and the reply being "Yes," I said: "What is my name?" and the answer was, "John Wetherbee." I was both surprised and interested, for, as I have said, I was entirely unknown to the medium, and though she sat very near the table, I could see she did not touch it, and if she had, under all the circumstances, it would have made no difference. I then asked: "Will you tell me who you are?" And the raps spelled the name of "Susan Gibson."

I was expecting it would have been Adeline, Hattie, or some other near spirit, and I did not know any Susan Gibson; and hoping to bring her to mind, among other questions, I said: "Where did you die?" The reply was: "Providence." That fact did not help any, but was interesting, as I had relatives in that city, and had visited it a great deal. I then asked: "When did you die?" And the reply was: "About nine years ago." This was interesting, for my sister was living there; had been married a year or more before that time. My unmarried sister was a guest of hers much of the time, and for the year or two prior to the nine years mentioned by the spirit, I was there near half of my time, and so I concluded that Susan Gibson might have been some person that I had met there that I had forgotten, though it seems she had not forgotten me. I then asked the spirit: "Do you know my sister?" The reply was: "Yes." "What is her name?" And the letters in

* "Shadows," John Wetherbee. Colby and Rich, St. Ed. 1885. London: The Psychological Press, 16, Craven-street, Charing Cross, W.C.

reply rapped out were, E. L. I. Noticing them thus, I thought to myself, she is mistaken; it is going to be Eliza or Elizabeth, and have no sister by that name. I said nothing, and the next letter was an O, then a T, and the rapping stopped. At first, I did not recognise it, but as quickly as I saw it read, Eliot, then I saw it was my sister's name, Elliott. The spirit had spelled the name in the usual way, but our Elliotts spelled it with two I's and two T's, and in the diminished form I at first did not recognise it. It was far better in the way manifested, for it showed the spirit was not getting it from my mind. I then saw that that was the name of my living sister; but I wanted the name of my dead one, or who was now a spirit, and the reply was "Adeline," which was correct.

Speaking of this to my sister in Providence, I found her no better off than I was; she could remember no Susan Gibson among her acquaintances, but in the early part of her married life—say ten or eleven years before this interview—she had a domestic living with her by the name of Susan; it might have been Susan Gibson, but she did not know whether it was or not. As the communication was so correct, even free from any mind-reading, it seems to me reasonable to suppose it was the Susan that was the domestic. Imagine the situation, and see how natural it is, on that basis. She was the family-servant of Mrs. Elliott, my sister visiting her, whose name was Adeline, and I was often there. I asked her, as a spirit, for my sister's name. I was thinking of Adeline, who was a spirit, but the spirit of the domestic said "Eliot," speaking of her mistress by the name she was known, and then of Adeline, as she would have been known in that household.

It seems to me that this case is good and sufficient to carry the superstructure that Mr. Wetherbee built upon it. It made a Spiritualist of him, and he has remained one ever since.

Our author was intimately acquainted with my friend Epes Sargent, and has some good narratives of experiences with him. Here is one with the medium Colchester, a name well-known in the earlier days of Spiritualism.

We were seated around a table at the pleasant home of Daniel Farrar, of Hancock-street, Boston. The table was about four feet by two, square. There were six persons making this circle, consisting of Mr. and Mrs. Farrar, Mrs. Wetherbee, Epes Sargent, myself, and Colchester,—two on each of the long sides, and one each on the ends. I had an end seat, and the back of my chair was against the bureau that was on the side of the room, and Sargent was my *vis-à-vis*. We were having a very satisfactory time, with a variety of manifestations, and the circle was a remarkably good one.

Colchester said to me: "Take a few of those plain white cards" (they were on the table for the purpose) "and put them in one of the drawers back of you, marking them first so as to know them again." I did so, cutting a crooked piece out of the corner of each, and retaining them for the purpose. There were six in number of the cards that I took and put in the drawer. "Now, take a handful of those crayons," said he, "and throw them in, and shut the drawer." It may be well to say that the drawer was quite full of white, folded cotton materials, leaving no spare room, so that the cards and pencils were in tolerably close quarters.

We proceeded then with the manifestations as before, and in perhaps about half an hour, in which we had other manifestations, Mr. Colchester said to me: "Better now open the drawer, and see how the cards look." I got up, and had to, as before, in order to move my chair so as to open the drawer, and took out what were once the six clean white cards, and found a picture, artistically drawn on each of them,—flowers, fruit, landscapes, birds, &c.,—and the colours used in the pictures thus drawn were the colours of the crayons or pencils that were put in the bureau drawer. Those crayons that we left on the table were not expressed in the pictures. I hardly need to say that this was done in a brightly-lighted room, and nobody had any access to the drawer, and could not if they had desired to, as I was sitting so closely to it, and had to move my chair before I could open it.

One more piece of evidence—this time bearing on the question of spirit-identity—is all that space permits. J. S. Thrasher, a close friend of Mr. Wetherbee's, was known to him, and jokingly addressed in correspondence as "the Sage of Galveston." He rejoined by beginning his letter, "My Dear Philosopher." He was a man of wide experience, and had been for many years on the staff of the *New York Herald*, when he passed on to the next state. A large correspondence had taken place between these two friends. "He signed his name on his two or three hundred letters as J. S. Thrasher." The I was unmistakable, quite identical with that which represented the pronoun of the first person, quite different from the J in the address of the letter to John Wetherbee. This is important to a full appreciation of the evidence.

Mr. Wetherbee had gone (in the year 1881) to Miss Shelhamer's home circle, and after receiving some messages from

other spirits, there occurred what I will again allow Mr. Wetherbee to relate in his own way.

The control afterwards said, addressing me: "There is a spirit who comes to you and wants to be recognised; he died a good way off and many months ago." I said: "Who is he? what is his name?" "I will see if I can get it," said the control; and after some hesitation said something that sounded like Frasher, and John or James; but as I knew no James, and no Frasher, I said: "Cannot some of my spirit friends tell me his name?"

The spirit said he had tried hard to manifest, and had promised me that he would, and the control said he seemed disappointed and persevering. I said: "Tell the spirit to come to the *Banner* circle, and try to manifest there"; and the control said he would if he could. A little while after this, "Lotela" controlled the medium. She is an Indian spirit of a lively turn of mind, and she said: "Wetherbee chief, that spirit that knows you is here still, and wants to be recognised." I said I wanted the recognition as much as he did, and I was sorry I was so stupid. She then said: "I see four large letters right over him and you—S-A-G-E." "Oh," said I, "the 'Sage of Galveston,' my friend Thrasher. He died some months ago, and promised to manifest to me when he went over, if he could."

The spirit was delighted to be thus recognised, and I still more so,—for it was so impossible for our acquaintance to have been known by the medium, and the cognomen of "Sage" was wholly correspondent and private. This was an extremely interesting affair to me; but the climax was the message that came from him shortly after at the *Banner* circle.

I went to the circle. I do not go often; have not the time; was detained down town one afternoon to meet a friend late, and so went to the circle to pass the time, and the message published in the last *Banner of Light* was given. Very few people—not more than one or two—in this city knew Mr. Thrasher, or of our close correspondent relations, and I do not believe a living soul in the world knows that he was in the habit of addressing me as "My Dear Philosopher," and that makes it a test. He refers to me, as will be seen by his message, as his friend and philosopher, and I can show over two hundred letters from him, beginning, "My Dear Philosopher," or referring to me as his philosopher and friend, which is a feature in that message. The general contents, also, are such as to be unmistakably his to anyone who knew the tenor of our intercourse. Above and beyond this internal evidence is what I shall hereafter say of his message which frees the communication from any suspicion of mind-reading on the part of the spirit that would have made him, possibly, an *alias*.

Oh, how my heart died within me when he closed the message thus: "You may say it is from J. S. Thrasher, of Galveston, Texas, to his philosopher friend, John Wetherbee, of Boston." The J broke my heart. Everything else was perfect. I don't know what I would have given to have had that spoken an I, in giving his name, instead of a J. I felt and knew it came from my Galveston friend, but why spirits so often get twisted on some trifle that the man himself never would mistake if he were in the form, but a spirit often does, is one of the unaccountables.

There was no mistaking the message and the circumstances as being from my friend, the "Sage," but the J coming, instead of an I, led me into a careful investigation, and I spent three evenings carefully reading his letters, and, to my great joy, I found two of them out of the lot signed with a J. That settled all the other I's to be J's, and in one letter, where he was quoting something of mine, and putting his own version also, he put at the end of mine as author, J. W., and at the end of his J. S. T. Before I had discovered the fact, I wrote South to a friend for information, and have received a reply that his initial letter was J., as his friend writes me in reply to mine, that his name was John S. Thrasher. So it seems the spirit was right, and I was wrong. If, on the evening that I spent at Miss Shelhamer's circle, I had known this—that his initial letter was a J—I would probably have made my connection with him more readily; and when the spirit was saying John and James, and approximating to a Thrasher by saying Frasher, I would not have had to wait for the "Sage" suggestion before I recognised him; but in the end it was all for the best.

There is much in this volume of the highest interest to Spiritualists; careful narratives such as I have quoted; wise reflections quaintly phrased; bits of philosophical pondering and speculation very provocative of thought. The contents of the book are of varied, and perhaps unequal value; but almost every taste will find something of fact, philosophy, or exhortation to satisfy it. Its highest recommendation is, to my mind, the transparent sincerity of the author, and his even garrulous explanation of his own mental states, and of the effect made upon him at various times by the phenomena which he witnessed. I trust the book may be widely read in this country. It is sure to be welcomed in America.

"M.A. (Oxon.)"

THE SPIRITUAL OUTLOOK.

XXXVI.

[We shall esteem it a favour on the part of our readers if they will forward us, for use in this column, any allusions to Spiritualism and Psychical Research they may come across in the course of their reading. We see a great many of these ourselves, but it is obvious that there must be many references to the subject which do not meet our eyes.—ED. OF "LIGHT."]

The *Whitehall Review* for July 2nd, quotes in its entirety the article from our columns, "on the recovery of lost property by spirit agency," and the "intelligent" criticisms of the editor of that journal will be read by the readers of "LIGHT" with much interest.

He says: "We have so often described miracles of this kind that we do not now purpose going into the conjuring tricks, which would readily account for such remarkable phenomena. All we wish to say is, that we are very suspicious about this slate business. We cannot, try as we will, make out what connection there is between a slate, a slate pencil, and an inhabitant of the unseen world. We should like to have the adventures of the Irish halfpenny carried on by a frying-pan rather than with a slate. When the spirits can do with a frying-pan or a toast-rack what they can do with a slate, we shall then believe in them. Until then, however, we shall be irreverent enough to consider Spiritualism to be a modern word for humbug. May we suggest—upon the hypothesis that our impertinent want of faith is erroneous and unwarranted—that the authorities at Scotland Yard should engage a few Spiritualistic mediums as detectives?"

When this brilliant editor's doubts have been satisfied by the employment of countless frying-pans, and the sensible suggestion has taken root among all classes of Spiritualists, I shall watch with interest all that may be said by the sceptical world of the "latest craze" of a believer. We are indebted to the Press for much, but we have special reason to be proud that the editor of "a journal of politics, literature, art, and country pursuits," circulating, we presume, among the educated classes, should have the inventive genius to suggest the use of frying-pans instead of the ordinary writing-paper of commerce.

Since writing the above another issue of the *Whitehall Review* has appeared, and "One Who Knows the Truth" writes as follows to the editor: "I have just seen a copy of a recent issue of your paper, and I much regret to find that you sneer, in an ignorant way, over the wonderful gifts that Mr. Eglinton has received from his Maker. I say 'ignorant' advisedly, because you have no right to sneer at anything that you know only by hearsay. Now I who write to you went to see Mr. Eglinton by appointment. I took with me my mother, my sister-in-law, and my wife. I bought two new single slates at a shop, and my sister bought a double slate. We four sat in Mr. Eglinton's drawing-room in full daylight, a common deal table before us, with no cloth on it. I wrote a question on one of the slates, and then fastened the two slates together face to face with a piece of string, putting inside a tiny piece of slate-pencil. Mr. Eglinton held the slate just under the flap of the table, in my full view. In about thirty seconds I heard—so did my friends—the gentle scratching of a slate-pencil, and then it ceased. I untied the slates very carefully, and there saw an answer written under my question, and the tiny point of pencil remaining at the last line of the last word. The same thing occurred with my sister, and her own double slate. She had an answer that the person she sought to find in the spheres could not be found at once, but that the intelligence or spirit would seek for him. Then came a test that would have satisfied even you. I lashed the two slates as before together, having previously cleaned the slates, and asked another question, and put in the same crumb of pencil. Mr. Eglinton then held the slate high up over the table with one hand, and my sister held the other end. Longer time was taken now before an answer came, and Mr. Eglinton seemed much distressed. In about two minutes the pencil began writing, and, as before, suddenly stopped. I opened the slates and there was a distinct answer to my question, written on closed and tied slates, held in the air by my sister as well as Mr. Eglinton. There has been, and will be, plenty of humbug in the Spiritualistic phenomena, but that does not the least affect the facts, absolute facts, such as I have just roughly laid before you, and you will make a strange mistake if you allow your paper to sneer at the marvellous, yet most simple, acts of

communion that are daily occurring between the spirit world and our own. The Bible is one long history of this communion between the heavens and the hells and earth. Why should this have ceased, or how can it have ceased? Our parsons' asseverations will not alter God's laws."

The illustrious Agnostic "Saladin" does not meet my challenge fairly, according to my notion of the fitness of things. Probably he may be better engaged in fighting Mr. Bradlaugh. He, like Mr. Huxley, Mr. Tyndall, Dr. Carpenter, and other illustrious men, is committed to certain opinions which it might be troublesome to change. Mr. Bradlaugh ran an awful risk when he sat on the committee of the Dialectical Society. Of course, I do not expect any free and accepted Agnostic to visit Mr. Eglinton.

I observe that a "prophetic conference" has been held in Exeter Hall, to compare notes as to the proximity of the Second Advent. Are spiritual manifestations fulfilling the prophecies? Is the Salvation Army a sign as well as a wonder? Are the "earthquakes in divers places" to be spiritual or material?

"Tremendous woes," the Rev. M. Baxter says, "must soon come upon the world which at present is slumbering and heedless of the bomb-shell that in a few years is to burst upon it." But we are always having tremendous woes—the Soudan disasters, for example, or the cholera now raging in Spain, or the dynamite explosions.

On the other hand, *The Christian* publishes a sermon by Rev. H. J. Gamble, Upper Clapton, who doubts if miracles are frequent, necessary, or even useful. There is not a trace of miracles in the 2,500 years of the Patriarchs. Mr. Gamble holds that miracles began with Moses and ended with the Apostles. In the present day they are not needed.

No: "not needed," and here comes the reason why. The greatest pretender to miraculous power has been the Church of Rome, and the evidence for many of its miracles is apparently as strong as that adduced by faith-healers. In the *Lancet* of June 21st, 1885, Dr. Buchanan, Professor of Clinical Surgery at Glasgow University, writes thus: "I have no doubt that some of the persons who went (to the Grotto of Lourdes) lame and crippled were restored to the use of their limbs, and were relieved of pains and aches." And Dr. Buchanan goes on to give an account of some of his own cures, which he considers quite as remarkable as either the Roman Catholic miracles or those of the faith-healers.

The Rev. Mr. Gamble's conclusion is that: "The supernatural is around and about us. Not all the rationalism or scepticism of the age, not the clear and penetrating light which science pours on every wonder, not the discovery of the impossibilities that have been palmed on the credulous, can effectually dispose of all the marvels which are recorded, and to which testimony that has not been shaken is borne. There are dreams, and visions, and magnetic forces centring in certain individuals, enabling them to perform wonderful things, and there is evidence for all this, so perfectly trustworthy that we are constrained to admit that there are more things in the world than our philosophy dreams of, experience verifies, or reason confirms."

But why not say, in so many plain words, that the facts of Spiritualism are beyond denial?

THE doctrine of re-incarnation is not commonly received in England, nor in the United States, where Mr. Jesse Shepherd makes conspicuous efforts to extend it; and we are informed that it is extending. The people speaking the Latin dialects, those of France, Spain, Portugal, Italy, Belgium, South America, and Mexico, all accept it. We believe the doctrine strengthens the bases for the social reforms to which Spiritualism tends.—*Le Spiritisme*.

BARON HUMBOLD was present at some magnetic experiments by one of Mesmer's disciples, Dr. Wolfen, on a respectable lady, who communicated the fact to me. At the conclusion, Humboldt said, "I cannot deny the effects. I see in them a vast field for study; but I am too old and too much absorbed in other inquiries to engage in them." What so eminent a *savant* as Humboldt said of experiments in Human Magnetism ought surely to have weight with other *savants*, however eminent they may be.—*RAGAZZI*.

THE LONDON SPIRITUALIST ALLIANCE:

CHAMBERS: 16, CRAVEN STREET, CHANCERY CROSS, S.W.

This Society of Spiritualists, founded for the purpose, primarily, of uniting those who share a common faith, and then of giving information respecting that faith to those who seek for it, has now occupied Chambers at the above address. There will be found an extensive Library of works especially attractive to Spiritualists; the various Journals of Spiritualism published in this and other countries; and opportunities of converse with friends like-minded. The Alliance holds periodical Soirées at the Banqueting Hall, St. James's Hall, where papers on interesting phases of the subject are read, and discussion is invited.

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MORELL THEOBALD,

62, Granville Park, Blackheath, S.E.

The following list, which will be continued by the courtesy of the editor until complete, will show what an important library is now available for use by members of the London Spiritualist Alliance. It is the desire of the Council that the books should be used by Spiritualists, and should not merely be available for consultation in our Chambers. To this end they have made arrangements for their being removed, under certain restrictions, for home reading. The publication of a catalogue in "LIGHT" will place at the disposal of every member a list which will enable him to select at his leisure what he may wish to read. Rules and regulations will be at once drawn up, so that the Library may be available without unnecessary delay.

W. STANTON MOSES, M.A., President.

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TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliottson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zollner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butlerof, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Fries, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstülpe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavaire, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

DR. ROBERT CHAMBERS.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters."—Extract from a Letter to A. Russell Wallace.

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. In short, the testimony has been so abundant and contemporaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—Clerical Journal, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—"The essential question is this. What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory."

LORD BROUGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which diverse circumstances produce are found those who cultivate man's highest

faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—Preface by Lord Brougham to "The Book of Nature." By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

PROFESSOR BARNETT, F.R.S.E.—"I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source.—I say I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative."

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

CROWWELL F. VARLEY, F.R.S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

ALFRED RUSSEL WALLACE, F.G.S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—Miracles and Modern Spiritualism.

DR. LOCKHART ROBERTSON.—"The writer" (i.e., Dr. L. Robertson) "can now no more doubt the physical manifestations of (so-called) Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of anylegerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism, p. 24.

NASSAU WILLIAM SENIOR.—"No one can doubt that phenomena like these (Phrenology, Homeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the Spiritual Magazine, 1864, p. 336: "We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family."

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession."

"4th May, 1847."

ROBERT HOUDIN."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).— I am, monsieur, &c.,

"May 16th, 1847."

(Signed), ROBERT HOUDIN."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid."

"I am indebted to the courtesy of Mr. Eglinton, the Spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved."

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht*, *mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect."

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny."

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit in 'spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining which took place under the circumstances and conditions then obtaining by any reference to prestidigitative manifestations is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Bern; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses."

"Berlin, December 6th, 1877."

(Signed) SAMUEL BELLACHINI."

ADVICE TO INQUIRERS.

The Conduct of Circles.—By "M.A. (Oxon)."

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT."—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

STATUVOLENCE.—I.

BY WILLIAM BAKER FAHNESSOCK, M.D.

The term Statuvolence is derived from two Latin words, viz., *status*, a state or condition, and *volō*, will—meaning thereby a state or condition, caused by the will of the patient and not by that of the "magnetiser" or operator. This condition is identical with natural somnambulism, differing only in being induced with the consent or will of the patient. Mesmer supposed this state to be caused by "animal magnetism," and to be under his control, when the power was wholly in the patient; and the cures said to have been effected by it were simply the result of faith, or a belief, upon the part of the patient, that certain effects would follow the manipulations used, or the laying on of hands practised.

It is high time that the truth in regard to effecting cures was understood by the public. But before it will be possible for Statuvolence to effect a general relief of human suffering it will be necessary to abandon the idea of an "animal magnetic influence," for that prevents the study of facts, which would demonstrate its folly. Man, although naturally independent, has been so cramped by creeds and 'isms that he is scarcely himself, and to become free he must rise above the obstacles that have enslaved him, and, being properly taught, he will soon discover and demonstrate that he is master of himself, and can throw his body or any part of it, independently of the rest, into and out of the statuvolic condition at pleasure, and thus ignore the idea of being negative, or subject to electricity, magnetism, or any other outside influence. Because clairvoyants can see streams of light emanating from the fingers of excited persons, "magnetisers" concluded (without any other proof) that it was "animal magnetism," when it was only the scent, aura, or effete matter of the individual. This scent, being material, can be communicated to paper or other things, by rubbing or handling, and, being peculiar in every person, enables spirits to approach those who are near it as well as if the medium were present. If, therefore, the persons to whom such paper is sent are clairvoyant they can see the spirits thus attracted by it, and if diseased, and have faith in it, may be relieved; but in no case will they be so, or will any cure be effected, if they have no faith in the healing qualities of the paper or of the spirits. Indeed, all cures are the result of faith, or of a condition of Statuvolence, induced by that belief, or other causes which are possible, among which are excitements of all kinds, whether of a religious nature,

or of fright, fear, hope, joy, grief, or a belief in the power of men or spirits, &c. A study and experience of over forty years has proved this to be true—but it will take time for the masses to realise that Statuvolence, or educated somnambulism, has developed facts as extraordinary as they are useful, and consists of powers, which to be perfectly understood, we have been obliged to compound into one word, namely, *clearmindedness*, or the ability to see, hear, taste, smell, or feel independently of the external senses, or by the mind or internal faculties, which can be exercised at a distance as well as near by. Time has demonstrated these truths to thousands, as the future, no doubt, will to all—that those persons who have been properly taught can throw their body, or any part of it, independent of the rest, into or out of the condition in an instant, and when the body, or any part of it, is in this state it can be rendered cataleptic or insensible to pain by an act of the patients' will, and the parts can be kept in that state as long as they please, or as it may be necessary to effect the cure. They can also create pain in any part if so disposed, and cast it off at pleasure. This fact proves that we may, and often do, create the ills that afflict us, even in our natural condition. What stronger proof than its demonstration do we need to verify the fact that man has within himself the godlike power to feel or not, or cure himself independent of anyone? We would, therefore, say to all: educate the young in the art of Statuvolence, and the follies of the past, as well as of the present, will disappear, as the rising generations shall embrace the truth, and become masters of themselves.

INSTRUCTIONS.

When persons desire to enter the condition, the instructions usually given are those which will tend to quiet the nerves and relax the muscular system.

The former is accomplished by avoiding everything calculated to excite the mind; the latter, by relaxing, or giving up all the fibres of the body, and making no resistance to any of the sensations which may be experienced. If the head "swims," or a toppling sensation is felt, it must not be disturbed; if the eyelids or any other parts of the body twitch, they must not be prevented from doing so; should the head seem to become enlarged, or the body heavy or light, or seem to go up or sink down, these and all other sensations that may be experienced must be given way to, for doing so will induce a reliant disposition and, consequently, a condition of mind favourable to entering the condition. Anything, also, which will abstract the mind from the body will conduce to the end in view. Music, harmony, or in fact, any other emotion of the mind that soothes or relaxes the nervous system, is favourable to the production of the state.

After having been comfortably seated, the patient should be directed to close the eyes at once, and not to open them until requested to do so. Closing the eyes is important, as it prevents visibility and external objects from attracting attention; and the request not to open them is designed to prevent him making the attempt, which will bring the mind back to the surrounding objects, and thus disturb any progress that may have been made. After closing the eyes, the patient should be directed to cast his mind to some familiar place, just as if he were really there, and in thought to place himself

before the house, and to form a picture of it in his mind from recollection, then successively to enter the house, pass around the room, and from room to room, seeking those he may desire to find. If any person or thing is seen, the mind should be carried close up to it, and if the object be a person, the patient should endeavour to see what such person may be doing, at the same time that he listens to what may be said, or is transpiring, &c. When the patient tires of one thing or place he should be directed to others, successively, until clairvoyance is induced. When this has taken place, the body, generally, falls into the insensible condition, and the patient then can feel or not, as he pleases, independent of anyone. Almost everyone requires peculiar management, which can only be learned by experience, or a knowledge of character. We have had some enter the state perfectly after twenty unsuccessful trials and then had them tell us that if they had followed our instructions they would have fallen into it at the first sitting. This shows that if they do not enter the state at the first sitting they do something to prevent it.

Being in the condition does not prevent patients from opening their eyes and seeing with the natural eye at the same time that the rest of the body is in the insensible condition. Indeed, we have had some men go into the harvest-field while in the state, with their eyes open, and do more work than anyone else, and at night throw themselves out of the state, without feeling the slightest fatigue. This may seem incredible to those who have no knowledge of their powers, but the time is *even now to some*, and soon will be to others, when work will be considered play, and fatigue or pain things of the past. We would, therefore, say to all, study the art thoroughly and as the greatest boon you can confer upon suffering humanity. *Teach the young Statuolence*, if you would render posterity independent and free from the follies of the past.

PARIS.—We learn that a "Société de Psychologie Physiologique" has been formed at Paris, of which M. Charcot is president and M. Richet is secretary. It is to study psychical phenomena in normal as well as in pathological subjects, after the method of observation and experimentation.—*Le Messager*.

SARAGOSSA.—The organ of Freethought and Spanish Republicanism, *Un Periodico Mas*, has opened a column under the title of "Free Tribune," into which it admits correspondence on Spiritism. This speaks well for Spanish liberalism; it affords a good example to the journals advocating Freethought in France.—*Le Spiritisme*.

A MAN'S clothing becomes charged with his magnetism without any effort on his part that it become so. And in walking he uses up this motor power as surely as does the locomotive while running over the iron rails; and this expended magnetism settles down to the earth forming the only means by which the dog is enabled to scent his master's footsteps; and so, because his master's coat has been involuntarily charged with it, the dog is enabled to distinguish it from another's coat.—PROFESSOR CADWELL, in "Facts."

AMERICA.—The American Spiritualists have a problem to solve here. The journals of the United States contain reports of the examination before a local court at Kansas City, Missouri, of Mr. J. H. Mott, a medium, on the charge of fraud, brought by a man who, to prove that he was right in saying that a so-called materialised spirit was the medium disguised, squirted a coloured liquor upon it, which colour was subsequently found upon the medium. As to Mr. J. H. Mott's genuine mediumship, testimony was given by Judge Ess, Ex-Mayor Chase, Ex-Sheriff Anderson, Dr. Thorne, and others, whose testimony no one could dispute. They swore that they had seen at the defendant's séances forms of their deceased relatives, who had proved their identity by their conversation; that they had seen the medium while they so talked with them. The proceedings drew great crowds, and the reports were telegraphed to the great newspapers, and have been copied by nearly every journal in the States. All this shows that the interest in Spiritualism is increasing in America.—*Le Messager*.

THE HARMONY OF SPIRITUALISM AND SCIENCE.

BY ALFRED RUSSEL WALLACE, LL.D.

I find some difficulty in comprehending the exact position of Mr. Frederick F. Cook in his elaborate "Rejoinder" to my article, but with your permission I will briefly notice his direct criticisms of my views, because they have a certain amount of plausibility owing to the extremely condensed form in which I was compelled to express myself in the space that was allowed me.

Mr. Cook first objects to my proposition that—"man consists essentially of a spiritual nature or mind intimately associated with a spiritual body or soul, both of which are developed in, and by means of, a material organism." This, he says, is a case of spiritual suicide, and is directly opposed to my previous statement that—"mind is the cause of organism and perhaps even of matter itself." But surely, it is clear that in the last quoted passage I am speaking of mind in the abstract or as a fundamental principle, while in the former I am dealing with mind as individualised in the human form. There is, I conceive, no contradiction in believing that mind is at once the cause of matter and of the development of individualised human minds through the agency of matter. And when, further on, he asks, "Does mortality give consciousness to spirit, or does spirit give consciousness for a limited period to mortality?" I would reply, "Neither the one nor the other; but, mortality is the means by which a permanent individuality is given to spirit."

His next serious objection is to my supposition that, "it may well be that evolution is a fundamental law of the universe of mind as well as that of matter." This, he says, is a purely materialistic thought. But here again it is clear by the context that I am referring solely to the development of individualised human minds, of which alone we know, or can know, anything, not to mind in the abstract, of which we know absolutely nothing; and I see no materialism in the supposition that such finite individualised minds can only be produced under some law of evolution.

The last special criticism refers to my belief that "progress towards a nobler and happier existence in the spiritual world" is dependent on the cultivation of our higher moral feelings here. My critic says that this is an utter denial of justice or equality, because our moral nature, as well as our environment, is imposed upon us; but he does not say whether he accepts the alternative position, that all are to be at once good and happy in the future state, and that the most selfish, vicious, and sensual are to make equal progress with the benevolent, self-sacrificing, and virtuous. It seems to me that this latter condition of things would be the most opposed to justice, and even to possibility, and would render the present world, with all its trials, a hopeless and insoluble mystery, while it is certainly opposed to the whole body of information and teaching which we receive from spiritual sources.

It seems to me that my critic, throughout, confuses together the general with the special, the universal with the individual, in discussing the relations of spirit and matter, while he equally confounds proximate with ultimate results in his remarks on the spiritual world. My observations and reasonings have been confined throughout to the nature and relations of individualised human minds and their proximate condition in the spirit world. Speculations on the nature or origin of mind in general as well as those on the ultimate states to which human minds may attain in the infinite future, I look upon as altogether beyond the range of our faculties, and to be, therefore, utterly untrustworthy and profitless.

THE *Spiritual Offering* claims to "devote special care to the defence of mediums and to the best means for protecting them from the assaults of enemies of the cause; considering that the progress of Spiritualism depends upon mediumship, and that every blow aimed at mediums is an attack upon the cause."

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

The Historic Jesus.

To the Editor of "LIGHT."

SIR,—I think Mr. Maitland is not justified in saying that my "letter of the 4th inst. seems to indicate a railing spirit against those who presume to differ from me, rather than an attempt to elucidate truth," and I would beg to assure him that my letter was dictated only by my intense conviction of the importance of the great truth of the historic Jesus.

I have also to complain of Mr. Maitland characterising my letter as being "discourteous, presumptuous, superficial, flippant, insincere, and ignorant." These expressions are almost identical with those used against me by Madame Blavatsky some two years ago, when I ridiculed the pretensions of her Koot Hoomi; but, nevertheless, the said Koot Hoomi was at last shown to be a "painted bladder up a tree."

The doctrine that Jesus Christ was a mythical Personage existed even in the days of the disciples of Jesus, and it is against these opinions that the "beloved disciple" writes (1 John iv. 1-3) "Many false prophets are gone out into the world. . . . Every spirit which confesseth that Jesus Christ is come in the flesh is of God: and every spirit which confesseth not Jesus is not of God: and this is the spirit of the Antichrist."—(R.V.)

As Mr. Maitland is at least comparatively indifferent as to the historic Jesus, so he may be contemptuous regarding the views held by the "beloved disciple"; but for myself, the words of Jesus and of His disciples have more weight with me than the teachings of Mr. Maitland, and I believe the doctrine of the mythical Jesus to be entirely false and most pernicious in its tendency.

I still maintain that the variations in the Gospels are either verbal or insignificant, and do not affect the grandeur of the historic portrait, and that the date of the flight into Egypt, or even the date of the Crucifixion and Ascension, is entirely immaterial.

With regard to the Miraculous Conception, it is a subject too profound to be treated parenthetically, but in a scientific point of view it presents little difficulty to those who believe in the inter-penetrability of matter and in the power of spirit to dissolve and recreate material substances and human bodies.

In replying to my letter, Mr. Maitland somewhat oversteps bounds in ridiculing certain views which he says I held three years ago; but as he has done so I may be excused for informing the readers of "LIGHT" that in those days he and I had repeated discussions on the doctrines of reincarnation and the mythical Jesus Christ, when one day, finding me impervious to his views, he thus solemnly uttered himself: "The views I hold come direct from the highest Divine fountain of all truth, and if you do not accept them you must be a man forsaken of the Gods."

If these be the views Mr. Maitland holds regarding himself, while he considers me to be "superficial, flippant, insincere, and ignorant," it must be useless in me to argue with him; but I may be permitted to say this: that the longer I live the more I become convinced that unless the Spiritualistic workers of the day determine, so far as human feebleness will permit, to submit their thoughts and works to the standard of the life and teachings of the personal Jesus Christ, the movement must end in disorder, selfishness, and ruin.

GEORGE WYLD, M.D.

To the Editor of "LIGHT."

SIR,—I have followed with much interest the discussion now being carried on in your pages, between the leaders of the Hermetic Society and Dr. Wyld, the careful perusal of which has left no doubt in my mind of the very untenable position held by the latter.

Can he not surely see the hopelessness of what is called harmonising the Gospels on the outer plane, and of keeping to that plane on its historical basis, the difficulties rising hydra-like in every direction? And how the student, by keeping only to the outer and historical plane, builds his own inextricable

* At the earnest request of some of our subscribers we have given place to one or two more letters on this subject. We wish, however, to impress upon our correspondents that the discussion will be definitely closed after next week. Any replies must, therefore, be in our hands by Monday next.—ED. OF "LIGHT."

labyrinth? The system, as taught by the Hermetic teachings, appears to me a most luminous solution of a hitherto unexplained mystery.

Following the Divine doctrine of correspondences known always by the wisdom teachers of old, doubtless some earthly personage may have been the material prototype of the Man Jesus. It is said He was the Rabbi Jeshua by occult students. He may have represented by His blameless life and His knowledge of Divine wisdom the Archetypal Man, i.e., a Buddha—one whose long series of re-incarnations had placed Him so much in advance of His fellow man, that when He said that He was one with God He meant very differently to the meaning assigned to that saying by medieval and modern thought.

Had He meant it, as Dr. Wyld and others think, what a hopeless prospect for us!!!

I agree with Mr. Roden Noel. We do crave for the realisation of our ideals; and in the sacred Scriptures of all countries we read of these Divine men who have trod the path before us—not one only, not the historic or non-historic Jesus, but many have been those whose lives have been the same; the *Christ-lives*, those who in themselves have been all Christs. Only one person could be the historic Jesus—so that His life on the historic plane signifies but little.

Surely, Dr. Wyld's expression by way of admiration and worship of the historic Jesus, of Him "as the most intense human personality in all we know of the universe" is not founded on the doctrine as taught by Christ, which was the abnegation of personality. If the historic Jesus had been the most intense personality in all the universe (Dr. Wyld might have said more modestly, this planet, as neither he nor any one else knows anything or anyone outside of it), surely that extraordinary Personality must have met with more intense recognition, and we should have had no cause for discussion on the matter; it would have been placed beyond all question, and mankind would have been treated differently.

In plain words, Dr. Wyld holds the strange doctrine that has ruled the ordinary and unreflective minds of the orthodox Trinitarians for centuries, otherwise he would perceive, with the teachers of the Hermetic doctrines and all esoteric teachings, that the Revelation consists in the raising of man to the Christ-life, i.e., in the raising of the mind of material man to the higher plane of consciousness on which alone is the Christ comprehended.

With the esoteric key to the Gospels the historic discrepancies matter little, notwithstanding I feel also with Mrs. Kingsford's desire that it were possible for some one to bring them into closer union and harmony, so that the correspondence of both planes of thought would be perfect.

Why should Dr. Wyld object to the statement that there is virtually no such thing as history? Surely all philosophy decrees this. If time, present, past, and future only exists through our senses how can there be really history? It is history only to our senses. In the great visions of the prophets, the record of them in the Scriptures, in the ancient languages, is couched invariably in the present tense. "I see the vision, and the vision shows a picture of things being enacted before my eyes." We make history through our finite senses, therefore it can never be truth to us on its physical plane.

It is the tendency of mankind to make idols, for it is always easier to worship someone who has done a thing than to try to accomplish the work oneself; and the accretion of ages has only intensified the false doctrine—that of worshipping the man Jesus. To believe that there was but one Christ—a human personality, an historic fact—that no such had come before, and none had followed after, would indeed to me be one of the darkest thoughts imaginable. Where would be the hopes for the human race? Dead and gone.

By the human race I don't only mean the followers of Christianity, but I mean the human race who never heard, and never will hear, of the historic Christ. Into what a terrible sea of difficulty we should all be thrown back, after having floundered out through the teaching of the spiritual thought of the day!

Let us keep to our ideals, for we can imagine nothing that does not exist, and if therefore we imagine the utmost conceivable idea of nobleness and sublimity, because the ideal we have exists, it is the reflection in us of the real. Let us calm ourselves, and by trying to reach that ideal goal we are fitting ourselves for the true comprehension of the Christ! It is a philosophical axiom that we cannot understand what does not exist in ourselves. To understand Christ we must reach our ideal. Living on a lower

plane we may put the man Jesus on a pedestal and fall down and worship and grovel on the ground, and we may grovel in vain. We have made the pedestal an idol, and the whole superstructure is ours—and it is this weighty superstructure which kills the divine in man.

The Hermetic teachings of the West and the Theosophic teachings of the East point both to the same light which will illuminate the minds of the next generation of our children's children. After centuries of darkness, why should any Spiritualist try to drag us backward into that Slough of Despond from which spiritual thought has only lately rescued us, and from which people are daily emerging, thankful to feel that after all their wings are safe!

ISABEL DE STEIGER.

The Studios, 8, Avonmore-road, West Kensington.

To the Editor of "LIGHT."

SIR,—Historical records differ wholly both in nature and in terms from mathematical or arithmetical formulæ. These represent the only exact science; while there is nothing in the world so inexact as "history."

The fact that two and two make four is a fact essential and abstract; it posits an idea, and is only conceivable and recognisable as an idea. Wherefore it is an eternal verity; because two and two not only made four in the past, but make four now, and will continue to make four so long as the world shall last.

It is not necessary that any inspired writer of antiquity should inform us of such a fact as this, for its evidence does not rest on authority but inheres in the terms of the fact itself, and on the immediate recognition of the human intelligence.

Dr. Wyld is, therefore, comparing things that are not similar.

The same may be said of his statement that fire warms, that food satisfies hunger, and the like. These facts are not historical; I verify them in my own experience every day, and need not that any should testify to me about them.

Mr. Maitland's letter has answered the other objections made to our position by Dr. Wyld, and I need not, therefore, notice them.

If, when all the legendary framework, obviously unhistorical and allegorical, is removed from about the central figure of the great Christian Mythos, Dr. Wyld still thinks that what is left constitutes of that figure "the most important historic person this planet has ever known," I shall be curious to hear how he will substantiate his opinion. Of the thirty-three years which Jesus is said to have lived, the Gospels affect to give only the events of the last three. Concerning nearly all the rest, they are dumb. Consequently, they give us in no sense whatever "a life" of Jesus; and what they do give is obviously mostly mythical.

What, under such conditions, can we know or divine of the "historical Jesus," as He really was?

We know far more of Gautama Buddha; of Pythagoras; of Apollonius; of Plato; of Socrates.

As for my own personality, I doubt much whether it will be an historical "fact" eighteen centuries hence, that I lived at all, much less that I was "President of the Hermetic Society." If ever I pass into "history," no doubt just as many foolish and untrue things will be said of me as are now said of Rosamond Clifford, of Joan of Arc, of Marie Stuart, and of every other personage of the past.

Already, I am aware that many supposed "facts" which are wholly baseless, have been told and believed concerning me; and I have observed a similar state of things in respect of several of my contemporaries.

ANNA KINGSFORD, M.D.

To the Editor of "LIGHT."

SIR,—I am in utter bewilderment at Mr. Maitland's examples of "discrepancies" in the Gospels, so perhaps you will allow me to say a few words on the subject, and in the first place to remark that there is no need for Mr. Maitland to deem himself insulted because Dr. Wyld is "discourteous" enough to meet the said "assertions" of "discrepancy" with a "flat contradiction." Why, in the name of Wonder, should a Christian not assert his creed by "flatly contradicting" an armed host at the risk of his life, if necessary, like some Red Cross Knight of old? Dr. Wyld is not bound, more than myself, to accept as guides the "best array of competent and candid scholars," who have illumined the "last half-century" by searching for "discrepancies" in the Gospels, in preference to the infinitely greater and equally competent and candid scholars who through many half-centuries have devoted themselves to an

opposite line of inquiry, with the result of arriving at a totally different conclusion. I have never read the works of scholars either on one side or the other, so I shall simply let the Gospels speak for themselves in answer to Mr. Maitland's objections.

"To cite," says Mr. Maitland, "a few of the contradictions we must believe that if Christ was not born of Joseph and Mary He could not have been of the house of David." Now Roman Catholics, like myself, are taught in our earliest lessons that Mary was also of the house of David and a distant relative of Joseph.

However, as to this there is nothing for or against it in the letter of the Gospels although the tradition rests on the same authority as the authenticity of the Gospels themselves, viz., on the authority of the Catholic Church. But very different is Mr. Maitland's next assertion, viz., "That we must believe that Jesus did go down into Egypt, His parents having fled thither on the night following the visit of the Magi, and also that He did not go into Egypt, but remained where He was born, to be circumcised the eighth day, and after forty days to accompany His mother to Jerusalem." Now, sir, permit me to say that any "candid scholar" who could manage to concoct a creed like this from reading the two Gospels which give an account of our Lord's birth must have been sadly at a loss for a "discrepancy"!

We certainly do believe that Jesus went to Egypt after the departure of the Magi, although it need not have been the night after exactly. St. Matthew simply says, "When they were departed." At the same time, we believe that the events recorded by St. Luke, viz., the Circumcision and Purification—matters of course—naturally took place before the visit of the "wise men." The shepherds of Bethlehem were sent to the "stable," and found the "babe wrapped in swaddling clothes," but the Magi were guided to the "house" where the "young Child" and His mother were.

The Arabian astrologers "saw His star in the East"; they knew that a wonderful Child—a mighty One—was born, and they came to worship or to honour Him. The journey alone would take forty days, even if they came from a come-at-able part of Arabia instead of from Persia or India—as some think they did. The "young Child" visited by the Magi is always represented as a child able to stretch out its hands for their gifts, so there was ample time to be presented in the Temple at Jerusalem before the massacre of innocents began. Moreover, the children slain were aged up to two years. The two Evangelists simply relate different events in the life of Jesus. St. Luke says nothing of the flight into Egypt or the cause of it, but states that the Child "grew up at Nazareth," which is quite consistent with His having visited Egypt. Take a London boy of twelve; would it not be quite consistent to say that the child grew up in London, even if he had passed a year of his babyhood in Paris?

I cannot perceive either "discrepancy" or contradiction in the statements of the two Evangelists, so that if there is any confusion in Mr. Maitland's mind as to the going or not going into Egypt, it is produced by those wise men of the West, who have enlightened the last half-century, rather than by Matthew and Luke.

Then Mr. Maitland fancies that St. Luke contradicts himself with regard to the Ascension—in his Gospel and in his history of the Acts. Now, there is not a word about time in the last chapter of St. Luke, except that the disciples having seen Jesus, Who vanished from their sight, returned that same hour to Jerusalem, and when they were talking on this mysterious subject Jesus again stood in the midst of them. But what time elapsed between their return to Jerusalem and the time when they were "thus speaking" St. Luke deponeth not in his Gospel although he does in his history of the Acts of the Apostles. And with regard to the alleged discrepancy in the manner of Judas' death, it is a merely verbal one. St. Matthew tells us that he threw down the thirty pieces of silver in the Temple and went and hanged himself. Then the chief priests took the silver pieces and bought the field to bury strangers in, as it was not lawful to cast the price of blood into the treasury. St. Luke in the Acts, says, "This man purchased a field with the reward of iniquity, and falling headlong," &c., &c., but the construction of the verse in the original Greek might just as well be rendered: "With the reward of iniquity, to this man a field was purchased," &c., &c., and the manner of death recorded by the two Evangelists might easily have been coincident, seeing that such an event happened in the neighbourhood where I now write—not so long ago. An unfortunate man hanged himself. The rope broke, he fell headlong

on some agricultural implements with the same horrible results ascribed to Judas. As for the astounding statement that Christ's "mother joined His 'brethren' in attempting to withdraw Him from a public career on the ground of madness," why does not Mr. Maitland give us his authority in chapter and verse? Surely he cannot expect such startling information to be accepted merely on the "ipse dixit" which he himself condemns! But I may not take up your valuable space by pursuing matters further, as these alleged discrepancies have doubtless been answered over and over again. Most certainly the New Testament does not give a complete history of our Lord. St. John expressly states in figurative language that not a tenth part is recorded, but enough is related to set before us the high and holy standard, the "Excelsior," the Hope and Comfort of so many pilgrim souls. It is, therefore, very evident that people like Dr. Wyld and myself, who see matters in a different light from Mr. Maitland, are quite prepared "flatly to contradict" those who insist that the Evangelists contradict each other, and we see no reason why our "presumption" should be considered amusing, or, at least, more amusing than the presumption on the other side. Neither ought Mr. Maitland to call us "flippant, superficial, and insincere," without any proof worth mentioning. Even if Dr. Wyld, like myself, had the humility to acknowledge that he was no profound Biblical scholar, we should at the same time consider the above terms equally applicable to Mr. Maitland, or even to the candid and competent modern sages whom he so much admires.

In short, it would be the old story of the kettle and the pot. But why, in the name of all that is unreasonable, should people have uncomplimentary epithets applied to them because they decline to read the Gospels by the candles of the Hermetic Society, preferring rather the light of that older and better and more earned society who first gave them the documents in question, viz., the Christian Church?

While it is quite open to doubt the mystic sense of the Gospels, it is difficult to see what benefit could be obtained by attempting to damage the historical element in them; and as the attempt is not at all likely to be successful, would it not be better to "move on"? There are so many interesting subjects for the society to grapple with, and after all the dispute may be pretty much like that of the two knights who fought to the death about the colour of a shield, each having seen a different side of it.—Yours very truly,

CAROLINE CATHERINE CAMPBELL.

Astrology.

To the Editor of "LIGHT."

SIR,—I have read the letter of your correspondent, "C.C.M.," in a recent issue of "LIGHT," and quite agree with his remarks about "Astrology."

I myself have studied the subject, at first merely by way of recreation, but afterwards more seriously, and I am bound to say that the results of my investigations were certainly peculiar. I once glanced through an old book entitled, "Magus; or, the Celestial Intelligence," published, I believe, about 100 years ago, wherein the author, amongst other things, says that the mind of man, which is the part most closely allied to Heaven or the Celestial World, is, therefore, the medium of communication between the Celestial and Material Worlds, and every thought, aspiration, or invention that proceeds from the brain was originally placed there by, what he calls, a "Celestial Intelligence," and that all thought is motion propagated from a higher intelligence to a lower, thus anticipating in part the Rede lecture delivered at Cambridge a few weeks ago; but differing from the latter in one essential particular, inasmuch as the lecturer places the motive force in the brain alone, and the old writer in question traces it back to the First Great Cause and thence, in a downward scale, from the spiritual to the material world by means of their connecting link—the mind of man. Now if the mind is acted upon in this way by outside intelligences is it not probable that the planetary positions at birth may influence the "native," or child born in a similar manner, the "intelligence" operating (whether for good or ill) being in accord with the influences prevailing at the time, and these influences acting and re-acting on the native at various times and in different ways, according as the planets aspect one another?

If the eclipses of the sun and moon, which occurred on the

* One or two copies of this work can be obtained at the office of "LIGHT." Price 2s.

16th and 30th of March last, are compared with events that immediately followed in North America and Afghanistan respectively, and regard is also paid to the position of the luminaries and the planets in the places referred to at the time, the peculiarity is certainly striking, not to mention the recent conjunction of the sun and Saturn, and the aspect they formed with Uranus, taken in connection with the colliery explosions, earthquakes, &c., of three weeks ago.

Surely the matter should be taken up, and, if even a grain of truth be in this old science of "Astrology," that grain should be extracted for the benefit of humanity generally, instead of ridiculing the subject as our scientific men now-a-days do.

If I can help "C.C.M." in any way I shall be glad to do so.—Yours, &c.,

J. MERCER.

London Spiritualist Alliance.

To the Editor of "LIGHT."

SIR,—In collecting the library books of the late Central Association of Spiritualists, and putting them in order, we find several are missing, and noted as lent to members of the old society. To some I have applied for their return, but as I have not the addresses of several others may I ask, through your columns, that any member having now in his possession any book of the late Central Association of Spiritualists will be good enough to return it to the library here at his earliest convenience?—Your obedient servant,

MORELL THEOBALD,

16, Craven-street, Charing Cross.

Hon. Sec.

The Resurrection Body.

To the Editor of "LIGHT."

SIR,—Having been absent from home, and much occupied, I have only this morning read the letter signed "A Spiritualist and Chemist" that appears in your issue of July 4th.

It is therefore a matter of great satisfaction to me that notwithstanding his criticism on Dr. Wolfe's relation of Liebig's alleged successful experiment on the human body, the writer fully admits the possibility of dissolving the human body into its ultimate elements, in the following words—

"Of course, any one who chooses to exercise the requisite care and patience can dissolve a human or any other organised body into its ultimate elements."

Now this admission is all that is needed, and being in exact accordance with the result of my own inquiries amongst men of practical chemical science (as stated in my letter in the same issue as that of "A Spiritualist and Chemist"), I think I may fairly say that the argument used in my first letter on "The Resurrection Body," in reference to the Resurrection Body of our Lord, rests on a solid and allowable real foundation whether the words quoted from Dr. Wolfe's book are Liebig's or not.—Faithfully yours,

"LILY."

P.S.—You will do me a great favour by kindly inserting this letter in your valuable journal, at your earliest convenience.

July 16th, 1885.

SURE, the courts of Heaven are peopled with the outcasts of this world.—Marston.

MRS. CORA L. V. RICHMOND'S APPOINTMENTS.—Sheffield: July 23rd and 24th. Leeds: July 26th, August 2nd and 30th. Nottingham: August 9th and 16th. Halifax: August 23rd and week days. Burnley (probably) September 6th. Morley (near Leeds): August 5th and 6th. Newcastle: September 13th. Week days in the vicinity of the above places.

MISS ROSAMOND DALE OWEN is now staying with friends who reside in the mountains of Virginia, and by complete rest she hopes to regain her health and strength. She thus relates how her faith served her in the hour of need: "In crossing the Atlantic a few days since, we were in imminent peril. We struck a large iceberg, crushing in the iron plates of the vessel. In that moment, when I felt that the next might bring a painful death, I realised as I had never done before that my religion had become as a rock under my feet, a sure foundation in the hour of greatest need. I could see that we were surrounded by millions of guardian angels, working with swift energy and unerring accuracy under the guidance of the Master of spirits, Jesus Christ, and above all reigned God the Father; therefore, though we were rocking about helplessly, the darkness of night made denser by a thick fog, though I realised that we might sink at any moment, I felt no tremor of fear. A religion thus proved is worth holding, is worth teaching, is worth listening to. Spiritualism was to me a great comfort; Christian Spiritualism has become as an impregnable fortress, a protection against all evil."

All Communications to be addressed to
THE EDITOR OF "LIGHT,"
16, CRAVEN STREET,
CHANCERY CROSS, S.W.

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NOTICE TO THE PUBLIC.

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Light:

SATURDAY, JULY 25TH, 1885.

BIOLOGICAL RESEARCHES.

Few branches of scientific inquiry are receiving more careful attention at the present time than is that of Biology, which embraces every department of the life history of plants and animals, past and present, physico-vital and psychological. Biologists are deeply engaged, not merely in the study of living organisms, but also among the organic remains entombed in Palaeozoic, Mesozoic, and Cainozoic formations.

Palaeontological biologists are carefully searching rocks, from the long past Laurentian and Cambrian periods up to the present date, and have found intimate relations among the ever ascending orders of animal and vegetable organisms.

From the Devonian to the Permian, remains have been found of a peculiar fish, known as *Ceratodus*, and in the same formations remains of a closely related, if not generically the same fish, known as *Ctenodus*, have been found in great numbers and variety. It is a singular fact that fossil remains of these fishes have not been discovered before or after the deposition of the strata above-named, until living specimens of *Ceratodus*, *fac-similes* in teeth, head-bones, ribs, scales, &c., to the long extinct palaeozoic forms were found in the South Australian river, known as the Burnett. From time to time during the last decade of years, these fish have been obtained in small numbers in their Australian habitats, and the marvellous fact is that no remains of the fish have been found since the Permian era, and the only locality in which they are now found living is in Australia, while many millions of years ago, during the deposit of the carboniferous rocks, they swarmed in our northern palaeozoic estuaries and lagoons, and probably rivers. These fish are peculiar, inasmuch as in addition to being like ordinary fish, viz., gill-breathers, they are also lung-breathers, and closely approach to Batrachia, such as frogs, which during their embryonic condition are gill-breathers, and in their adult stage aqueous air-breathers.

Learned societies have sent trained observers, at much expense, to Australia and elsewhere, to study the habits of rare egg-laying quadrupeds, such as *Ornithorynchus* and *Echidna*, and the air-breathing and separate egg-laying fish, *Ceratodus*. Specimens of *Peripatus* with eggs, and *Balanoglossus*, an eccentric, worm-like form, with gills and vertebrae, are also being sought for and found. All this is very creditable and very interesting, but is no reason why more important and accessible studies nearer home should be neglected, and not merely neglected, but purposely shunned.

If the life histories of peculiar quadrupeds, fishes and worms are worthy of careful, self-sacrificing study, surely the true life history of man is more so. The study of man physically covers but a small portion of his being; he should also be studied mentally, morally, and spiritually, and if there be any objective evidence of a future life for mankind, that is specially worthy of investigation, as the long roll of evolution from protozoa to man appears to have been an effort of nature, through unnumbered ages, fully to produce a being different from, yet related to, all preceding, with a spiritual as well as a material nature.

To predicate impossibility is absurd; what isolated intelligence looking at a chaotic world with its highest inhabitant a protozoan, would ever predicate the subsequent advent of a being like man? The chance is now almost infinitely greater that there is a natural and spiritual man, one being the development of the other. If facts prove evolution, facts with greater force and cogency prove a future life for humanity. Materialism is based upon the proposition that there is no intelligence apart from a living, embodied, material brain, whilst the well-accredited facts of Modern Spiritualism demonstrate the occurrence of intellectual phenomena that no embodied human organisation can either produce or comprehend. Professor G. J. Romanes, in his recent article on Mind and Motion, in referring to Professor Clifford's heartrending opinion "that the mind of man perishes with his body, and that above the mind of man there is no other," affirms that the conclusions do not follow by way of any logical sequence from his premises. "Because, within the limits of human experience mind is only known as associated with brain, it clearly does not follow that mind cannot exist in any other mode." Had Professor Romanes been practically familiar with the elementary facts of Modern Spiritualism, he would have known that mind, apart from visible cerebral organism, is an established fact, and that there is the same kind, but not the same quantity of evidence,* for that transcendent fact as there is that in embodied human beings mental powers are always associated with brain structure.

CATALOGUE OF L. S. A. LIBRARY.—We very much regret that, owing to unavoidable delay, the usual instalment of this catalogue does not appear in this week's issue. It will be continued, however, next week.

"TWIN TWO WORLDS."—The special offer of this book to our readers expires on Saturday, July 25th. As "LIGHT" should be in the hands of subscribers by Friday evening, they will thus have a few hours wherein to make an application in the terms of our announcement on advertisement page ii. After Saturday evening we close our lists, and under no circumstances can applications reaching us after that date be entertained. The book by itself can then be ordered at 10s. 6d. per copy.

A FICTITIOUS NAME.—Mr. D. V. Mansfield relates in *Facts*: "A gentleman came to me for a sitting. After writing and sealing his message in the usual way, he handed it to me for answer. The answer, written through my hand, was: 'My dear husband, what have you been doing that you are ashamed of your name? A good judge never should be, and while I lived you were not called by a name not your own.' On the answer being put into his hand he burst into tears, and acknowledged his fault. My advice was to him, as it is to all, go honestly to a medium, and you will be satisfied."

A MATERIALIZATION SCÉNE is reported in *Facts* by Mr. Whitlock, April 30th, at Mrs. Fay's, Boston. At least fifty forms appeared, differing in size and appearance, and following one after the other in quick succession. They were mostly recognised. One talked with Mr. Whitlock, and disappeared; then Mr. Whitlock's father came with perfect features; then the spirit of an old friend of mine, who gave his name; then one of a very late man to Mr. Whitlock, giving him the Masonic grip. One form was that of a robust boy, who addressed some one as "Cousin Lew." Mr. Whitlock's sister came and embraced us both.

* If the evidence of critical and competent witnesses be of any value, abundant proofs of mind apart from cerebral organisation may be found in the literature of Spiritualism and especially in the writings of Mr. Hewitt, Robert Chambers, C. Varley, Epes Sargent, Professor Crookes, A. R. Wallace, M. A. (Oxon.), T. P. Barkas, Dr. Wilkinson, Dr. Hare, Judge Edmonds, and hundreds of other equally creditable witnesses.

FOUR VISIONS.

By "LILY."

There are five lessons taught in these four Visions:—

Vision 1 contains two lessons. 1st. The Spirit explanation of "The Trinity." 2nd. That Jesus is the Guide and Guardian of this planet, and is also the "Holy Spirit" or "Comforter" promised to us, and that He has been incarnate several times on the Earth for our progress.

Vision 2 teaches that our Guardian's Earthly incarnations being ended, His coming is now in Spiritual Glory, and as such is seen in this vision.

Vision 3 shows Him sending forth His ministering Spirits to all quarters of our globe, to teach us by sight and sign the grand fact of immortality.

Vision 4 teaches the only true and universal religion both in Heaven and Earth to be God's "Golden Rule."

"LILY."

No. I.

A GREAT MYSTERY.

In the silence of my chamber, in the stillness of the night,
When the fever of life's struggles no longer dims the sight,
Then my soul its power grasping, then my spirit taking wing,
Upsoars to Life Supernal, and to thoughts that round it cling.

And thus in meditation deep, one night not long gone by,
On that mystery of mysteries, "The Holy Trinity,"
Unrolled before my vision was a new translation given
In words that glowed as diamonds in the star-lit vault of Heaven.

"Oh, Mortal," thus the message ran—"we now unfold to thee
That yet unravelled mystery, 'The Holy Trinity':
Our Father-Mother, 'God Supreme,' Wisdom and Love in One,
Creative Energy and Power, portrayed in 'God the Son.'"

"From Love Almighty, Love Supreme, conjoined with Wisdom high
In equal Majesty, sprang forth Creative Energy;
(That power that bade the myriads of worlds that meet thy gaze
'To be,'
That power that peopled them with forms of life in harmony.")

"In these behold 'The Trinity' of Father-Mother-Son,
Of Wisdom, Love, and Power combined, the Holy 'Three-in-One':
One perfect Whole thus stands revealed to our adoring eye,
And thus interpret we to thee 'The Holy Trinity.'"

In awe I gazed; when gradually they faded from my view,
Those words of startling import, giving rise to thoughts so new.
Then *where* "The Holy Spirit" of the ancient Three-in-One?
Is He from His high place dethroned? His name and glory gone!

And *where* "The Jesus" of our love? Is He dethroned too?
A myth, a symbol only, is He now proclaimed to view?
He lost to us for evermore, round Whom our heart-strings cling,
Our precious Lord and Master, our Brother and our King?

"It cannot be, forbid it, God," in anguish deep I cried;
When lo! a gentle Voice in whispering accents by my side
Said, "Fear not, Child, but listen while we yet expound to thee
Our second lesson gathered from 'The Holy Trinity.'"

"The Father-Mother-Son, the perfect Wisdom, Love, and Power,
Know well their children's needs from day to day, from hour to hour;
Know well they need a loving Guide, a Guardian to watch o'er
Their faltering steps and lead them on from Shore to brighter Shore.

"And such is Jesus, called 'The Christ,' in Ancient times, as now,
'The Expression' of the Three-in-One, embodied here below
As Christna, Buddha, Jesus, born on earth to lead the way
To ever clearer, brighter Light, unto meridian day.

"And such The Holy Spirit is; 'The Comforter' foretold
By Jesus, when on earth He lived some thirty years, of old;
'Twas of Himself He prophesied, that He would ever be,
Nearer and ever nearer drawn to our humanity.

"And hath He not His word fulfilled? 'The Comforter' hath been
In every hour of need to all who draw near unto Him?
Whether as Christna, Buddha, Christ, 'tis still God's 'Holy Son,'
God's 'Holy Spirit' sent to earth from God the 'Three-in-One.'"

"'Tis He, the Comforter and Guide, dear Guardian, tender Friend,
Who from all time the Mission had, thy Planet, 'Earth,' to tend;
'Tis He, 'The Expression' of our God, incarnate for Earth's weal,
In earthly robes of differing forms, but the same Spirit still.

"Know then, oh Child, and understand the lessons taught thee now
Of grand and mighty Truths; and may thy Soul and Spirit bow
In deep humility before that Wisdom, Love, and Power,
That deigns thee knowledge so sublime; a precious, priceless
dower."

In awe these wondrous words I heard, flashed to me from above
As living Truths upon my Soul, vouchsafed to me in love,
And with deep gratitude in prayer and praise, my Soul overflowed
To Him, the Almighty "Three-in-One," Love, Wisdom, Power—
"God."

January 24th, 1885.

II.

"AND I SAW A GREAT LIGHT."

Reclining in my old armchair, from worldly cares set free,
The inner Soul expanding in a thoughtful reverie
On all the wonders of my life, since first the "opened door"
Yielded its sweet communion with the loved ones gone before.

Methought the chamber glistened with a strange supernal light
Of golden hue! I upward gazed, when lo! a wondrous sight
Was shown unto me! In the air, mid sunlight's dazzling rays,
Stood forms majestic! Three were there, presented to my gaze.

And side by side stood they—in beauty unapproachable,
Yet in ascending scale! The third, so grandly beautiful,
No words of earthly language could the portraiture convey,
Of that Soul-illuminated Being, in His glittering array!

"Put off thy shoes from off thy feet," I heard a Voice then say,
"For the place whereon thou standest is most holy ground this
day.
Rememberest thou the Vision of the three-fold-mystery?
Rememberest thou the lessons that we then vouchsafed to thee?"

"Look upward now, for yet another lesson must thou learn
Of truths that shall proclaimed be, before the noonday sun:
For now the time appointed is, now is the 'Day of Grace,'
When—the veil uprolled—a grander light shall shine upon
thy race."

I looked! The Blessed Three were there! And as I looked, I saw
That cords of light attached them to each other evermore,
And over them, in words of gold, illumined as the sun,
Were "Christna, Buddha, Jesus, One in Three and Three in One."

Whilst wrapt in contemplation on this glorious scene, a Voice
Resounded through the air in words, "Rejoice! oh Child, rejoice,
For now the illustration of the second lesson given
Prepares thee to receive yet higher, holier light from Heaven.

"Then higher turn thy gaze, and tell me now what meets thy
view.
'I see a grander Being still, on clouds like sparkling dew,
So brilliantly the rainbow tints appear refracted there,
Like tens of million diamonds upon the sun-lit air.

"I see Him high above the Three, and from His Person flows
Unto them myriads of rays—each ray through them endows,
Now North, now South, now East, now West, with light some
hungry soul
To lighten on his darksome way, unto the brighter goal.

"And oh! His countenance is Love, and tenderness divine;
'I cannot spare one soul,' He says, 'for all, all, all, are Mine.'
Who is this Glorious Being? Who? Angel, I pray thee say;
Interpret me this vision, that I fail not by the way."

"My Child, this Vision given is, to show the time is here,
When knowledge Spiritual shall flow throughout the earthly sphere;
Led on by Him, Whose mortal incarnations now are o'er,
Whose Spiritual power henceforth shall spread from shore to shore.

"Therefore in glory Spiritual is He portrayed to thee
With power radiating from Him to all humanity
Through these His Earthly Missions; but a type of others borne
On Earth, in pity to thy race, by That Exalted One.

"For all are His. To Him in trust, the Father's love has given
Thy planet to watch over, and to bring each Soul to Heaven;
And on His high Seraphic plane, no creedal bonds are known,
His Heart of Love embraces all—for are not all His own?

"More shall we have to say—but now restrain thou canst not bear;
We leave thee—but the Vision and the lesson ponder o'er;
And know these mighty truths we show, are not for thee alone;
To stir the hearts of many to receive them are they shown."

Then all was silent, all was o'er, that glorious Vision gone,
The golden light, the angel voice, and I was left alone.
Was it a dream? a reverie? or was it sterling gold
Of purer, brighter, truer ring, than Earth can o'er unfold?

March 17th, 1885.

III.

THE "NEW DISPENSATION," OR "SECOND COMING."

Again retreating from the World, in peaceful solitude
Within my sacred chamber, where no presence may intrude
Of earthly mould, at that sweet hour of universal rest,
When Slumber throws her soothing mantle over every breast;

In thoughtful mood I laid me down, thankful the day was o'er
With all its duties, all its cares, and I was free once more:
Yes, free in thought, and free in soul, like caged bird set free,
To revel in the joys of unrestrained liberty.

"Alone!" I cried, "oh joy! alone!" "No, not alone, my Child."
Was it a voice I heard, or echo horn of fancy wild?
"No fancy wild, oh Mortal, for again we come to thee,
Again to teach thee Holy Truths for all humanity.

"Three lessons have we given thee, through visions glorious,
Three Truths of mighty import hast thou now received from us,
And yet another must thou learn, and yet another still,
For, know we are God's Messengers, His purpose to fulfil."

O'erawed I listened, then uprose, and lowly bent me down,
"Oh Angel Messenger," I prayed, "God's holy will be done,
And grant His humble handmaid grace to fittingly receive
Those truths so precious to her race, He willest thee to give."

"Rise up, My Child, thy prayer is heard; now upward turn thine
eyes;
What seest thou?" "I see our Angel Guardian in the skies;
A golden halo crowns His head, He stands on clouds of light,
Around, awaiting His commands, are countless spirits bright.

"Of every hue, of every clime, of every nation they,
Throughout the realms of Spirit Land, His gracious call obey,
For all acknowledge Him their Lord, now from Earthblindness
free,
And gladly yield obedience to His supremacy.

"And lo! a Voice like sweetest music vibrates on my ear:
'My friends, I have assembled ye, God's high behests to hear;
Our Father sees the time is ripe that brighter light be given
To those on Earth, our brethren dear, through ye, already risen.

"As His Vicegerent now I speak, to ye He gives the power,
Communion free with those on Earth to open from this hour;
Go forth then, marshalled by Myself, I lead ye in His name
To execute His mission high, for Earth's redemption.

"Go, show yourselves by sight and sign, that living still are ye,
No more must doubt and fear encompass immortality;
God's fiat is gone forth, then hasten all ye to obey
In joy and gladness, for the mission given ye this day."

"All bow—and now that myriad host I see in order grand
Move Northward, Southward, Eastward, Westward, each a mighty
band;
And all with purpose high, intent their mission to fulfil,
With loving zeal to execute the Father's holy will.

"But now, a strange thing meets my gaze. Angel, I pray thee say,
What meaneth it that those whose hue betrays the burning ray
Of Eastern Sun, and Torrid Zone, Westward and Northward go,
While those of fairer hue to Eastern, Southern countries flow?"

"My Child, herein the lesson is, thou now must learn this day,
And hence the Vision given, that to thee we may convey
Its import high in characters clear as the noon-day sun,
Clear as God's holy will to us; and may that will be done.

"The Vision shown thee well portrays the grand reality
Of active work in Spirit realms, for Earth's humanity;
The 'Second Coming' of our Lord, in glory Spiritual
With all His angel messengers, God's bidding to fulfil.

"And as thou sawest spirits fly to countries not their own,
It is to show thee, that in Heaven, hearts not creeds are known,
Nor hue, nor clime. Ponder this o'er, my Child, I leave thee now,
And pray that Wisdom from on High may rest upon thy brow."

March 26th, 1885.

IV.

THE UNIVERSAL RELIGION.

Again upon the outer world, my chamber door I close
In peaceful joy that now no thought of Earth may interpose
Between me and my God: Or bar that sweet communion high
With those already gone before into Eternity.

And thus absorbed in deepest thought, I knelt in humble prayer
That He Whose Soul-enlightening presence permeates everywhere,
Might bless me with the Heavenly glow of His dear presence here,
With love and wisdom Spiritual my yearning heart to cheer.

And as I prayed, behold before my Vision now appear'd
A wondrous sight! A globe of large dimensions in the air:
Like Mother Earth to me it seemed, for on its surface fair,
Her continents and islands, seas and oceans pictured were.

And slowly it rotated, that my Vision might embrace
All countries in succession, every clime and every race.
What meaneth it? I asked, in mental query—when a sound
Like softest music met my ear, and made my heart rebound;

For well that Angel Voice I knew, that Voice of soothing love,
Like rippling waters of a stream, life's dewdrops from above;
Yea, dewdrops on a Soul athirst for living dew from Heaven,
Reviving it, renewing it, with its most precious leaven.

"My Child, no questions ask as yet, but watch in faith and see
The gradual unfolding of this Vision given thee."
Such were the gracious words vouchsafed unto me, as I knelt
In humble attitude, and gazed in silent wonderment

Upon that moving sphere; when lo! encircling it I saw
A band of light; its brilliancy increasing more and more
Unto the perfect day: and on that band, in words of gold,
Illumined as with glow of Heaven's rays, there was unrolled

That old familiar precept called "The Golden." Thus it ran:
"Love God with all your heart and soul, and love your brother man
As though yourself. In this the sum of all religion true,
Throughout the Universe, God's law—most ancient—ever new."

"My Child," the Angel said, "thou seest now the reason why
That glorious 'Golden Rule' encircles all humanity
Of every country, every clime, embracing all in one,
One Universal Brotherhood—as God wills should be done.

"In previous lessons hast thou learnt, no creeds are known in
Heaven,
God's 'Golden Rule' for every Soul, as on that band engraven,
Is all complete for time and age, for every race and nation,
Its simple grandeur reaches all, throughout His wide Creation.

"This lesson learn—and far and wide impart it, as the seal
And sum and substance of God's law, for Man's eternal weal
Whether in Earth or Heaven—yea, engraven must it be
On every heart aspiring to a blest Eternity.

"And this the Golden Message to be borne to every land
By those Angelic Messengers, who under God's command,
Led on by Jesus, our Lord, now visit Earth again,
His mighty Truths to propagate amongst their fellow-men.

"And now, my Child, once more adieu, each lesson ponder o'er;
The fifth has now been given thee—a precious, priceless store,
Entrusted to thy keeping—Oh, a faithful servant be,
And use them for God's Glory, and to serve humanity."

April 10th, 1885.

THE GREAT TRUTH OF SPIRITUALISM.

To many the demonstration of the certainty of a future life seems to be the great achievement of Spiritualism; and it is surely no small one. To establish as a known fact, what to the great body of philosophic thinkers in all times has been at best but an uncertain probability, is an immense acquisition in the field of human knowledge. It is one so great that it is no wonder that multitudes of men, and especially those accustomed to depend on the results of speculative inquiry quite as much as those who have received all their beliefs traditionally, should start back at so bold a claim, and refuse to concede it. This must for a time be pardoned to them, so long as they can plead imperfect acquaintance with the full nature and measure of the proof; yet only for a time, for the evidence when all seen lacks nothing of power to carry conviction. The doctrine of a future life now stands as truly on a "scientific basis" as any of the doctrines of natural science, and only awaits, as one by one these have awaited, the slow defeat and retirement of prejudice.

And yet, when one reflects, the demonstration of the bare fact of a future life, apart from all information respecting its nature, conditions, and connection with this life, would be a piece of knowledge of little value. Wherein could it help us? How incite, guide, or comfort us? Merely to know that a life of some sort awaits us; one on which perhaps the present has no bearing; one in which (as some confused dreamers seem to have imagined) our very personality might disappear, and which would, therefore, be no life to us,—of what use would this be?

Evidently the bare fact of a life beyond the present one is not the great truth of Spiritualism. Nor is it that deceased spirits can return to us, make known their continued individual existence, their essential identity of character, their unchanged affection for us and even their guidance to some extent of our steps. These truths, so far as they can be proved such—and they would seem to be well sustained in the experience of many—are very precious and inspiring. They have much of the power of the grand old doctrine of a Divine Providence in all the events of our lives, without its terrible difficulties, its often appalling, staggering aspects; for we have to defend no claim on the part of the ministering angels, of their omnipotence, omniscience or any infinite perfection. To have even the imperfect sympathy and guidance of those who, essentially like ourselves, have passed through our experiences into those which yet await us, and so would seem qualified to throw some light upon our way, and to send back some words of cheer and patience, this, if reasonably verified to us, is no trivial thing. Yet even this, in which multitudes have found unspeakable comfort, is not the great truth of Spiritualism.

We find this only when we come upon the certain and indissoluble connection of character here with destiny hereafter. This is, for practical purposes, the most important principle that any religion can teach. A religion or philosophy which does not emphasize it, whatever attractions it may possess, whatever consolations it may bestow, is little else than a beguiling deceit. As a guide or incentive to right living, it is well nigh worthless. If it allows this great principle to be set aside or even weakened by false theories, as, for instance, in respect to the nature of forgiveness, as is done by some conceptions of "the Christian scheme," it cripples itself sorely for all usefulness; nay, may make itself positively "the minister of sin." The Protestant sees this clearly enough in the old Romish contrivances of indulgences, dispensations, penances and masses for the soul's repose, and denounces them for their immoral tendency. Not less clearly does the thoughtful man, unfettered by ecclesiastical creeds, see the same in certain dogmas of vicarious sacrifice, of the

substitution of penalty or the satisfaction of justice upon the innocent in place of the guilty, of imputed sin and imputed righteousness, and wonders not that the practice of the so-called "orthodox" should commonly fall so far below Christian ethical theories. Most of the world's religions, so far as they have been shaped by the cunning of men, have intertwined in their teachings this destructive heresy, viz., some serious modification or evasion of the great, unchangeable, necessary, moral law, "Whatsoever a man soweth, that shall he also reap," and in so doing have paralysed much of their power. In offering this easy bribe for acceptance to millions of the weakly thinking, they have not only demoralised them, but they have repelled in great numbers profounder minds from all the proffered forms of religion, as they will long continue to do.

Not so Spiritualism. However obscure and unlearned many of its exponents may have been—certainly untrained in theology and philosophy most of them—is it not noticeable with what unanimity, the world over, they have escaped this grand mistake? They have not vitiated this cardinal principle of all rational moral government—that character is the only basis of the awards of the life to come, the only parent of destiny—by any evasion or qualification, latent or open, shrewd or shallow. How happens this? That these humble men and women, professing to be only the mouthpieces of more exalted minds in the world of spirits, have with almost one accord in all parts of the civilised world and in all its civilised languages taught one distinct, consistent, unmodified view binding the next life to this by the most absolute and indissoluble connection of character and destiny, as no religion known to them had done—is there not here a fact somewhat remarkable, one that calls for some adequate explanation? Does it not distinctly point to a source of their common sentiment quite above themselves, one which, however difficult it might be to verify in other ways, is by this alone strongly attested?

This, then, we pronounce to be the Great Truth of Spiritualism. It is practically by far its most valuable. No religion can contain one of more worth to mankind. It is one which every man, woman and child of rational years can understand, and one which every day and hour of their lives they have occasion to remember. However it may be obscured and practically denied by other forms of religious teaching, so long as it is uniformly and emphatically inculcated by those of the spirit-world, no one need ever ask, "What is the use of Spiritualism?"

And of all men, Spiritualists should be the last to discount the doctrine in their own practice.—*Religio-Philosophical Journal*.

ERRATUM.—In Mr. Maitland's letter in last "LIGHT," page 341, column 1, 20th line from the bottom, for *Scriptures* read *Scripture*.

THE Editor of "LIGHT" will esteem it a favour on the part of any reader possessing an autograph letter of the late Mr. Serjeant Cox, if they will communicate with him, stating terms of sale, &c. It is required for the purpose of identifying handwriting. Address, Editor of "LIGHT," 16, Craven-street, Strand.

MR. COLVILLE'S ADDRESSES on Sunday last, at Cavendish Rooms, were well attended, and seemed to be greatly appreciated. His subjects on Sunday next will be, at 11 a.m., "The Woman Clothed with the Sun," and at 7 p.m. (by request), "The Great Pyramid of Egypt; who was its founder, and for what purpose was it built?"

MR. J. S. FARMER has received an application for permission to translate his "New Basis of Belief in Immortality" into the Swedish language. To this he has consented, and the translation will be forthwith proceeded with by the Rev. J. A. Dalen, the director of the Swedish Seaman's Mission at West Hartlepool. It will also be remembered that Count Schonfeldt, a brother of Prince Lichtenstein, has translated the same book into German. An application for its translation into French is also under consideration.

RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 334.)

[In this column will be given from time to time such accounts of psychical phenomena as seem to be worthy of permanent record. Beyond the general classification indicated, no attempt at tabulation will at present be made; that work will follow in due course. In furtherance of this object we shall be pleased to receive from our readers brief reports of phenomena subject to two conditions: (1) That a colourless statement of facts without comment is given; and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

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| A.—Mesmerism. | K.—Spirit Identity. |
| B.—Trance. | L.—Materialised Spirit Forms. |
| C.—Clairvoyance. | M.—The Spirit Rap. |
| D.—Thought-reading. | N.—The Spirit Voice. |
| E.—Previsional and Coincidental Dreams. | O.—Psychography. |
| F.—Apparitions. | P.—Automatic Writing. |
| G.—The Human "Double." | Q.—Movement of Material Objects without Physical Contact. |
| H.—Presence at a Distance. | R.—Miscellaneous Phenomena. |
| I.—Haunted Houses. | |

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, giving—

- (1) The names and addresses of the persons concerned.
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross.]

CLASSES K. AND M.—SPIRIT IDENTITY AND THE SPIRIT RAP.

The following case of personal experience may be useful for public record, (1) as showing to commencing investigators under what unexpected circumstances genuine "raps" may be obtained; (2) as giving to advanced students a parallel to a somewhat rare case recorded by "M.A. (Oxon.);" in his "Spirit Identity," and proving that apparently spontaneous action may be really under the direction of some unknown agent.

On Thursday, January 25th, 1885, I was on a visit to a relative. The party there consisted (besides the heads of the family) of one son, three daughters, and two guests, Captain and Mrs. S. They were all quite ignorant of Spiritualism. The account of some of my experiences excited their curiosity, and an impromptu table séance was proposed. Knowing that personally I had no mediumship for causing or getting "raps," I expected nothing but the usual "playing" at a séance. The table, however, after some time, commenced tilting and giving messages. Experience having taught me that such tilting soon breeds an atmosphere of suspicion that some one is consciously or automatically pressing on the table, I asked if raps could be given. To the surprise of all, the answer was given by three faint yet distinct raps. By-and-bye these came clearer and precise, and answered with perfect intelligence, but never became louder than the drip of invisible drops of water right on the centre of the table, which sound they most closely resembled. By this means we learned that Mrs. S. was an extraordinary natural medium. The whole company were much excited by this success, and were anxious to give up every evening to the further investigation. Some notes I have by me, in my diary, give me the result of each evening. On Friday, the 26th, some two or three new persons, very sceptical, were present, and no raps, only tiltings, were obtained. On Saturday, the 27th, our first company were by themselves again, and raps were obtained. On Sunday, the 28th, we were again by ourselves, and raps were obtained alternated with tiltings. Five of the company were named by the unseen agencies as mediumistic, and were advised to form a "Holy Society of Mediums," and to sign that night an agreement between themselves to pray night and morning for one another, whereby their mediumship would be much helped. This was accordingly done. On Monday, the 29th, the raps, among other things, gave the following message, "Religion true hates not a living soul." In the morning at breakfast the conversation had turned on forgiveness—one of the company maintaining that it was theoretically good but practically impossible.

On Tuesday, the 30th, the conversation at breakfast turned upon the above message. One of the company noticed it made a verse, and we all tried to recollect where it was quoted from, but unsuccessfully. I then told the company of the case in ("M.A. Oxon's") "Spirit Identity," where a quotation given at

a séance was afterwards curiously discovered as if by spirit direction, and I suggested that our spirits might likewise help us. No sitting was held that night, as we all went out, Captain S. and the son to investigate a materialisation séance given in the town, the rest of us to a party.

On Wednesday, 31st, Captain S., the son, and myself, went out to a public séance in the town. In the meanwhile the rest of the company—all ladies—being left to themselves, started a séance on their own account to test whether the raps were not a trick that I or Captain S. was playing on their credulity.

To their surprise the raps came, not, as before, gentle and peaceful, but loud like hammerings, and not only on the table but on the floor and the walls. They spelt out: "Knowles—spare room" (I think this was the name—my notes fail me as to it). They then ceased. Frightened, thinking this was some violent spirit haunting the spare bedroom, when we gentlemen arrived home late at night we found them all eagerly considering if any one of their acquaintances had borne this name. We were appealed to, but none of us could recollect such a person to satisfactorily account for his presence in that room. Just then one of the girls (one of the five mediums named by the spirits), recollecting that the gas had been left burning in the library (used by the family as a spare sitting-room), slipped out of the room without saying a word, to put it out. As she was doing so, her eye fell on a book in the shelves bearing the title, "Knowles' Poems." Struck by the coincidence of the name, she took down the book and opened it, haphazard, and there, somewhere in the middle of the book, her eye fell upon an illustration, and at the foot of it the line, "Religion true hates not a living soul." The next day the other visitors and myself left.

For the benefit of Spiritualists I will add the sequel of these experiences. Convinced by such startling evidence of spirit presence, my relatives were for a month most eager in declaring their conversion to Spiritualism. But their "pastor" and other well-meaning friends warned them to have nothing to do with Spiritualism, that it was a device of Satan and had been forbidden by the Bible. (N.B. The "spirit" breathed in the messages as to prayer and forgiveness weighs nothing with this class of thinkers. Such is only the "artfulness" of Satan.) Two of the family were ardent admirers of Messrs. Moody and Sankey, and asked their advice on the subject. Mr. Sankey, doubtless with good intention, warned them solemnly that no good came of it, and that from the experience of a certain friend of his he could say it led to insanity.

Consequently they withdrew from their agreement, and all connection with Spiritualism. Captain S. has gone on to investigate and has convinced himself of its truth. Mrs. S. has been rather shaken in her belief by clericals of Catholic and High Church schools of thought.

According to the requirements of the editor I enclose the names and addresses of all the sitters, but under the above-mentioned circumstances the readers will readily excuse my withholding all names from publication. But Captain S. (now in Africa) would, I am sure, for the benefit of science, be happy on his return to answer anyone wishing to communicate with him. I will therefore supply his address to anyone asking me.

Westward Ho, N. Devon.

F. W. THURSTAN, M.A.

July 3rd, 1885.

OBSESSION (?).—M. Sauvaget writes to the *Revue Spirite*: A short distance from my house at St. George's live the widow Robert, seventy-two, and her son, thirty. Five years ago they complained to me about noises in their abode. I went and saw that it could not be intruded upon from without. The son said that his bedclothes were snatched off at night; kitchen utensils sounded as if they were beaten, thrown about and broken, but in the morning nothing appeared to account for the noises. I told them that such disturbances were sometimes caused by spiritual enemies; that God commanded the forgiving of our enemies; that whomsoever may have offended them, or have been offended by them, they should forgive from the bottom of their hearts, and pray them to do the same. A week after they told me that the noises, &c., had ceased. A month later the son was had up before the magistrates for assaulting a neighbour. The nocturnal disturbances were renewed. At the end of a year the son married; but his wife left him on account of his bad conduct. The noises, which had abated, were renewed. The old mother, going out with her basket, would walk about for hours, fatiguing herself; she said she could not help it, that she felt as if pushed and made to do so. The son says that he is under a spell, that he sees four men who want to strangle him. A physician certifies that he is out of his mind, and arrangements are being made to send him to the lunatic asylum at Rochelle.

REVIEW.

THE VIRGIN OF THE WORLD, of Hermes Mercurius Trismegistus, now first rendered into English, with Essay, Introductions and Notes, by Dr. Anna Kingsford and Edward Maitland, authors of "The Perfect Way." May be obtained from the Psychological Press, 16, Craven-street, Charing Cross. 10s. 6d.

The title of this work, which is produced under the auspices of the Hermetic Society, is in reality applicable only to about one-third of the ancient matter which it contains. The remainder consists of five other Hermetic treatises, viz., Asclepius, The Definitions of Asclepius, Hermes to his son Tatios, Hermes to Ammon, and short fragments rescued from various sources. These are truly kindred works, parts of one whole, and our remarks may be taken as referring indifferently to any or all of them.

It would be impossible, within the limits of this notice, to give even a succinct résumé of the multifarious contents of these remarkable productions, and the curious student who desires to dive into their mysteries must resort to the book itself for that information which it alone can give him. Suffice it to say that, under the cloak of an external doctrine, it is generally conceded (indeed the work claims this for itself) that there runs through the whole an esoteric meaning. This will be no secret to the true philosopher, to whom every outward being, act and system is significant of inner entity, life, and doctrine. Hence, whether the claim has or has not been made in any particular instance—if the basis be a true one, it may be held to be justified. The works under review, then (great as may be their interest, regarded as expositions of a phase of ancient historic, scientific and metaphysic teaching), will be more deeply appreciated by many, as veiling, under these external forms, an occult doctrine concerning the genesis, fortunes, and destiny of the soul, under the title of a Virgin.

These treatises are generally supposed to have been the product of that remarkable period of spiritual and intellectual activity which focussed itself at Alexandria in the earlier centuries of our era. Though attributed to the mythic Hermes Trismegistus, their authorship is unknown; but whatever elements of the thought of the time they may contain, there appears to be a strong infusion of the primitive religious and philosophic teaching of that earlier Egypt which was then becoming embalmed in a mummified form. The thought and the phraseology are those of the science and metaphysics of a long-past age, sometimes crude in conception, and elementary in form: embodying certain broad generalisations of truth, rather than minutely accurate presentations of it, of which that age was incapable. Equally elementary and general, then, must be the mystic meaning into which the instructed reader would translate them.

Some there are in these days of the opening of the spiritual philosophy and the secret science of other times and other peoples, of almost forgotten dates, to the gaze of the Western world, who, moved by a very natural reaction from the forward rush of modern thought, are in danger of attaching too exclusive a value to the teachings of antiquity; and who, falling on their knees to worship its wisdom, close their ears to the voices of their own age. This reaction is inevitable, and prompts a profound searching into the lore of the past on the part of its enthusiastic votaries. While this is likely, in its way, to be productive of much general good, the wise will ever strive to preserve a just equipoise in their judgments, remembering that "there be many voices in the world, and none of them is without understanding," and, like the bee, will, with skillful discrimination, suck honey from every wholesome flower. In the present work, as in most others of its class, the thoughtful student will often be delighted to detect, amid things that are crude and obsolete, many evidences of deep flashes of insight, gems of wisdom, which he will lovingly peruse and carefully treasure. And he will realise that over all there reigns an intense seriousness, a devout reverence, a noble dignity of thought and expression, well fitted to reprove and correct the cynical indifference, the conceit, and the forward disrespect which are sadly too prevalent in our own time. These books are entirely wholesome, treating, as they do, upon matters of the greatest pith and significance, in a spirit of love and wisdom, whose daughter is Peace; and our thanks are due to both the translators and the enterprising publisher for enabling the English reading public for the first time to peruse in our own tongue these rare legacies from the Old World.

As to the execution of the work, nothing but praise is to be accorded to all who have been engaged in its publication. The style of the translation is admirable, and this affords some guarantee that the rendering from the intermediate French original is faithful. The three introductory essays also are choicely written and are very instructive; and the typography of the book is most pleasant to read. One improvement there might have been—and, if a second edition should be called for, we hope it will be made—by furnishing a complete explanation of the fifteen excellently engraved symbolic illustrations which appropriately ornament the volume.

F.S.A.

ANSWERS TO CORRESPONDENTS.

SPECIAL NOTICE.—The Editor of "LIGHT" cannot, save in exceptional cases, undertake to answer correspondence through the post. All inquiries reaching this office not later than Wednesday morning, will, as far as practicable, be answered in the ensuing number of "LIGHT."

J. W. WILSON.—We are indebted to you for the cutting from the *Secular Review*.

GEORGE PEDDLE.—By all means send us the newspaper-cutting referring to a haunted house. Such extracts are always useful to us even though you may not see the result in "LIGHT" immediately.

A Correspondent who marks his letter "Private" (and we therefore give no initials or other marks of identification) writes: "To-day's 'LIGHT' has come to me. Instead of facts and discussions concerning Spiritualism, there is little else than attacks on the Christian religion. It is simply disgusting, and—on your (the italics are not ours) part—idiotic." We suppose our correspondent refers to Mr. Maitland's letter on "The Historic Jesus." If so, he is, we think, mistaken in regarding it as an attack on Christianity. As a matter of fact, we believe both the disputants in this controversy (which we deprecated from the first as likely to lead to theological bitterness) acknowledge the value and beauty of the Christian doctrine; the points of difference arise from the fact that they look at the question from different aspects. At the same time we cannot but regret the tone of our correspondent's letter. The controversy arose out of a report of a meeting which appeared in these columns, and in the interests of free inquiry we could not well refuse letters on this subject. Our correspondent, if he will examine last week's "LIGHT" again, will see that the facts do not bear out his assertion as to their being "little else than attacks on the Christian religion" in place of "facts and discussions concerning Spiritualism." Mr. Maitland's letter occupied three columns out of the twenty allotted to literary matter, all the rest of the space being devoted to matters of general interest to Spiritualists.

INDEPENDENT WRITING.—The *Spiritual Offering*, June 20th, has the following: "During the winter a circle was formed here for investigation; raps soon came. Then one of the circle obtained writing on a slate. To meet objections the circle was directed by raps to put the slate in a closet in the wall at the back of the medium; the slate was brought out with messages written on it. Last night Mr. Walser brought a new slate, and on this, placed in the closet, the medium, Dr. Bouton, sitting with the circle outside in the well-lighted room, twenty persons being present, writing was found, after raps were heard. The writing was 'Friend Stewart, I endeavoured to make my influence felt and known to you in your debate with Braden. You are doing a great work; keep on and be brave in it.—Yours, D. M. Bennett.' The writing refers to a discussion I have had with one, Mr. Braden. The writing has been compared with that in letters from D. M. Bennett during his earth-life, and it is, with signature, identical.—C. W. STEWART, Liberal, Mo., June 5th."

THE action of a man's mind is not always essential in the transmission of his magnetism curatively, nor the mental state, called faith, always essential on the part of the patient. Once, after lecturing at Waltham, Mass., circumstances required that I should sleep by the side of the father of my hostess, Mrs. Lincoln, who told me that he was an invalid, but not likely to disturb me. When I retired he was asleep, and when I woke he was gone. A year afterwards I met Mrs. Lincoln, and she told me that her father was quite well, and felt grateful to me for his cure. I did not understand. She then said that he came downstairs early, after my being his bedfellow, and said that he had been kept awake a good deal by my working my elbow against his lame back; but, strange to say, he was feeling a vast deal better of what had been a long trouble to him. She said that he got well from that time, and kept so. Any action from me upon him was an unconscious one. My understanding of the matter is this, that my arm was controlled by a spirit, and that the invalid was cured by a spirit's magnetism blending with my own, and transmitted through my physical system. Certainly there was no action of will on my part, any more than any action of faith on his, for he would have got away from the pressings of my elbow if he could.—PROFESSOR CAWELL, in "Facts."

THE SPIRITUAL OUTLOOK.

XXXVII.

[We shall esteem it a favour on the part of our readers if they will forward us, for use in this column, any allusions to Spiritualism and Psychical Research they may come across in the course of their reading. We see a great many of these ourselves, but it is obvious that there must be many references to the subject which do not meet our eyes.—ED. OF "LIGHT."]

The *Whitehall Review* is doing good work for us, and for itself, no doubt, in giving clear accounts of psychographic manifestations with Mr. Eglinton. For example, a gentleman writes that he went with his mother and sister to Mr. Eglinton with their own slates, thoroughly secured and held by themselves. No trick—no fraud—was possible, and they got entirely satisfactory written communications from their spirit friends. Such facts, in respect to Mr. Eglinton alone, can now be proven by hundreds of witnesses. Better, for some, than that any one can have the evidence of his own senses.

Mr. Wallace, the naturalist, puts the matter very clearly. He says that no fact in nature has any better evidence than spirit manifestations—that is, that under favouring conditions, unknown forces, guided by intelligence, produce sensible, audible, visible manifestations. That the intelligence guiding the force is some one we know in this life, some dear friend or near relation, is as well proven as such a fact can be.

The Ohio lawyer, Mr. Beoto, counsel for Mr. Mott, a medium prosecuted for fraud, said: "I do not mean to enter into the question of whether Mr. Mott is right or wrong in his belief; that is something which each one must decide for himself and which is not affected by any of the issues pertaining to this case. I will only say that the whole world, or a portion of it at least, has agreed for many years that conversation and verbal communication with the spirits of the dead is not an impossibility. Let scepticism say what it may; let incredulity speak as loud as it will, the fact still remains that numbers of the most reputable men of this country are firm believers in the faith of which Mr. Mott, the defendant, is an exponent."

It may be said that the belief of any number of men in a religion, for example, does not prove it true—that there are hundreds of millions of Buddhists, Mahomedans, Roman Catholics, &c., who believe in their respective creeds. Yes; but it is not a question of a belief in certain doctrines, or even in things said to have happened centuries ago; but in actual, recent, present facts seen, heard, and felt by thousands. Of the miracles recorded in the Bible, for instance, men may say, I believe them because they are written. Of the facts of Spiritualism thousands of living men and women can say, I know them to be true by the evidence of my own senses.

Here is a bit of testimony in a letter to the editor of the *Whitehall Review*: "Then came a test that would have satisfied even you. I lashed the two slates as before together, having previously cleaned the slates and asked another question, and put in the same crumb of pencil. Mr. Eglinton then held the slate high up on the table with one hand, and my sister held the other end. Longer time was taken now before an answer came, and Mr. Eglinton seemed much distressed. In about two minutes the pencil began writing and, as before, suddenly stopped. I opened the slates and there was a distinct answer to my question, written on closed and tied slates, held in the air by my sister as well as Mr. Eglinton. I have the slates still tied (I retied them) and fastened in a parcel, and shall be glad to show them to you in September when I shall be in London."

Word and Work of June 13th leads off its pages with a paper on "Modern Miracles," fully admitting the verity of the Roman Catholic miracles of healing as "duly vouched by medical testimony at Lourdes, at Knock, and especially those of Father Mathew, the temperance reformer, and of the famous Prince Hohenlohe, who among hundreds of cases in Europe and America, cured in 1822 King Louis of Bavaria of deafness."

Here are two cases, reported by Professor Onymus, of the University of Wurzburg: "A man of about fifty, named Brandal, caused himself to be carried by six men from Carlstadt to the Court at Stauffenburg. His arms and legs were entirely paralysed, hanging like those of a dead man, and his face was of a corpse-like pallor. On the prayer of the Prince he was in-

stantly cured, rose to his feet, and walked perfectly, to the profound astonishment of all present. A student of Burglauer, near Marmerstadt, had lost for two years the use of his legs; he was brought in a carriage, and though he was only partially relieved by a first and second prayer of the Prince, at the third he found himself perfectly well. Similar instances, fairly authenticated, might be multiplied manifold. Yet in presence of these our sturdy Protestantism refuses to acknowledge one single unscriptural dogma which the Church of Rome teaches."

But if the miracles recorded in the Bible attested the truth of its doctrines, why not now? If people believed "because they saw the mighty works" wrought eighteen centuries ago, why not to-day? The logic seems lame—but the facts are what I am most concerned about.

Curiously enough, *Word and Work*, while endorsing modern miracles as undoubted facts, pours a bucket of cold water over the "Faith-healing of to-day." These cures, it says, are worked by "the power of expectation. It matters little what determines this expectation; only let it be present in full force, and in certain cases a cure follows. We have ourselves seen repeatedly the powerful effect of substances altogether inert upon patients who had been persuaded to believe them efficacious. How far the mind can act upon the body for good or ill has not yet been exactly determined. There can, however, be no doubt that in a very large number of cases an expectation of recovery, which may, in a certain sense, be called faith, contributes in no small degree to the desired result. This, let it be noted, is not faith in God, but faith in the process, whether it be anointing or laying on of hands or the action of some vaunted remedial drug."

Yes; but why does not this explanation apply equally to miracles of healing two thousand years ago? And it is also to be observed that no such theory can be applied to the greater part of the miracles of Spiritualism. Expectation cannot cause a message to be written between two slates, solidly fastened together, held in your hands, sealed up in paper, &c. Expectation will not produce materialisation. Expectation will not put on a man's wrist an iron ring which cannot be passed over his hand. Expectation cannot tie knots in an endless cord, nor thread a chain on my arm while I am holding another person's hand.

No. Solid miracles like these cannot be attributed to expectation or belief. The facts, as thoroughly attested as any facts can be, examined, tested, and attested by men of science, admit of no such explanation, as they admit of no denial, contrary as they may be to all the "well-known laws of nature"—there they are—solid, undeniable facts, from which there is no escape, and which must leave their influence.

No escape, friends! Christian or Agnostic, you cannot get away from a fact. There it stands, a solid diamond rock amid the billows of speculation or emotion. Ignore or deny it, there it is, ready to smash your theories to atoms. A fact is some thing you cannot get round, or over, or through.

So I say to all Spiritualists—gather your facts, record your facts, marshal your facts. They are your impregnable fortress, and they are equally your resistless artillery. No theory—no system can stand against facts. Principles must harmonise with facts. Facts give us principles.

PROGRESS.—It is two hundred years ago that, in obedience to an Old Testament injunction, "Thou shalt not suffer a witch to live," women were put to death in New England. Rebecca Nurse was the last victim, at sixty-one years of age. She was hanged, as a witch, at Salem, Massachusetts, in 1692. Her descendants have erected a monument over her grave, with a poetical tribute to her memory from the pen of Whittier.—*Spiritual Offering*.

INTELLIGENCE IN ANIMALS.—As a train conveying a menagerie approached Danbury, Conn., the axle of one of the elephants' cars broke, and tilting, yielded to the weight of the elephant in it, and he slid out; other cars were thrown off the track to the alarm of their elephantine passengers, who made the country resound with their trumpeting. After vain efforts to get the cars on the rails the keeper invited the co-operation of four of the most intelligent of his elephants; they soon comprehended what was wanted of them, and after a short deliberation, they set to work together and successively replaced the cars on the rails.—*Review Spirit*.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zollner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butlerof, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Conson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstübbe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

DR. ROBERT CHAMBERS.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters."—*Extract from a Letter to A. Russel Wallace*.

PROFESSOR HARE, EMBERTUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1883), "had more striking evidences of that agency than those given in the work in question."

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and conscientious, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—*Clerical Journal*, June, 1882.

PROFESSOR GREGORY, F.R.S.E.—"The essential question is this. What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory."

LORD BROUGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest

faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—*Preface by Lord Brougham to "The Book of Nature."* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

PROFESSOR BARRETT, F.R.S.E.—"I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source,—I say I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative."

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

GEORGE F. VARLEY, F.R.S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

ALFRED RUSSEL WALLACE, F.G.S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them; but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—*Miracles and Modern Spiritualism*.

DR. LOCKHART ROBERTSON.—"The writer" (i.e., Dr. L. Robertson) "can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of anylegerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—*From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—"No one can doubt that phenomena like these (Phrenology, Homoeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: "We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family."

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitations. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Esclapart de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (tout de la plus complète exactitude), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession."

ROBERT HOUDIN.

"4th May, 1847.

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux)."

I am, monsieur, &c.,

"May 16th, 1847.

(Signed), ROBERT HOUDIN.

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid."

"I am indebted to the courtesy of Mr. Eglinton, the Spiritualistic medium now in Calcutta, and of his host, Mr. J. Mengens, for affording me the opportunity I craved."

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht*, *nach Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely trustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the mediumistic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect."

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the physical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny."

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit in 'spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances is absolutely impossible. It must by any reference to prestidigitations be absolutely impossible. I must rest with such men of science as Crookes and Wallace, in London; Perty, in Bern; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses."

"Berlin, December 6th, 1877.

(Signed) SAMUEL BELLACHINI.

ADVICE TO INQUIRERS.

The Conduct of Circles.—By "M.A. (Oxon)."

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

Maitland says that he was a reincarnation of St John & here John (?) denies Light: He master - did John love an allegory or

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER IS, THAT MAKES MANIFEST IS LIGHT."—Paul.

No. 239.—Vol. V.

SATURDAY, AUGUST 1, 1885.

PRICE TWOPENCE.

CORRESPONDENCE.

The Historic Jesus.

To the Editor of "LIGHT."

SIR,—Though sympathising with your desire to close the discussion on this subject, I must nevertheless ask to be allowed to make a brief reply to some of the statements contained in this week's "LIGHT."

To take first the letter of Dr. Wyld. The epithets to which he objects applied not to himself, but to his style and argument. If flat contradiction in a matter such as that under treatment is not "discourteous," then, and then only, was I not justified in using the term. I believe, however, that I was justified in using it. Thus much as to the style.

With regard to the argument—to which I applied the other terms complained of—if to use an argument to another which does not satisfy oneself—as, for instance, Dr. Wyld's argument from majorities, which he certainly does not regard as sound in regard to things spiritual—is not to be "flippant, superficial, and insincere," then, and then only, was I wrong in using those terms. As it is, I hold that I am justified by the facts of the case. Dr. Wyld replied to me by an argument which, he well knows, has no weight with himself.

Dr. Wyld's veneration for the "beloved disciple" cannot exceed mine. But the question between us is, not what that disciple wrote, but what was his meaning. Dr. Wyld in his present letter simply reiterates the expression before employed in order to stigmatise us as "false prophets," without taking the smallest notice of my suggested explanation of the meaning of the phrase "Come in the flesh"—thereby aggravating his original fault. We maintain no less strenuously than Dr. Wyld himself that "Jesus Christ has come in the flesh," and by that coming inaugurated the Christian dispensation. But we differ from Dr. Wyld as to the *modus* of the coming, and believe that our view is the true one, and that which the "beloved disciple" himself intended.

Dr. Wyld's persistent substitution of the word "mythical" for "mystical"—which I used—is, I hope, due to accident rather than design, for the perversion involves a serious misrepresentation. It is, however, clear from his remarks on the Miraculous Conception that his own view of what is implied in that event is neither mythical nor mystical, but materialistic; and that as, for him, "Christ Jesus" denotes, not Man regenerate and purely spiritual, but a physical and historical personality; so "Virgin Mary" denotes, not the human soul become pure and fit to be the "mother" of such "Man regenerate," but a physical and historical personality. But perhaps Dr. Wyld is of those for whom Adam and Eve and the serpent are "historical" personages. If so, it is no wonder that he falls foul of us who hold that the Bible teaches by means of parables which, referring to things spiritual and in perpetual course of enactment, are not "historical," but true for all time. It is precisely the insistence on the materialistic, because historical, view that has wrought havoc with Christianity and even with religion itself.

I cannot but regard Dr. Wyld's allusion to what he considers the exposure of "Koot Hoomi" as unfortunate for his case. If only by showing how easily a fictitious personage may come to be accepted as a real one, the history in question is suggestive in a direction the very opposite to that which Dr. Wyld would approve. Concerning the case itself I pronounce no opinion. But concerning the spirit in which Dr. Wyld has dealt with it I have a decided opinion, and find it not difficult to believe that had he lived—as perhaps he did—some eighteen centuries ago, the "pretensions" of a certain other personage, also intimately associated with "a tree," would have found in him an equally scornful repudiation.

If I have indeed "somewhat overstepped bounds" in alluding

"We have inserted as many letters on the subject of 'The Historic Jesus' as we could find space for. The correspondence must now, in accordance with our intimation, cease."

to Dr. Wyld's admissions in past years, I am sorry for it. But

I alluded only to what he has said repeatedly and before others, and was in no sense private, but has since been borne out by his own published letters. If Dr. Wyld can say the same of the remarkable utterance he ascribes to me, I shall be content to incur the reproach due. This, however, I know that he cannot do; for, whatever may have been the remarks on which he bases his statement, they were certainly not as he represents them; first, because, however high I may believe to be the authority for the doctrine of re-births, it is contrary to my practice to rest any doctrine on authority, and still less to advance pretentious personal claims; and next, because the expression, "forsaken of the Gods," would imply my belief in a previous enjoyment by him of Divine communion; and happy as I should be to credit Dr. Wyld with so high a privilege, he has yet to furnish the grounds which would justify me in doing so. But it may be after all that the solution of our difference here is to be found in the proverbial difficulty which persons of Dr. Wyld's nationality are said to have in apprehending a joke.

I do not care to contemplate a harsher explanation of Dr. Wyld's mistake in this matter, but am content to ascribe it to some defect either of apprehension or of recollection, and would therefore remind him that, however positive he may feel about his accuracy, all that he can possibly be sure of is his own belief as to what passed on the occasion or occasions to which he refers.

One word of thanks to Madame de Steiger for her excellent letter. She is indeed right, it seems to me, in her reprobation of those who, in their determination to have their human God, have caused Christianity to be discredited, and seriously endangered the whole fabric of religion.

It is impossible for me to deal here otherwise than very cursorily with Miss Campbell's elaborate disquisition. I will therefore content myself with indicating a few of its salient points, as a means to a judgment of the whole.

1. Miss Campbell has sadly mistaken both the scope and spirit of my remarks. For those who, being sincere in their beliefs, defend them by sincere arguments, and even if mistaken have taken pains to learn, I have nothing but respect, no matter what their beliefs are, and to such as these my strictures bore no reference. It was to a particular line of argument, employed by a particular person, that I applied the terms she resents, and her application of them to the whole body of those who share the same views is at once unjust and unjustifiable.

2. So far from my interpretation of Mark iii. being "astounding," it is the obvious and only one possible. The word, v. 21, translated "friends," means undoubtedly, says the learned Dean Alford in his scholarly work on the Greek Testament, "relations," "for the sense is resumed, v. 31, by the word, φίλοι"—therefore. Moreover, his note is headed "Charges against Jesus of madness by His relations;" and the text expressly specifies His mother as one of those concerned.

3. After saying she "has never read the works of scholars either on one side or the other," but will "simply let the Gospels speak for themselves," Miss Campbell proceeds to set forth, not at all what the Gospels say,—namely, that Mary, as cousin to Elizabeth, who was of the house of Aaron, must have belonged to the tribe of Levi, and was not therefore of the house of David,—but what "Roman Catholics are taught in their earliest lessons" by their priests, and is rested by them, not on the Gospels, but on a tradition in apparent discordance with the Gospels!

Does not my fair, and doubtless amiable, though somewhat impetuous, opponent see that even if her letter does not call for the particular epithets by which I characterised that of Dr. Wyld, there are yet others which might be used, of a scarcely less favourable nature? The most fervent faith and zeal cannot afford to dispense with accuracy of statement and logical coherence. She seems to regard her acknowledged want

of study, which means want of knowledge, as a positive qualification for the task of defending her religious convictions. But how if such rule were applied to the discussion of other subjects as, for instance, chemistry or astronomy? Would she not consider as guilty of something not very unlike "presumption" the novice who, "having never read the works of scholars on one side or the other," should undertake to contradict off-hand those who had devoted years to earnest investigation?

If, as I suspect, Miss Campbell thinks the presumption is ours, for declining to accept the sacerdotal presentation of these matters, I would refer her again to her Bible, where, as she will find, it is always the priests who, alike in Old Testament and New, incur the Divine reprobation for precisely the degradation of doctrine from which we are endeavouring to rescue Christianity. If she can show that the prophets are against us we shall indeed be answered. But we know and respect the Bible far too well to take our interpretation of things spiritual from any body of priests. Does she suppose that the sacerdotal character has changed since the days of Caiaphas?

Miss Campbell's closing remark that "it is quite open to doubt the mystic sense of the Gospel," shows that she has yet much to learn of her own religion before she is qualified to take part in this controversy. If the Jesus of the Gospels was indeed an historical character, then must His mother have been one likewise. Is it, then, such a character that the Church contemplates when, in its offices of the B. V. M., it puts into her mouth the words—"I dwell in the highest: and my throne is on the pillar of the clouds. I made an unfailing light to arise in heaven: And, as a mist, I overspread the whole earth"? Or when it says of her—"The Lord Himself created her in the Holy Ghost: and poured her out among all His works"? And declares, further, that "the Virgin Mary was taken up to the Heavenly chamber, where the King of Kings sits on His starry throne"? To us who accept her as a symbol of the soul, universal or individual, and at once Divine and human, these utterances are intelligible and true. But they represent the mystic sense of the Gospel, and therefore, for your correspondent, though a Catholic, are "quite open to doubt," and the only sense that is imperative is that which, by applying them to an historical personality, makes them something worse than nonsense.

In reference to the "correspondent" whom you answer at such length, I would add to your answer these two remarks—(1) That a careful examination of the subject would show him that so far from "attacking Christianity" we are doing the one thing that can rescue and save Christianity—namely, restoring to it its spiritual sense. And (2) that the course he proposes to you in the conduct of your paper would be not only "idiotic," but unjust and illogical. "LIGHT" is described on its title-page as a "Journal of Psychical, Occult, and Mystical Research." So that in demanding—as I understand—that it should deal exclusively with things spiritualistic, he demands that it should omit the whole of the subjects it professes to treat saving only a particular department of one of them—Spiritualism being defined as a department of Occultism. It is only recently that you deprecated the establishment of a rival magazine, on the ground that "LIGHT" suffices to meet existing requirements. I feel tolerably confident that were you to do as your correspondent suggests, and exclude the classes of subjects to which he objects, it would very speedily be found that another paper of the kind would really be indispensable.—Yours, &c.,

EDWARD MAITLAND.

To the Editor of "LIGHT."

SIR,—I have been much interested in the correspondence recently carried on in your columns entitled, "The Historic Jesus." I have no desire to traverse the whole subject, but should like to point out to C. C. Campbell and others that it is evident that neither Matthew nor Luke accepted the doctrine of the Miraculous Conception, or they would, in giving us their genealogies, have given that of Mary; this they have not done. They were both very careful to prove that Jesus came from the loins of David, and from the seed of Abraham, so they traced him in unbroken line, apparently, which went to establish two claims made by the followers of Jesus, viz., the identity of Jesus with the promised Messiah, and the fulfilment of prophecy in respect of his descent. But immediately the doctrine of the Miraculous Conception is introduced, these genealogies become meaningless; they prove nothing, and point to nothing, and being contradictory are terribly in the way; their authors sought to show the

lineal descent of Jesus from Abraham and David, and in making the attempt have failed. This is the logical position of those who accept the doctrine of the Miraculous Conception, which seriously conflicts with another and even more cardinal doctrine of Christianity, viz., that of the Inspiration of the New Testament.

I will not seek further to trespass on your valuable space, or I would give your correspondent some references respecting the lineage of Mary.—I am, sir, yours truly,
Winchester, July 26th, 1885. GEO. BARTER.

To the Editor of "LIGHT."

SIR,—It seems to me that if the Hermetic Society is to be taken at its word, according to its exponents (for they will not allow us to call them "leaders"), all should hasten to join that ecstatic community, and become mystics like themselves, for we are told by one lady, "There are no re-births any more for the soul that has found Christ Jesus," while, probably with the same dip of ink (we need not say "breath," as that might get us into a new difficulty), that lady tells us, "Jesus Christ comes in the flesh when He is incarnate in man, and this is the way He comes to all mystics."

Another lady of the same enthusiastic band expresses herself as "thankful to feel that, after all, their wings are safe." While a gentleman of the same happy family delivered himself thus to Dr. Wyld: "The views I hold come from the highest Divine fountain of all truth, and if you do not accept them you must be a man forsaken of the Gods." How glad some would be to believe this, if men, or even ladies, were to be always thoroughly confided in! That gentleman may believe this himself, but where are his proofs? As things are, what evidence have we that his is not a new groundless assumption?

"There is no salvation out of the Church of Rome" we have been told these many years, but I, for one, do not believe it, though it is grounded by a far greater weight of testimony from great and good men than this new version of Hermetic teaching.

Some, too, have whispered, "New presbyter is old priest writ large," and the opinion of the Calvinist has been expounded thus: "Many are called but few chosen; I am among that happy lot." But here are the Hermetic exponents assuring us that the blessings of salvation come to all mystics. On this point they are quite equal to the Salvation Army. What an enlargement of the old lines! What a delightfully broad interpretation! Who would not be a mystic if he could be so conscientiously! If he could abandon facts and take up with myths, which, indeed, he must do if he would be one of these new enthusiasts. For a prominent mystic exponent, who demurs to the term "leader," tells us: "No man can know any fact"; "Man is incompetent to know facts." How is this, Mr. Editor? In the very next number of your valuable journal you head an article thus, "Facts are Chiefs that winna ding." And thus it is, these new mystics utterly ignore, and would knock away, the whole fabric on which Modern Spiritualism hangs, which is founded on facts. And yet, when it suits their purpose, these Hermetic exponents stick to facts like other people. Is it, then, a fact that Mr. Maitland's views come from the highest Divine fountain? If he denies facts, like his president, he stultifies himself by such an observation, and surely can find no fault with those who believe in Spiritualistic facts being in accord with such stultification.

WM. R. TOMLINSON.

To the Editor of "LIGHT."

SIR,—In the article quoted by you from your contemporary, the *Chicago Religio*, the great truth of Spiritualism is said to be "the certain and indissoluble connection of character here with destiny hereafter." This, it is claimed, Spiritualism has evidenced in the reiterations of spirits who communicate to us from the other world. However much the manifesting intelligences differ upon other points they are agreed here, "that character is the only basis of the awards of the life to come, the only parent of destiny." This is an important "fact," the value of which cannot be over-estimated. Admitting the truth of the statement I feel inclined to ask why all this war of words and bitterness of feeling in respect to the ideal or real (historic) Jesus? The Man or mystical "Christ"? Whether real or mystical, historical or symbolical, in any case, the characteristics set forth are identical, viz., the necessity that each one of us should live pure lives, animated by pure and unselfish purposes, and practically emulate the Exemplar by "going about doing good," in the sweet, gentle, earnest, and true love for our ignorant and suffering kind, forgetful of self in the love and sympathy we bear to others.

Are we doing this? Are we building such characters by the devoted efforts we make to practically embody this law of love in our daily lives and zealously aim to achieve the ideal in our own experience?

When I know that I must work out my own salvation, learn patience, endurance, and gain strength through effort and enterprise for the good of my fellows, what matters it to me, whether one or other, the symbolic or historic, view of Jesus be correct? I can neither prove nor disprove, but, one way or the other, this I know, I must live my own life, be myself, be held accountable for the motive and "deeds done in the body," go to "my own place," not for what I have believed, or doubted, respecting Jesus, but for the seed sown, the influences exerted by me, the example I have set to my fellows.

"For modes of faith let graceless zealots fight,
His can't be wrong whose life is in the right."

Have we as Spiritualists, I ask in all solemn seriousness, and conscious that the answer my own conscience gives is not altogether satisfactory, realised to the full the significance of the demand Spiritualism makes upon us to do practical work for human progress by individual sacrifice of self and united effort? Have we not been trying to get more and more light, looking to our own needs, like the horse leech demanding more and more, without giving in return unstintingly to others around us? Have we preached these glad tidings, gone forth into all the world to tell them to every creature, regardless of discomfort and opposition? St. Paul was a fanatic, perhaps, but he was in earnest, and meant what he said; his philosophy did not cool his ardour for human salvation, he felt he must pluck men "as brands from the burning." "Now was the time," but he went to work at it so successfully that, although persecuted to the death, he made a mark which will live as long as Duty is recognised by man.

Have we wiped the tears from the mourner's eye? Have we fed the hungry, clothed the naked, healed the sick, sympathised with the suffering, warned the wayward, helped the weary, and comforted the heavy laden?

"The people die for lack of knowledge." We Spiritualists say we have the knowledge which will and must save, save from ignorance, fear, intemperance, selfishness, and wrong-doing. Why then are we spending our strength and cudgelling our brains, fighting with each other about symbols, interpretations, occult mysticisms, and poring over the wisdom of the ancients, which *when* interpreted means no more than is found in the spirit of the age, viz., that man is a spiritual being, a moral and responsible agent, that virtue, goodness, and obedience to the promptings of benevolence (self-sacrifice), and a life of purity, justice, and righteousness, bring with them the inevitable reward of growth in spirit, goodness, and power, peace and sweetness? The "blessedness" which is higher than happiness (gratification) comes alone to those who have overcome selfishness, and, in love, lived for others. Exactly so the contrary of these bring consequences of pain and deprivation. The only passport into the higher spheres is that of a rounded character, built up by daily endeavours to know and do the right, to be good and do good, and leave the world sweeter for our having grown and blossomed in it.

How can we practically realise this? Surely not by secluding ourselves from the world, not by talking a language of esoteric jugglery with symbolic expressions that none but Adepts can understand, which serve to obscure and not reveal the truth.

Let us have plain terms for plain facts. Let us overcome indifference by earnestness, hypocrisy by honesty, and faithlessness by fanaticism if need be. Character, not creed; deeds, not words. Empty boasters are we unless we can apply our Spiritualism with its mighty revelations of immortality and destiny to the daily life of humanity. Abstract philosophical disquisitions will not educate the children of the age, will not feed their minds with practical truth, moral culture, or warn them of dangers and vices that beset their paths. Let us not clutch at the shadow of wisdom and lose the substance of truth and duty. Wisdom is justified of her children when they prove themselves hers by wise employment of knowledge, in treading the path of duty, right, and love.

The spirits, with trumpet tongues, tell us over and over again—go to work—sow the seeds—spread the truth—let the light shine—life is for use, not for self, but for humanity and the truth. Learn it, love it, live it!!!

For myself, as I go through life I see so much of fear, fraud, and folly, so much of ignorance and wrong, that I feel amazed

that people can spend their time bothering over what somebody, who lived (or did not live), somewhere or some time, meant by a phrase, a symbol, or an allegory he is said to have uttered, as though their very existence and the happiness here and hereafter of mankind depended upon getting at the bottom of the mystery, while starvation, disease, degradation, and death abound everywhere around them. Possibly *when* discovered the teacher meant no more, the truth behind the symbol was none other than the command, "Help, comfort, and bless your fellows, do justly, love mercy, and walk humbly with thy God."

Is there not need for "physical salvation" for the suffering, dejected, and degraded men and women, and depraved children around us, depraved because of the vice in which they were begotten? Should not this work be made better, brighter, and happier by right-doing and lovingkindness?

Cannot Spiritualism supply a moral force which shall lift humanity upon a higher, holier, and more harmonious plane of thought and life? Is there no practical way in which the golden rule of Spiritualism—"character here the parent of destiny hereafter"—can be applied to the building of a nobler character for ourselves, by self-knowledge, self-culture, and self-conquest, first, that we may become teachers by example and influence as well as by precept from Press and platform? These are questions of vital import for us to consider. We may sneer at the zeal of the Salvation Army, but it is doubtful to my mind whether it is not doing a more practical work for human advancement here, and consequently for a more blessed hereafter, than our "dry-as-dust" intellectual and theologic Spiritualism. The "head" without the heart is dead, has neither warmth, love, nor soul. We must put the "hearts" of love and sympathy into our Spiritualism, and "go out into the highways and byways and compel them to come in," if we would be alive and indeed *even profit* by the story of a Jesus, whether real or ideal.—Yours sincerely,

E. W. WALLIS.

To the Editor of "LIGHT."

SIR,—In Mr. Maitland's letter which appears in "LIGHT," No. 237, there is much that calls for reply, but without going into the whole question I should like to ask him where he discovered that the Evangelists disagree as to the day of the Crucifixion. I find on referring to the Greek Testament that each of the four Evangelists states that Christ was crucified on the day of preparation, namely, the day immediately preceding the great Passover Sabbath. Again, I should like him to show how the visit of the Magi contradicts the presentation in the Temple. St. Matthew neither states where nor when the Magi visited the young Child. He does say, however, that they came to Jerusalem, and stated that they had seen His star in the East, the same star which may have guided them to Nazareth, though the priests had directed them to Bethlehem. They came from the East, and though the place is not named, it may be readily supposed that they did not arrive in Jerusalem till some months after having seen the star. This is further to be supposed from the slaughter by Herod of children of two years old after having carefully inquired as to the time when the star had appeared. There is nothing in this account which in any way contradicts the account given in Luke's Gospel. Neither is there any statement in any of the Gospels which can be taken to mean that the parents of Jesus went up to Jerusalem every year from the time of His birth to His twelfth year. Like the Jews generally, they were in the habit of doing so, and this is what the passage means. Again, Mr. Maitland, when noting the genealogy of Jesus, seems to have forgotten, if he knew, that Mary was of the House of David and a near relative of Joseph. St. Luke in his Gospel does not assert that the Ascension occurred on the day of the Resurrection, and indeed his statements would show that it could not, for it was late in the evening when the Lord revealed Himself to the two disciples by the breaking of bread at Emmaus some sixty stadia from Jerusalem. The journey back must have occupied some hours, and while they were telling the Apostles of what they had seen He again appeared to them all. Luke then goes on to give some account of His instructions to them, and then, in a subsequent paragraph he gives a brief account of the Ascension without saying when it occurred. There is no account that the mother of Jesus tried to dissuade Him from doing His Father's business.

If Mr. Maitland have no better arguments against the history contained in the New Testament than he has brought forward in his letter, he had better confine himself to the speculative philosophy of the question which, consisting as it

does of reasonings on possibilities, cannot be confuted, for it is not susceptible of argument.

I should like to add that I most thoroughly endorse the last sentence of Dr. Wyld's letter in No. 238 of "LIGHT." While I freely admit the possibility of spiritual development by the aid, as I believe is often the case, of other spirits, and the working of what may be termed miracles by such aid, I am certain that such development and such powers are extremely limited, and cannot be satisfying. The only true and satisfying teaching is that of the Spirit of God in accordance with the testimony of the Anointed Saviour, the same yesterday, to-day, and for ever.—I am, yours very sincerely,

Kennington,
July 25th, 1885.

H. T. HUMPHREYS.

To the Editor of "LIGHT."

SIR,—I trust you will allow me a few lines in order to place this question in a light in which it has not hitherto been regarded by any of your correspondents, and which, I fancy, neither Mr. Maitland nor Mrs. Anna Kingsford will find it easy to answer.

It consists of that which is considered good reasoning in geometry, a *reductio ad absurdum*.

Let us suppose that there was no historic Jesus, in other words that the Jesus of the Four Gospels was not a real but a fictitious character, a creature of pure imagination, and therefore that the Gospels were pure fictions—romances in fact.

What results from this view? Nothing less than this, that these novels or romances have not only delighted the imagination or improved the morals, but that they have changed in the most definite manner the whole current of the world's history. Only just consider what a vast external and historical effect Christianity has had upon the world! To begin with the Apostles and martyrs of the first three centuries. They passed their lives in labours, dangers, and sufferings, were thrown to the wild beasts, or were consumed by fire or the sword, because they committed the blunder of mistaking mere romances for narratives of real events. Paganism expired in the Roman Empire from the same cause. The life of Jesus was deemed historical.

This same blunder created a vast literature—Greek, Roman, and modern—a literature of enormous dimensions, and still continuous, all of which was founded on the same error.

This error, moreover, created all the cathedrals, churches, monasteries, hospitals, schools, universities, colleges, libraries, &c., which fill Europe, America, and much of Asia. All those vast externalities owe their origin to the implicit belief in the reality of the Jesus of the Four Gospels. It is attested by all the records of these foundations, and by the lives and professions and customs of their ministers, scholars, or inmates.

The historic Jesus has been the animating principle of the grandest pictures in the world, and of its grandest music.

Moreover, this belief has revolutionised the morals of society, greatly influenced its law, and even changed the tenure of property.

This belief has given rise to wars, persecutions, and has occupied the thoughts, affected the feelings, changed the interests, and aroused the liveliest hopes and fears of all the generations since in the most enlightened parts of the world.

The whole of these mighty consequences have arisen from mistaking a romance for a history!

I humbly submit that this is, if anything ever was, a *reductio ad absurdum*.

G. D. HAUGHTON.

To the Editor of "LIGHT."

SIR,—I go so entirely with Mrs. Kingsford and Mr. Maitland in their insistence on the symbolical nature of sacred Scripture, and, at the same time, by the idiosyncrasy of my persuasion, am enabled to subscribe to the concluding paragraph of Dr. Wyld's letter in "LIGHT," of the 14th, with regard to the "intense human personality" of the Lord Jesus Christ, that I am induced to refer such genuine inquirers as are seeking towards a reconciliation of these views, to the writings of the early schoolmen, who were philosophers as well as theologians, Theosophists, and saints; who, having recapitulated the whole of religious doctrine experientially within their own lives, were able to appreciate the superlative and saving nature of that catholic advent of the Son of Man which was manifest to them within the veil—not a Christ, but the Christ, and only Son of God, universal as the creeds symbolically rehearse.

July 26th, 1885.

NEMON.

To the Editor of "LIGHT."

SIR,—As Dr. Wyld, Mrs. Kingsford, and Mr. Maitland have been good enough to allude in your columns to my own personal belief about Christ, will you allow me to say a word more on the subject? Though in general agreement with the teaching of the two latter, which seems to me, on the whole, of high value, I am in profound disagreement with them, as Dr. Wyld rightly states, on the question of the historic Christ, though I can hardly think the pages of "LIGHT" a fitting place for a long discussion on the evidences of Christianity. To enter into the historical details touched upon by Mr. Maitland would take up too much time and space. Still, his avowment of the unhistoric character of the Gospel narrative is so vehement and positive that a word seems called for in reply. For my part, I entirely agree with Dr. Wyld that the discrepancies do not affect the substantial veracity of the history in any important particular. To me, on the contrary, they are proof that it is not a concocted forgery. Discrepancies quite as serious are to be found in the narrative of events of which no one seriously doubts the historic veracity. The French and the English give, and have always given, different versions of the Battle of Waterloo, and yet the history of Europe since that event can hardly be accounted for if the battle never took place. Nor to my mind can the modern history of the world, or of the Christian Church, be accounted for without the assumption that the New Testament biography of Jesus is in all essential particulars correct. The discrepancies alleged, moreover, are often the result of mere misunderstanding, as the Rev. G. Allen showed in the conversation at the meeting of the Hermetic Society concerning what Jesus is stated in Matthew and Mark to have told His disciples about meeting them in Galilee after His resurrection.

One of the difficulties triumphantly vaunted by sceptics was that Cyrenius (or Quirinus), according to Josephus, was not Governor of Syria till eight years after the birth of our Lord, though Luke states the contrary. But it has now been established by Zumpt, of Berlin, that he was twice Governor, and the first time from B.C. 4 to B.C. 1. I myself was witness of a battle in the Lebanon between mountain tribes, of which I gave a perfectly honest account; and a friend of mine, present at the same battle, gave a different version with equal honesty. *Argal*, that battle never took place! Nay, but had we been concocting a story there would have been no discrepancy.

Not the most sceptical of critics now disputes the genuineness of four epistles of St. Paul. Now these must have been written, at the latest, 28 years after the crucifixion of Jesus. And from the allusions in them to most of the important events recorded in the Gospels as to notorious and generally-received facts, we may conclude that these narratives are fairly accurate in their relations. Moreover, it is evident from these epistles that very much the same doctrinal beliefs concerning Christ obtained among His disciples at that early time as have obtained among them since. Yet surely had these narratives been spiritual parables, or myths only, they could hardly have got themselves generally received as sober fact within so short a time after the alleged events, while a multitude of contemporaries were still living to correct the mistake. And the difficulty that these wonderful spiritual parables—which have so imposed on mankind, and changed the course of history—must have been invented for the most part by more or less illiterate Galileans, Mr. Maitland meets by ascribing them rather to learned Alexandrian Jews. But how reconcile this view with the admitted authenticity of some of St. Paul's Epistles? We know from Pliny, Tacitus, and other heathen writers, that about A.D. 60 Jesus Christ was already adored and revered by His followers as Divine.

Then the Epistle of Clement of Rome, the companion of Paul, found written on the Alexandrian MSS. of the New Testament, presented by the Byzantine patriarch to Charles I., and now, I believe, admitted by all scholars to be genuine, testifies that the same alleged facts as we have related in the Gospels were believed in that early period of the Church's history—a like testimony being borne by the Epistle of Polycarp, the personal friend of St. John, and that of Irenæus, the friend of Polycarp; while to me it certainly appears that the Divine Humanity of Jesus Christ is as clearly taught by the Synoptic Gospels as by that of John, though not so much insisted on, and philosophically expounded.

Why did not Celsus, the great heathen opponent of Christianity, who wrote early in the second century, deny the

authenticity of the Gospel narrative, if it was open to him so to do? whereas he cites nearly all the facts related in our four Gospels about Jesus and a great number of His sayings, as authentic, urging that these facts and words are derived from memoirs written by the disciples of Jesus. Why did not the Gnostic Marcion, or St. Valentinus, born about the end of the first century, while St. John was still alive, dispute their authenticity? But in Justin Martyr again, who was born in the year that John died, we have all the same facts (miraculous and others) cited, and the same doctrine concerning Christ deduced from them. He says, moreover, that these facts are derived from the memoirs called Gospels, written by the Apostles, and their companions. He informs us also that these Gospels had been read systematically in the churches from the beginning. Indeed, there is no trace anywhere of any question at all being raised concerning the authenticity of our New Testament narratives in the earliest ages of the Church—nay, concerning the authenticity of those twenty books called Homologumena, which constitute what is termed the First Canon. Irenæus says he had known Polycarp, who was familiar with many persons who "had seen the Lord," and heard the venerable man repeat "all they had told him about His miracles and doctrine." Indeed, "the testimony to our Canon," as Michaelis observes, "is infinitely superior to anything that ancient literature could present to us in favour even of the most abundantly-attested books." A long superintendence of the churches they founded by the Apostles themselves—the jealous care with which the sacred books were preserved, special guardians and readers of them being appointed—seems alone sufficient to account for the unanimity of the agreement concerning them, attested by Celsus, Justin, and other writers of the early part of the second century, as existing in all Christian communities scattered throughout the world.

And to my mind the history of the rise and progress of the Christian Church proves and involves the life, death, and resurrection of Jesus Christ in all essential particulars such as we have them recorded, even as the recent history of Europe proves the actual occurrence of the French Revolution. For I suppose Mrs. Kingsford can hardly be serious when she assures us that virtually there is no such thing as history! And yet there are grave divergencies in the accounts that have come down to us of the Great Revolution. But do apparent differences in the reports about the day on which Jesus was crucified throw serious doubt upon the fact itself? Surely not. Clarendon relates that the Marquis of Argyll, in Charles II.'s reign, was condemned to be hanged, and actually hanged the same day. But Burnet states that he was condemned to be beheaded on Saturday, and executed on Monday. Shall we therefore conclude that he was not executed at all? The Embassy of the Jews to Claudius is placed by two contemporary historians, Philo, and Josephus, at a different time of the year—did it, therefore, not take place at all?

With respect to my argument from the moral influence of a living example being superior to that of a merely conceived ideal, either Mr. Maitland has misapprehended me, or I have failed to understand his answer. He says that for a sculptor to realise an ideal of beauty in a statue it is not necessary for him to have a perfect model of beauty before him. Now, first, I think that statement open to question. It is plausibly contended that if a sculptor seeks various features of beauty in different models, he runs the risk of putting together an incongruous whole. At any rate, he will certainly seek for a model as perfectly beautiful in every respect as he can find. And among the Greeks I do not doubt that many individuals, beautiful in almost every respect, were to be found. His aesthetic sense, his genius for beauty should also go far to help him in creation.

But Mr. Maitland is certainly wrong when he says that for this new revelation of beauty there was no need of "more beauty than usual in the world"; that uncommon beauty very surely existed. I think, moreover, that the genius for moral beauty, in proportion as it deals with a higher type of excellence, is also a much rarer type of genius. And here it is assumed that there were many such engaged in the imagination of Jesus Christ. Remember it is not a popular ideal of goodness; rather one utterly opposed to the expectation, and aspiration of those who at that time were looking for a Messiah. It is, moreover, not the ideal of the Alexandrian Philo (see "Philochristus"), nor precisely that of the Stoics, Epicureans, or Essenes. I believe that had the mythopoeists put together the character of

Christ from diverse models of excellence, there could never have resulted the living congruous Individuality, which has for so long influenced and, in part at least, transformed society.

But who, then, are these imaginative artists, far greater, because more spiritual than Shakespeare, whose names have been so long and unaccountably withheld from all knowledge? But this touches the possibility of conceiving, and creating in imagination the character of Jesus. It does not in the least touch my argument from the superior transforming, and stimulating force of a concrete living example over that of an ideal merely conceived in the mind. It is surely unquestionable that a noble example—be it Gordon, or the Curé D'Ars, or humbler people than they (say an Alice Ayres, or a Grace Darling)—fires men to emulation, and strengthens them for virtue far more than discourses, however eloquent, and more than mere solitary aspirations. But it is not equally obvious that the contemplation of physical beauty has a tendency to produce physical beauty in ourselves. Yet that should be so, to warrant Mr. Maitland's negative argument from analogy. If a fairly realised moral ideal gives great encouragement to those who are striving after perfection, a supremely realised ideal gives yet more. The ideal having already passed from the region of vague aspiration and imagination to that of actuality and life, we feel that this may happen again, whereas such a possibility is still problematic if it has not done so.

What Mrs. Kingsford, however, so beautifully says of the Eucharistic and universal value of the saints' merit, and of their present quickening influence over men, in virtue of their own attainment, is in exact agreement with what I urged in my own paper concerning Jesus. Prayer, therefore, may be made to saints, but more especially to the Lord. I only claim Him as the Head and Leader and Representative of the race—as the God-Man—because He, more fully than any other, so clearly known to us through history, has atoned His human with that Divine consciousness, which is the true and eternal individuality of all.

I do not think we Christians are idolatrous, as is alleged. It is not idolatry to adore the adorable. For God the Father is hidden until manifested in the Son. And while I am not blind to the Divine Word, as spoken in nature, and the rich fulness of all humanity—nay, while admitting that the revelation in Jesus needs to be supplemented by these—yet I do feel that Nature, with her tyrant law of survival, is obscure, and that ordinary men and women are often darkness visible. But in the wise, supremely-loving, just, and self-sacrificing member of our race, in proportion as virtue belongs to him or her, is God most fully revealed, light being radiated from the humblest loving and righteous human heart upon the profoundest mysteries and darkest places of "all this unintelligible world."

Madame de Steiger says that history cannot be true because it appeals to the senses. But this objection applies equally to all science. History and science alike appeal through sense to very much higher faculties, without which they cannot be understood. If you believe in evolution, how disbelieve history? History reveals the action and reaction of individuals on one another, and personality is the goal of evolution. Though the elements of free-will, and testimony add some uncertainty to the study, yet, for all that, "the proper study of mankind is man." Eternal principles reveal themselves behind the apparent caprice of persons; and it is attempting to jump off our own shadow to fancy that principles may manifest themselves otherwise than to the calm and piercing vision that looks through the ever shifting phantasmagoria of sense to those eternal verities of which these are "broken lights." We learn more upon the *terra firma* of experience than bobbinating in *vacuo* upon the chimera of metaphysic. That method has been tried in past ages with little promise of success. Whereas some seem to fancy that eternal truth is independent of, and apart from, all that appears in time, eternal truth is, indeed, but the perfect intuition of the very same things, which we behold imperfectly under our own native condition of time.

Can anyone deny the law of heredity or that of cause and effect? Yet its influence for good or evil is only through biography, or history. Events in time affect us, because we are in time. And they incur a grave responsibility who seek to deprive our poor work of its chief Consoler.—I am, sir, yours faithfully,

RODEN NOEL.

MR. T. P. BARKAN is now staying at the Hydropathic Establishment, Peebles. He will be there until the 10th August. It is expected that he will in the interval visit our Glasgow friends for a lecture with "heckeling."

All Communications to be addressed to

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Light:

SATURDAY, AUGUST 1st, 1885.

THE SPIRITUAL OUTLOOK.

XXXVIII.

[We shall esteem it a favour on the part of our readers if they will forward us, for use in this column, any allusions to Spiritualism and Psychical Research they may come across in the course of their reading. We see a great many of these ourselves, but it is obvious that there must be many references to the subject which do not meet our eyes.—ED. OF "LIGHT."]

Monsignor Capel, of all priests and prelates, has been lecturing on Spiritualism, and, of all places in the world, at Salt Lake City. He attacked it on two grounds—as being opposed to Catholic doctrine, and as having a bad physical influence.

He took it for granted that his audience were Christian. If they had been Agnostics he would have taken other grounds. Every Christian believes in direct communications from God. Every man, woman, and child possesses such communication by conscience—a universal communication which tells us what is right and what is wrong, and the half-civilised African possesses it as well as the cultured gentleman of Europe.

Besides this, the Church was constituted to reveal the will of God to man. It teaches that there are personal angels and devils. When a man died, if he had lived a good life, he was immediately taken into the presence and friendship of God. If he had committed sins, he would atone for them in purgatory; but if he died in blasphemy, woe unto him. There was no salvation beyond the grave for such. Of course there was no room for Spiritualism in such a system.

Monsignor Capel said he had been clever enough to unmask two mediums. In one case a sound of thunder ceased when the feet of the medium were placed on a cushion; in another, when a slate-writing medium went to Paris the spirits could not write French.

This is too silly, even for Monsignor Capel. Every Spiritualist knows that with Eglinton or Slade messages are written in Latin, Greek, French, German, Italian. Mr. Gladstone wrote questions on a locked slate in four languages unknown to the medium, and, while the slate was locked, he got answers to each question in the language in which it was written.

Monsignor Capel, however, had the grace to acknowledge that there are manifestations not easy to explain. But then he said: "Many of the laws of nature were yet imperfectly understood; mesmerism, so-called magnetism, mind-reading, and other seemingly supernatural phenomena belong to the science of biology, and would yet be explained by the laws of science. What would have been thought three hundred years ago of a man who should have declared the possibilities of the telegraph and telephone? He would have been called a madman. Scientists and medical men were watching and investigating biology closely, and the explanation would come."

"But, supposing that all that is claimed for Spiritualism is true," said this remarkable Monsignor, "what good is it? What

happiness is there in the knowledge of a few raps, a little slate-writing, and an intimation that 'so-and-so is happy in the spirit land?' It wrecked the physical organisation. He could almost tell a Spiritualist from his knowledge of physiognomy. By the wandering eye, the gloomy disposition, &c., he could point them out. He had good authority for stating that the end of many Spiritualists was in the lunatic asylum."

This is very bad, or would be if it were not false and silly. Religious mania is common enough. A belief in the orthodox hell and the doctrines of Calvin has sent many to lunatic asylums. The effect of Spiritualism is quite the reverse.

Finally, Monsignor Capel said that Spiritualism was not only dangerous, but wicked. He declared that "belief in divination is blasphemy, and he cautioned his hearers against indulging in it. It was as if a man should ask to patent a small tub to cross the Atlantic when there are already magnificent ocean steamers which make the voyage in safety. Spiritualism attempted to dethrone God; the laws with regard to communication with the invisible were fixed, and it is blasphemy for any 'ism to pry further into the secrets of the Almighty. Spiritualism has had its existence since the Witch of Endor called up the spirit of Samuel, and evidently the witch made a much better job of it than do the mediums now-a-days."

A clever man, this Monsignor, but it might be better even for ever so clever a man to take the trouble to know what he is talking about, or to stick to what cannot be known, and therefore cannot be contradicted—theology, for example. The idea of going to Salt Lake City to give such a lecture! Well! the opponents of Spiritualism now learn that the first condition of giving a good lecture on any subject is to know something about it.

Reading this probably imperfect report of Monsignor Capel's lecture, copied in the London Catholic organ, the *Universe*, I cannot but wonder how this man ever became Monsignor; and I do not wonder that he was silenced in England, and obliged to find some other field for his labours. The lecture is false—but it is worse than that. It is unprincipled.

For example—can any Spiritualist believe in the *bona fides* of a man who could preface what I have quoted above with this declaration?—"He would give many Spiritualists the credit of being honest, but the dress in the crucible was large and heavy. It was also true that many bright and intelligent minds had belief in it. He would not speak from prejudice, but from an impartial investigation of many years. Curiosity was a good thing in itself, but he deprecated it in a matter of religion; he had investigated it from a scientific standpoint."

The declaration of the late Cromwell Varley, a thoroughly scientific man, and a model investigator, was that no man of science ever investigated Spiritualism without being convinced of its reality—that is, without becoming a Spiritualist—which is true even of those who began with the intention of exposing what they supposed to be a delusion.

Monsignor Capel is no more shallow than are most of the religious opponents of Spiritualism. We can understand its being denounced as fraud and imposture by those who have not examined it. The world is full of men who judge without examination; but to denounce a thing as fraud, and condemn it at the same time as diabolical is supremely silly. The best thing is to know what is; and a man who stands on a platform, or gets into a pulpit, should take some pains to know what he is talking about.

Our Calcutta friend, Mr. J. G. Meugens, now happily revelling in the American Spiritualist camp-meetings, has written a close column in the *Banner of Light*, headed—"How I became a Spiritualist." It was a simple, sensible method, open to every intelligent person. He read the published works of scientific investigators like Crookes, Zollner, and Wallace. On a visit to England he made personal investigations, and then invited Mr. Eglinton, the medium, to Calcutta. Few men have done more for Spiritualism than Mr. Meugens.

It seems pretty clear that the Seybert Commission of the University of Pennsylvania is making a mess of its investigations of Spiritualism. Mr. Henry Seybert left by will sixty thousand dollars (£12,000) for the investigation of Spiritualism. It is a well-known condition of the higher class of manifestations that there shall be at least fair play—not belief, but something like

REVIEW.

"SYMPNEUMATA."

(FROM ANOTHER POINT OF VIEW.)*

passivity. One strong will may prevent all manifestation. It is said that the amount of wilful opposition in the commission is very trying to the mediums, and mars, if it does not entirely prevent, the action of the spirits. If it were a question of chemistry, mental opposition would not matter—but then it would not exist. An investigator of Spiritualism should be as accurate, but also as unprejudiced, as a chemist or physiologist.

For example, when some of the members of the commission were present two slates were bought joined with hinges and fastened together with a screw, with a bit of pencil between them. In a few minutes the pencil was found on the upper slate and a sentence written inside. At a séance which another member attended they sat two hours without a scratch. The moment they were gone it was written on the slate—"We could not overcome the influences." It is easier to pass solid through solid, than to get through a mental prejudice.

An American newspaper, the *Saratoga Eagle*, announces the accession of Rev. John P. Newman—the former pastor of General Grant, and one of the greatest pulpit orators in the Methodist church—to the ranks of Spiritualism. The conversion is not a sudden one, however, as Dr. Newman has been for years an intelligent investigator into the phenomena and a student of the philosophy of Modern Spiritualism, and it is said that his wife is not only a strong believer but is herself a medium. Dr. Newman is a regular Saratoga summer guest, and a great favourite there, and he will, without doubt, be warmly welcomed before the Saratoga Society of Spiritualists.

A very few clergymen in England have investigated Spiritualism, and most of these have visited mediums by night, and spoken only to intimate friends of their observations. Mr. Haweis, Mr. Page Hopps, and a few others have had courage to give their testimony to the truth. Many more have quietly profited by it. It is a nice question—that of our duty to tell the truth. It depends upon the good it may do, or the harm of withholding it. That knowledge which we value ourselves we naturally wish to give to all around us.

The late George Dawson, a Radical lecturer, who in the last years of his life became a settled preacher in Birmingham, is said to be the spirit control of Mrs. Groom, who lately spoke at the Cavendish Rooms. His most intimate friends in Birmingham are satisfied of his identity, and some of the matter given here was certainly worthy and characteristic. He said:—"I offer you no creed but one: Be a believer in God, His angels, and the spirit-world, ever working out the highest dictates of Divine wisdom. . . . With all my earthly knowledge, I found myself just like a babe on the shores of spiritual existence, waiting, still waiting, to see the realisation of my hopes. I have found my wife, I have found my child. This is indeed Heaven. . . . Before I passed out of the body I was a minister of the Church of the Saviour, Birmingham. I was branded, when first I went to Birmingham, for being too free in religious speech, and for not teaching their canonical creeds. And now that I have passed to the Better Land, I thank God that my people, as they pass out of the body, join my Church in the Heavenly Spheres." We are apt to expect too much of our spirit friends. There is progress, step by step—not sudden transformations. There, as here, we live and learn—but with Eternity before us we have no need to hurry.

ERRATUM.—In the article on Statuolism, "LIGHT," July 25th, p. 351, for *Fahnessock* in title, read *Fahnestock*, and in second column, eighth line from bottom, for *visibility* read *visibility*. Also in Visions by "Lily":—Vision II., last line of second column, for *Whose Spiritual power* read *Whose power Spiritual*; Vision III., last stanza of third column, first line, for *a strange thing* read *a strange sight*; Vision IV., third stanza, first line, for *appear'd* read *appear*; and in "Lily's" letter on "The Resurrection Body," for *allowable* read *allowably* real.

EDITORIAL NOTICE.—In consequence of the extreme pressure on our space caused by the correspondence on "The Historic Jesus," we have been obliged to hold over several articles of more general interest. Next week, however, our columns will be clear, and we hope to give some of the outstanding communications. Amongst these we may mention "The Unconscious Secondary Self," a criticism of the methods and theories of the Society for Psychical Research, by Henry Kiddle; "Statuolism," No. II., by W. M. Fahnestock, M.D., &c., &c. We have also much pleasure in informing our readers that we have in view a series of articles on Mesmerism, Psychometry, Palmistry, Statuolism, and other phases of Occult Research. These papers will treat each of these subjects in a practical and experimental manner, giving plain instructions to investigators.

I propose to offer some impressions of "Sympneumata" differing widely from that conveyed by the long and powerfully written review which appeared in successive numbers of "LIGHT" some months ago. To follow *seriatim* the charges preferred against the book by the reviewer would be foreign to my purpose, which is not directly controversial. But in defining what I believe to be essential in the conceptions presented to us reference will of course be made to objections which will appear as misapprehensions if the view I oppose to them is correct. One of them, however, meets us on the threshold, and is so obstructive to any clear conception of psychical evolution that we must endeavour to come to an understanding with it at once.

It is remarkable that two books of nearly contemporary publication—Du Prel's "Philosophie der Mystik," and "Sympneumata"—contain an almost identical protest against the fallacy of transferring to nature the dualism which in thought abstracts force from matter, or spirit from body. Materialism, as the German author shows, is chiefly due to a confusion of the super-sensible with the supernatural; that is, to an inability to see that nature is not limited to our existing sensibility, but will become progressively more sensible with the evolution of organic conditions more susceptible to its impact. The Spiritualist, on the other hand, it is said, makes the same mistake, but believing more in the force or spirit side of the dualistic conception, hypostasises spirit as a mode of existence independent of organic conditions of consciousness. Now it is evident that all sensibility, whether it be that of an external sense for an external object, or of an internal sense for an intelligent or even Divine influence—spiritual intuition—implies a receptivity and reaction; that is to say, a mode of existence which must be conceived both objectively as sensible, and subjectively as sensitive. As Du Prel has pointed out, it is only the psychophysical "threshold" of sensibility which prevents any influence—such as "thought-transference"—from passing into sensible apprehension. And so our own thoughts, in the degree that they were forcible and distinct, would be phenomenally perceptible by another "spirit" which should objectively apprehend them. And, indeed, if all correspondence from a higher plane to a lower, or from the relatively subjective to the objective, are just such representations, then is our whole "material" Nature nothing else (as Hinton taught).

It is common now to hear the phrase "refined materialism," applied by way of reproach to every attempt to make the conditions of a higher existence scientifically conceivable. There is, indeed, one way of doing this which must always evoke a philosophical protest. That is when "matter" is accepted as an absolute entity or substance antecedent to consciousness, and is merely attenuated for the support of a consciousness which somehow, and for that sole reason, is supposed to be more spiritual. The dualism in our conception is not resolved by adopting one side of it, the other side immediately breaking out in the antithesis which marks the earlier stages of idealism. Both these views, however, are at least professedly monistic; whereas, to speak with your reviewer of the spiritual as "the real antithesis of the material" is to concede an independent existence to matter, maintaining the dualism which will always justify the presence of a materialistic no less than of a spiritualistic school of thought. The aim of philosophy is surely not to show where matter ends and spirit begins as independent phases of existence, but to carry our conception to a deeper level at which the apparent difference is suppressed. Such a solution will not divide the universe into material and spiritual substances, the former on the lower planes of life, the latter on the higher, but will exhibit this dualism as one of aspects merely, re-appearing as such on every plane of individuality. For any mode of existence which can be brought within positive experience—however subjective and therefore "spiritual"—it *now* relatively is or seems—must then take on the objective aspect, which will be found continuous with the same aspect in the lower, or earlier objectified, modes. If existences, as for instance the other modes of consciousness which we call other individuals, are externally perceptible at all in the "spiritual"

* See Review of this book in "LIGHT," April 11th, 18th, and 25th of the present year. May be obtained of the Psychological Press, 16, Craven-street, S.W. Price 10s. 6d.

world, that must be, as here, through an objective aspect, that is, phenomenally. And that which for external observation will be an appearance, a body, will for the subject be its organism, its means of expression and operation. But with increased power and intensity of the conscious life its expression or phenomenon must correspond by mobility, flexibility, and adaptability to the inner impulse; in a word, by "fluidity." Our bodies here are more solid, not because they are more "material," but because they express a lethargic consciousness, an undeveloped life, and a defective will. The force, which objectively expressed is mobility, or that condition of matter in which it readily yields to, and represents the force by, form, is still comparatively latent.

When, therefore, the reviewer censures "Sympneumata" for ascribing "spiritual impurity to solid matters on the ground of its physical density, and spiritual purity to tenuous matter on the ground of its physical rarity," he overlooks the initial thesis of the book, that "matter" is to be identified with "the whole universal medium for the transmission of force" (p. 11), a definition which, while preserving the continuity of nature throughout all the planes of manifestation, deprives matter of any distinctive character of its own, or apart from the quality of the force which it expresses and transmits. If the book lays stress, as no doubt it does, on the material aspect, that is because this aspect, as a constant phenomenon, is the object of scientific apprehension. The organism is just the mode of receptivity to, and reaction upon, impressions whether from without or from within; in other words it is the particular differentiation of consciousness. Absolutely or metaphysically conceived, it is neither material nor immaterial substance, but assumes one or other aspect as it is regarded from the objective or from the subjective point of view. That is merely to say again, that the dualism of force and matter, or spirit and body, belongs, not to the truth of things, but to our conception of them. It is therefore not materialism to recognise in every mode and degree of sensibility an organic condition, and to speak of that condition in terms appropriate to the objective aspect of it—as subtle or fluid materiality—if only that side of the dualistic fallacy is avoided which derives force from its medium, or spirit from its vehicle.

The purpose of "Sympneumata" being to expound the phenomenon of a new sensibility, and at the same time to vindicate for this sensibility a spirituality which should not imply a false antithesis, it was necessary at the outset of the work to reassert the monistic conception of force and matter, mind and body, without which no theory of evolution is at all intelligible. The following passage will have especial interest for those who are opposing scientific prejudice against the recognition of psychical phenomena:—

"It is in this that the misfortune lies, for the minds of the more rationalistic quality, of the great untruth that matter and force are separable. If the scientific man could once realise that in dealing with the moral forces which ultimate themselves dynamically in the actions of men, he was not transgressing the limits of legitimate scientific investigation, and that such investigation could be pursued upon a basis in the strictest sense material, the great barrier would be removed which has heretofore closed the most important of all branches of scientific study, and he would perceive in the experiments which have been made in the science of molecular physics, whereby smaller molecules have been revealed by the use of modern appliances than could previously have been apprehended, evidences that material atoms may continue to elude observation to an indefinite degree, and that the focus of the human eye is not to be relied upon as furnishing a limit beyond which, he may dare to say, no form or matter exists. However, as has been said, his dislike to the pursuit of further investigation into the more hidden secrets of nature, has been due quite as much, if not more, to the assumption of those people who claim an acquaintance with experiences which transcend nature,—which are, they say, supernatural, immaterial, or purely spiritual,—as to any positive disinclination on his part to see no further than the microscope can reveal, or to have no sense of what he cannot touch and weigh." The dualism in question "has not merely had the effect of driving scientific men into a narrow groove of so-called positive investigation, but it has exercised a most pernicious influence upon the opposite class of minds, whom it has confined to the no less narrow groove of spiritual dogmatism, thus separating the students of external nature, and of internal truth, into two violent antagonistic categories. And it will now probably prove to be

more repellant to the class which has dealt exclusively with what it has termed the spiritual side of man, to acknowledge the all pervading presence throughout it of matter, than for the scientific class to acknowledge the existence of the moral element in every manifestation of force."

Poor Spiritualists! Only the other day there was Mr. Roden Noel chiding them for their too great readiness to adopt a materialistic conception of spirit as a subtler material form or body; and eminent Rationalists have repeatedly denounced phenomenal Spiritualism for a similar degradation of "spiritual" ideas, applying to it such phrases as "a peculiarly gross form of materialism," and so on. But the above apology for scientific men at their expense may well try their patience more than these aspersions. As if it were their business, rather than that of the scientific people who profess "exact" conceptions of nature, to discover the fallacy of the time-honoured dualism in those conceptions, and as if they are responsible for the grossness of the scientific mind, recognising no phenomena of force which cannot be associated with the matter of the senses!

But with this passing protest against a singularly misapplied censure, the substantial truth and importance of the passages quoted may be admitted. That the false separation of force and matter, spirit and body, in nature is responsible for the division, hitherto irreconcilable, of human thought into materialistic and spiritualistic schools, is a proposition which only requires adequate statement to induce assent. And its clear recognition almost entirely removes objection to terminology which would otherwise be appropriate to a one-sided point of view.

There are in "Sympneumata" three distinctive principles which may be considered, first separately, and then in their combination. One is, that sense-consciousness in organic evolution may be raised to a moral quality, taking the place now occupied in most of us by the ideal or metaphysical consciousness, all moral evolution in the race or the individual testifying to a corresponding biological process which is consummated with the establishment of a new organic basis of the moral life. Henceforward the subject of this completed process—at any stage, that is, of its completion—is not under a "law" of a higher or ideal consciousness, imposing a painful and doubtful struggle with the lower sensational and selfish instincts, but that consciousness has ousted the lower from its sensational vantage ground, and now itself rests on this as the spontaneous nature and delight of life.

Now when the reviewer tells us that "the 'new creature' of mystical science is not a fluidic but a spiritual being, and represents the 'great work' of the Hermetists, the redemption of spirit from matter altogether, whether solid or fluidic, and not the reconstitution of the individual of any particular kind of matter," it is very evident that he there conceives matter as determining consciousness, and not as determined by consciousness. Now that is certainly true of all organic conditions of consciousness, which, as such, mediate the will force, thus belonging to the definition already referred to of "matter." But he forgets, it seems to me, that there are or may be many regenerations or "redemptions"; that the Divine power, which on any organic basis is consciousness, passes downwards, or from within, from one such basis or stage to another, modifying, and at length transmuting the lower one to the next higher. And thus it is,* that whereas consciousness on any organic basis is determined thereby, it, that condition of "matter," is at the same time resolvable, and thus redeterminable, by another force-matter combination, which on the higher stage is again consciousness. If we resolutely and consistently refuse to recognise matter as anything else than the objective aspect of a certain relatively stable condition of consciousness—which stability is expressed by the term organic—we see that the "matter" from which we would be "redeemed" is that fixity of consciousness at any given stage which is then the nature of the individual. If, as the reviewer says, the "great work" is "the redemption of spirit from matter altogether," that is an utter passing out of manifestation, Nirvana, the only condition in which the term "supernatural" has more than a relative sense. That, no doubt, is the undefined ideal of Buddhism, undefined for the very reason that it is a supernatural condition in the absolute sense, the conceptions of reason being always scientific and concerned with nature, whether in its subjective

* I wish here, once for all, to apologise for any apparent dogmatism of language. So far as any conception becomes clear to us, it resembles a perception of truth, and we almost unavoidably use expressions appropriate to that intuition.

or objective aspect. The evolution of the soul belongs to the natural series, and to oppose a supernatural ideal to any account of that evolution is clearly irrelevant, however right it may be philosophically, to point to a consummation which signifies no more than that the natural process is completed. But the great teachers of old usually meant by "matter" the lower quality of sensation corresponding to the grosser organism expressive of the lower life. The pure soul had still its "vehicle," its *soma angoides*: Neo-Platonic speculation distinguishing between bodies terrestrial and ethereal, and assigning the more tenuous bodies to the purer souls.

To understand the first of the three leading ideas in "Sympneumata" on which we are now engaged, it must be remembered that all moral and spiritual emotion is therein conceived as the sensation of a higher organic degree, inchoate for our lower degree, but tending to become the ultimate basis of the whole conscious life. Not till we have examined the second idea, which tells us what this new life of the individual, to be thus ultimated, really is, can we see that the moral quality of the sensation is completely guaranteed. But this we can see at once: that sensation, and the organic "matter" which both mediates it and is its objective aspect, are correlates than which no two sides more inseparable can be imagined. Now, if further we recognise in the growth of the moral consciousness a sensational element, the intensity of which is the measure of that consciousness, we must admit that a new moral nature will be a sensational basis and impulse of the will, making moral action instructive, certain, and delightful, instead of difficult, precarious, and painful. The distinctive external aspect of this organic nature, as fluidic rather than solid, is the material expression of the expansive or spiritual quality, which has now prevailed over the contractive quality represented by the solid form. The reviewer is known to be an eminent student of mystical—which are really philosophical—conceptions, and this correspondence is certainly not strange to him.

Our consciousness is sensational, emotional, and ideal. The middle term partakes of the first and third; like physical sensation, it is feeling, and it is associated with ideas. The power of ideas over us is measurable by the degree in which they can produce certain mental affections, determining the direction of our intellectual and practical energies. Now as the emotion is a spontaneous reaction upon the idea, it testifies to a certain organic basis existing in the individual as special character and tendency. The idea to which one consciousness leaps upwards in emotional response impresses another's consciousness not at all, or rather it wants that fulness of intellectual apprehension in which assent by the will is involved. The function of will in intellectual processes is insufficiently recognised in psychology, though it has often been insisted upon by a profound religious discernment, and is at the foundation of the mystery of "faith," so little comprehended by the merely rationalistic understanding. It is an affinity with the idea, implying that the order of consciousness to which the idea belongs has become organically seated in the psychical constitution. The idealist will certainly be repelled by the prominence conceded to "sensation" in "Sympneumata," unless this indissoluble association of the ideal with the emotional consciousness is understood. There is no greater fallacy than that we cannot will what to believe, since in truth we believe nothing which we do not will.† But this "will" is not conscious volition; it is pre-disposition. As such it is a mode of sensibility, an intuitive faculty, as truly a sense for truth as seeing is a sense for its objects.‡

Now it is with the evolution of this faculty, in substitution of the present physical basis of consciousness as the "ultimate" of man, that "Sympneumata" is concerned. Never mind, for the moment whether the book has rightly defined what will come forth in this consciousness; we have first to see that it has rightly described the basis of the new consciousness as sensational. For this, the "alluring tones and lavish promises of sensational compensations," the "ascription of physical attributes to spiritual principles," is one of a long list of charges against it, for which the closest examination I have been able to give the text discovers no real, and sometimes not even an apparent warrant.§

§ "For many, as they say in the mysteries, are the thyrsus-bearers, but few are the mystics," meaning, as I interpret the words, the true philosophers."—Phaedo, Jowett's Translation.

† "The will," says Swedenborg, "leads the understanding, and causes it to act in unity with itself; and the love which is of the will calls that wisdom in the understanding which agrees with itself."—Divine Love and Wisdom, s. 245.

‡ "The thought is nothing but internal sight."—Swedenborg, Op. cit., s. 404.
§ The last specified, for instance, "the insidious intimation of man's exemption . . . from any call for self-sacrifice," p. 30, is referred to. Unless this is a misprint, or a wrong reference, there is here a charge not even remotely relevant to the particular matter adduced in justification of it.

The superiority which we justly ascribe to intellect over sense belongs not to the faculty but to its objects. On the contrary, all direct and immediate perception is in its own nature a superior mode of knowledge to that which we now represent ideally. And perfect intellection would be that in which the moments of the process were suppressed, the result being intuitively present. This is just what happens in developed sense perception, in which all psychologists, whether they belong to the Association school or are followers of Kant, recognise either mental processes or mental laws. It may even be questioned whether there are really two generically distinct faculties of knowledge or apprehension. Thought, not being yet perfectly organised in us for the possession of objects other than those of our sense, repeats the moments of its process laboriously, and therefore consciously. In sense the object is gained with apparent immediacy, the moments being indiscernible by reason of organic facility. We have no criterion of reality except immediate apprehension. The disparagement of sense may therefore have no other justification than that we have as yet only developed a sense for inferior objects. And if this is true of sense-perception it must likewise be true of the emotional element of sense, sensation. "Lavish promises of sensational compensation" would thus be the promise of organic spontaneity for the highest emotions of the soul. The question whether this is so in "Sympneumata," introduces us to the second of the ideas which I have distinguished for convenience of examination. That will exhibit the evolution of human solidarity in the individual consciousness, parallel to its social manifestations. The third idea, which essentially characterises the book, combines the conception of the organic basis of the new life with that of its humanitarian and non-egoistic quality, in the announcement that this development of consciousness is a further ultimation of the Divine love and sex principle, derived from God to man, and thus only can be realised and expressed.

C. C. M.

(To be continued.)

SPIRITUALISM IN LONDON & THE PROVINCES.

CROYDON.—Mrs. Cora L. V. Richmond delivered an inspirational address in the Public Hall, Croydon, on the 21st inst. Considering that only about three days' notice could be given to the public, the attendance was very good, there being about 150 persons present. We believe that this is by far the most aggressive move Spiritualism has hitherto made at Croydon, and its success will be a great encouragement to further efforts in the same direction. The subject of the address was "Spiritualism as a Portion of Daily Life," and it was treated in a most practical, vigorous, and dignified manner. The calm and graceful bearing of Mrs. Richmond at once disarmed all unfriendly feeling, and enlisted the sympathy of the audience, who listened with the greatest attention. An interval at the commencement was devoted to answering questions; and the manner in which some most difficult questions were grappled with seemed to strike the uninitiated with wonder. But wonder rose to astonishment when, upon the audience choosing a subject, an impromptu poem of much merit and beauty was immediately delivered upon it. A great impression was undoubtedly made, and many expressed themselves as highly gratified. It was felt that "sweetness and light" of so much attractiveness could come from no uncanny source; and that no reason nor motive could be assigned why power and culture of such unmistakable elevation should stoop to senseless simulations, and assume utterly unprofitable and useless disguises. The feeling, therefore, was widely spread that, after all, "there may be something in this Spiritualism," and many have expressed the desire to see more of it. Mr. J. H. Mitchiner, F.R.A.S., presided, to whose wise and energetic care in the arrangements a share of the success is due. Great interest has been excited in the subject. It is contemplated repeating the experiment when Mrs. Richmond returns in the autumn.—Communicated.

ANSWERS TO CORRESPONDENTS.

- H. A. KERSEY.—Next week. Our columns are too crowded to permit its insertion now.
A. J. C.—We have forwarded your communication to Mr. Maitland as you requested.
S. E. GAY.—Letter to hand. Shall be glad to help the friend you name, and have written him to that effect. Will also attend to the other matter in due course.
C. J. A.—We were glad to hear from you. You must, however, kindly excuse a personal reply, though we should much like to write you occasionally.
REV. J. D. HULL.—Your letter and papers came duly to hand. We used one last week. Could you not occasionally send us an article on the same or similar lines? We should welcome you as a regular contributor.
E. H.—Why do you hide your attack on the "Dr." behind a *non-de-plume*? We never notice anonymous communications, and we moreover think you can do many better things than talk scandal. If you have a complaint go and have it out with the person concerned, but not like a coward, stab him behind his back.

THE LONDON SPIRITUALIST ALLIANCE:

CHAMBERS: 16, CRAVEN STREET, CHANCERY CROSS, S.W.

This Society of Spiritualists, founded for the purpose, primarily, of uniting those who share a common faith, and then of giving information respecting that faith to those who seek for it, has now occupied Chambers at the above address. There will be found an extensive Library of works especially attractive to Spiritualists; the various Journals of Spiritualism published in this and other countries; and opportunities of converse with friends like-minded. The Alliance holds periodical Soirées at the Banqueting Hall, St. James's Hall, where papers on interesting phases of the subject are read, and discussion is invited.

Particulars as to Membership (minimum Annual Subscription, One Guinea) may be obtained from the Hon. Sec.,

MORELL THEOBALD,

62, Granville Park, Blackheath, S.E.

The following list, which will be continued by the courtesy of the editor until complete, will show what an important library is now available for use by members of the London Spiritualist Alliance. It is the desire of the Council that the books should be used by Spiritualists, and should not merely be available for consultation in our Chambers. To this end they have made arrangements for their being removed, under certain restrictions, for home reading. The publication of a catalogue in "LIGHT" will place at the disposal of every member a list which will enable him to select at his leisure what he may wish to read. Rules and regulations will be at once drawn up, so that the Library may be available without unnecessary delay.

W. STANTON MOSES, M.A., President.

(Continued from p. 348.)

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703	Physiology, Illustrations of ...	C. D. Rice, M.D.
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TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S.; President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butlerof, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Frische, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edwards, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstätt, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. Fichte, THE GERMAN PHILOSOPHER AND AUTHOR.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

DR. ROBERT CHAMBERS.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters."—Extract from a Letter to A. Russell Wallace.

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consistent, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—Clerical Journal, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—"The essential question is this. What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory."

LORD BROUGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest

faculties; to those the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—Preface by Lord Brougham to "The Book of Nature." By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

PROFESSOR BARRETT, F.R.S.E.—"I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source.—I say I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative."

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

CHORWELL F. VAILLEY, F.R.S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

ALFRED RUSSEL WALLACE, F.R.S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—Miracles and Modern Spiritualism.

DR. LOCKHART ROBERTSON.—"The writer" (i.e., Dr. L. Robertson) "can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of anylegerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism, p. 24.

NASSAU WILLIAM SENIOR.—"No one can doubt that phenomena like these (Phrenology, Homoeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the Spiritual Magazine, 1864, p. 336: "We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family."

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis d'Esdes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

ROBERT HOUDIN."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).— I am, monsieur, &c.,

"May 16th, 1847.

(Signed), ROBERT HOUDIN."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglington, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglington, the Spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglington, and regarding which he said:

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht, nach Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely trustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the mediumistic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny.

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit in 'spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you, &c., &c."

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Bern; Butlerov, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.

"Berlin, December 6th, 1877.

(Signed) SAMUEL BELLACHINI."

ADVICE TO INQUIRERS.

The Conduct of Circles.—By "M.A. (Oxon)."

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly. Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT."—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

STATUOLENCE.—II.

By W. B. FAHNESTOCK, M.D.

As this art cannot be demonstrated upon paper, a description will give but an imperfect idea of the powers of the Statuolence, or the possibilities of which he is capable. Statuolence, being the foundation of spirit control, cannot be separated from it, and as the aura or scent of individuals is the medium of communication it should be perfectly understood. As far as my investigations have gone, I find it simply to be the effete materiality eliminated from the body, and, being peculiar in each individual, is more or less electric (and not "animal magnetic," as generally supposed); consequently, being material, it can be seen by clairvoyants emanating from the bodies of individuals as they are more or less excited. Indeed, a Mr. William Underwood, of Paw Paw, Michigan, is so electric that he can charge a Leyden jar, and by breathing upon, and briskly rubbing, a handkerchief can set fire to and consume it. I state this fact upon the authority of Judge Hilton and other intelligent persons of Paw Paw, Michigan, but like all other cases, the abundance of electricity, in his case, is, outside of faith, destitute of healing qualities. I have stated that the aura eliminated from individuals is the means of spirit communion, and there is no doubt that it enables spirits to approach persons, especially those who are sensitive, and by adding or combining their spirit aura or materiality with that of the medium they can effect a temporary appearance or materialisation. This body being then simply electrically and spiritually material, upon being "grabbed," its constituents separate—and, none of these being individually solid, the body cannot be held any more than substances which are gaseous.

It has been argued that because some persons feel a shock upon approaching paper said to be "magnetised," it is a proof that it contains animal "magnetism," and consequently that it will cure diseases. But as the assertion carries no conviction with it, I would ask how it happens that the same sensitive persons (being strangers) have sat quietly beside me, and felt nothing until my name was mentioned—when they could spring to their feet and declare that they never felt such a "magnetic shock in their lives." It is very evident, therefore, as they felt nothing before my name was mentioned, that the shock in all such cases is a result of their own creating, and not through any "magnetism" attached to such papers, or to myself. All cures, therefore, that may have been thus effected were the result of a statuolence power within themselves, which a proper education could have fully developed and rendered useful at will, instead of

depending upon a myth, or on others, for that which was within themselves: Statuolence, to be perfectly understood, requires demonstration as well as personal instruction, and, although many have entered the state naturally, they are generally ignorant of their powers, as well as of how to develop their possible qualities. Religious excitement, joy, fear, grief, a belief in the powers of men on spirits, &c., have produced the condition, as well as electro-magnetic machines, &c., but to become a statuolence they must be educated up to the possibilities of the condition, and then only can they be of any use to themselves or others.

In addition to the instructions already given for entering the conditions, there are others of vast importance to those who have entered the state from whatever cause, and desire to become perfect in the art. When persons, therefore, desire to learn how to render the body insensible, they must be directed (when in the condition) to awaken the head only. This being accomplished, the body will be in an insensible state, and it will be impossible to inflict pain upon any part of it, although the head is in a natural condition. An act of their own will, however, can render any part sensitive, independent of the rest, and they can then also let it fall back into the insensible state again in an instant, if so disposed.

In practising this art, we usually direct the patient to awaken, a hand, or an arm, by an act of his own will, and then, by the same power, to let it fall back into the condition again. A little practice will soon enable people to effect this very readily, and they will then be able at any time to throw any part of the body into or out of the state at pleasure.

The possession of this power by those who are engaged in war, or are exposed to accidents, would not only prevent human suffering, but save thousands of limbs, as well as lives, that now are destined to perish.

But this subject is as endless as it is beneficial, and until public attention is directed to its importance, and its possibilities exercised to their full extent, humanity will be obliged to suffer the consequences of a neglect as ruinous as it is unfortunate.

OBSESSION.—At Rians, a young man, just liberated from his military service, on resuming his work as a modeller in his father's shop, had to leave it and lie down from a sense of utter fatigue, when he was seized with a fit. His body was twisted about, he rolled, he leapt high into the air; and it required the strength of half-a-dozen men to hold him. On the fit going off, he was calm and rational. He had frequent attacks like this. One night the doctor prescribed a calming dose for him. When it was brought to him he said, "You want to give him morphine, but he shall not take it." Whatever he said in the attack was spoken as if by another individual through his mouth. I went in once when he was just out of a fit, and he said to me, as he pointed to the foot of his bed, "See! there he is who is making me suffer! He is mocking at your powerlessness; but you are many, can't you protect me?" Some of the neighbours said that he was possessed of the devil. The vicar came and read exorcising prayers with him. Some dolts said that it was all a farce. I took a friend, a medium, of the same age as the patient, with me, and he had a pleasant and rational conversation with him for some time; after which these fits, which had recurred from time to time for a month, suddenly ceased. He did take a little medicine prescribed by Dr. Fabre, who called the terrific attacks *crises nerveuses*.—*Revue Spirite*.

THE "UNCONSCIOUS SECONDARY SELF."

BY HENRY KIDDLE.

The opponents of Modern Spiritualism have, at various periods in the history of the movement, shown a great deal of ingenuity in the invention of mysterious agencies, physical or psychical, and in the coinage of terms, sometimes equally mysterious, in order to rule out what is called the spirit theory in the phenomena called *spiritual*. Thus the abnormal nerve force of the Rev. Dr. Samson, and the "psychic force" of Sergeant Cox and others, played a prominent part for a time in the illogical effort to explain away truth by the conceived operation of an agent whose existence could not be proved.

The latest attempt of that kind is made by one of the members of the London Psychical Research Society—Mr. F. W. H. Myers—in the May number of the *Proceedings* of that Society. In a lengthy, learned, and ingenious article on "Automatic Writing," which contains a large amount of matter of great interest to Spiritualists, he certainly pushes the telepathic theory, or principle, to a very great extreme in his effort to use it as a means of eliminating spirit agency from phenomena which have usually been attributed to that source. He says: "Telepathy is among the supernormal activities in which we have reason to suspect the operations of an unconscious or secondary self."

It will be observed that this language is very guarded:—"we have reason to suspect" is, assuredly, a cautious expression; and we have no objection at all to an "unconscious secondary self" *reasonably suspected*; but we do object to the subsequent treatment of it as an actual entity having a demonstrated existence. The *suspicion* should be verified scientifically before it is so employed; for we need not tell Mr. Myers or the Psychical Research Society that a suspicion is not a fact.

So with the peculiar device of a certain order of scientific men who seem to think that when they have applied a long and learned term to some unaccountable phenomenon, they have fully explained it; but, as "LIGHT" properly says: "a name even of six syllables explains nothing"; and even Dr. Hammond's wonderful word *syggismocism* is only to be considered as a cacophonous progeny of the verbal-parturient scientific mind.

There are many things in human nature which psychical research will have to grapple with for centuries before it gets beyond the fringe of the mystery surrounding them; and one would be very sanguine to believe that it will be ever able to pluck out the heart of that mystery. Philosophers may talk of "mentation," "cerebration"—conscious and unconscious—"telepathy," "thought-transference," with all the other occult phenomena which they have scientifically labelled; but as yet they have scarcely approximated to a solution of the problems involved in these latent activities, or processes of human nature. Mr. Myers speaks of them as "supernormal"; but we think them neither above law, nor in violation of law (abnormal), but in accordance with laws (normal), the operation of which is not understood. They are not the less normal, because they are not more frequently or commonly displayed and observed. Up to our time, psychical exploration has been superficial, and has not found "reason to suspect" the existence of such activities. Now it *does* "suspect"; and if it is logical and truly scientific, it will go on to test and prove, instead of "begging the question," making suspicion and hypothesis the basis of learned and ingenious ratiocination, as useless as a chain that is loose at both ends.

The duality of man's nature, we have often affirmed as the result even of our own thought and experience, in addition to the well-attested phenomena that seem clearly to indicate it; and the reason which Mr. Myers has for suspecting the existence of an "unconscious secondary self" may be good and sound; but, at this stage of his

inquiry he is not logical in substituting this supposititious agency for the foreign intelligence which, in innumerable phases of manifestation, mental and physical, *declares itself* to be a disembodied spirit; and there have been many inquirers—and sceptical inquirers, too—who have made an exhaustive examination of these manifestations, and become logically convinced that to accept this declaration—in view of all the facts—was the only truly just and scientific proceeding. Hence, Spiritualists have a right to repel all insinuations that they have been hasty, irrational, or credulous in their adoption of the "spirit theory."

The obvious and undeniable existence and manifestation of a foreign intelligence in such phenomena have been, in part, the basis of verification used by Spiritualists; but Mr. Myers has arbitrarily attributed to his suspected "unconscious secondary self" a capacity of intelligence truly *supernormal*, and absolutely incredible. Even anagrams, he asserts, can be written automatically by it, such as the following:—*neb 16 ebliy ev 86 e earf ee*, meaning, "Believe by fear even! 1866." This was written by means of a planchette in answer to the question, "How shall I believe?" And Mr. Myers believes that this answer was given in the form of that complex anagram as an "unconscious reflex from the writer's mind"—or by the "unconscious secondary self." He gives to this mysterious agent the key to unlock all the "stores of unconscious memory," whose extent in any individual's mind it is impossible definitely to limit, so as to say positively what is and what is not there; and then he says, with some dogmatism:—

"There is really no line which can be consistently laid down beforehand as demarcating self-inspired from extraneously-inspired messages, except the presence in such messages of definite pieces of information such as, in a court of justice, it would be considered possible to prove that the writer or speaker could never have possessed."

It will be clearly seen within what narrow limits, under these strange and novel assumptions, it would be possible to verify any spirit communication, however copious the "tests" which it might afford. We must prove that the "definite pieces of information" contained in it could not have been among the "stores of unconscious memory" in the mind of the medium and all others present, and prove it, too, by judicial evidence. As Spiritualists, and in view of the records of Spiritualism, we are willing even to accept those hard conditions, with confidence that we can still prove that "extraneously-inspired messages" have been given; but, at the same time, we hold those conditions to be, in a measure, ingeniously absurd and illogical, inasmuch as they leave out, from the want of *spiritual* perspicacity on the part of their inventor, some of the most important considerations bearing upon the verification and identification of the spirit intelligences.

Grant the existence and the alleged capabilities of this suspected "unconscious secondary self"; and psychism takes the place of Spiritualism. If this unconscious agency within human nature can construct anagrams, it will be difficult to fix a limit to its alleged powers. It may rap, tip the table, materialise its hand, face, or full form, get between slates and achieve a psychograph, and, in short, go through the whole gamut of the so-called spirit manifestations. The only obstacle to this conclusion is, this suspected agency is not yet proved to have any existence beyond the conception of the psychical researchers or of Mr. Myers; but when this obstacle is removed, the Psychical Research Society will be *functus officio*, for the mysteries of Spiritualism will have been, not explained, but *explained away*.

O'DENOVAN'S "EVIDENCES."—By permission, the author has presented to his Excellency the Governor a copy of his book, "The Evidences of Spiritualism," which, the Governor says, through Captain Sheil, "has given him much pleasure, and for which he thanks the author very much."—*Harbinger of Light*.

A PUZZLE FOR METAPHYSICIANS.

The following narrative of a vision and its verification is from the pen of Mrs. H. W. Baker, in *Harper's Monthly Magazine*. In reproducing it we have only omitted redundancies of expression.

In November, 1854, writes Mrs. Baker, the ship "Sophia Walker," Captain Codman, sailed from Boston, bound for Palermo, Italy. On board was the Rev. C. Walker, who had been prescribed a voyage for the benefit of his health; he was a relative of the owners. With him was the Rev. C. Stetson's son Frederic, both of Medford, Mass., who was also recommended a voyage for a similar reason. The latter went on board resolved to take the active duty of a seaman, with the understanding that if he found himself unequal to the work he should take that of captain's clerk. We knew the circumstances through the young man's family being on intimate terms with our own.

Towards the end of 1856, when the "Sophia Walker" had been away two years, I had (continues Mrs. Baker) a nearly fatal attack of pulmonary hemorrhage. One night, when slowly recovering, a nursing friend, Mrs. Butters, left my bedside, to be relieved by my husband. I had taken my medicine, and was composing myself for sleep, when a vision came before me of a ship pitching heavily in a tumultuous sea, and a man whom I recognised as young Frederic Stetson falling into the seething waves. I heard the roaring of the waters, and the shouts of the captain and crew. "Throw a rope!" "Let go the life-buoy!" "Let down the lifeboat!" "No use; he's out of reach!" "He's gone!"

I groaned, and said to my husband, who asked me if he should send for the doctor, "It's dreadful! it's awful!" Then the storm seemed to have passed away, and I saw the crew seated before the Rev. Mr. Walker, who was preaching to them about the solemn event.

The scene then changed to my own room, into which a messenger came with a letter, announcing the death of Frederic Stetson.

The scene then changed back to the "Sophia Walker." The Rev. Mr. Stetson was standing by an open chest containing the belongings of his son. The captain spoke of his good qualities, and told the father of the circumstances of the danger, of all hands being called to help in working the ship, of his son being blown and washed off the yard-arm.

My vision agitated me. I told my husband what I had seen, and that I had no doubt that Frederic Stetson was drowned. He thought I had been thinking of the Stetsons, and that what I called a vision was only a dream. But I was so positive that he made a note of it and the time—midnight, of the 10th of March, 1856.

A fortnight after, on the 25th, the "Sophia Walker" came into port, when Captain Codman communicated the circumstances of the death of Frederic Stetson. His account corresponded exactly with my vision. I had communicated it to my physician, Dr. Swan, and to several friends who visited me in my illness. Dr. Swan during his life frequently urged me to publish the facts, but I was reluctant. Agreeing at length to do so, I have written this narrative, and have asked the principal of those to whom I related my vision, before its verification, to correct any error they may find in my recollection, and they testify to its correctness.

Appended to Mrs. Baker's narrative are testimonies to this effect from Mrs. Stetson, the mother of the drowned young man; of the daughter of the Rev. D. Osgood, Mr. Stetson's predecessor in the pastorate of his church; of Mrs. Butters, a member of the Rev. Mr. Baker's church, who nursed Mrs. Baker in her illness; and of the Rev. Mr. Baker himself, who writes:—

"I bear my testimony to the fidelity of the record of the facts narrated. I consider them among the most remarkable mental phenomena I have any knowledge of, and worthy of a place in the history of metaphysical science."

The final testimony is presented in the following extract from the printed sermon preached by Rev. C. Walker on board the "Sophia Walker," and which he subsequently published:—

"We have the illustration of the quick vanishing of life at hand. Where is the youthful Frederic Stetson? Who of us will forget the night of the 10th? The wind and storm had prevailed for hours; midnight came; all hands were called; the foretop sail must be taken in; with the rest Frederic climbed the yard; the flapping sail, only clewed up, driven by the wind, struck him into the raging sea beneath. The cry, 'Overboard!' was heard. The captain called for the life-buoy to be cut away, the life-boat to be lowered, but we saw how vain it was, for he was lost to our sight," &c., &c.

REVIEWS.

"SYMPNEUMATA."

(FROM ANOTHER POINT OF VIEW.)*
(Continued.)

Among the charges brought against this book by your reviewer, one was that it betrayed "inability to recognise the reality of the soul, or of any principle in man capable of subsisting independently of the physical organism."

Now, certainly, so long as the individual perceives, and is perceived, under the form of space, the organism of the new man belongs to the domain of physics in the extended acceptance of that term; though as mediating the powers of a higher consciousness, it will far more govern that domain than be governed by it. It is also true that in "Sympleumata" we do not hear of the soul as an individual entity to be defined, or talked about without being defined, as distinct from the evolutionary processes which tend to consciousness. The spiritual consciousness is not in this book conceived as independent of any organic basis. But from beginning to end we hear of the inner organism which mediates it, the first individual reaction upon the Divine principle, or "God hidden in the central will." The whole effort of the spiritual life is to ultimate this inner organism as the outward nature and expression of the human being. The higher emotions which give impulse to the spiritual will would then be recognised as distinctly and organically sensational, whereas now they seem to belong to a less constant and less real experience. Consciousness has its chief seat in the order which is most firmly and objectively organised. The soul is an ideal in process of realisation, and so must be dynamically, rather than statically, conceived in relation to the ultimate degree of consciousness. Its static existence is just such organic fulcrum of further operation as it has already attained in consciousness. Only thus, at least, can we conceive it in identical connection with the self-consciousness of the earthly man. There is nothing, I believe, in this book inconsistent with that doctrine which, in common with the reviewer, I hold to be the truth, that successive personal or terrestrial existences contribute to the experience and purification of the individual parent of them all. But that hypothesis requires that these derivative personalities shall progressively tend to the full self-conscious representation of the true subject. With every approach to this consummation the personality is so far "atoned." That is to say, by the development in earth life of the interests we call spiritual, the self-consciousness of the personal Ego is merged and identified with that for the sake of which it came into existence. Now, if we acknowledge that this spiritual consciousness has an organic basis of its own, we shall see that the distinction from it of the lower Ego is just the existence of a lower and more external organism (every organic constitution being merely a relatively fixed association of conscious states). The atonement of the personal Ego is the solution of this inferior platform of consciousness. Such solution is only possible through the increased energy of the influx from the superior organism, and this efficacious energy again can only be acquired by a growth and maturity of the heretofore transcendently organic consciousness under conditions and by means which the doctrine of Reincarnation, rightly understood, should explain. This full in-statement of the higher consciousness is now its descent from its former interiorly subjective position to become the external, sensitive, and instinctive basis of the life, thus making room for a new evolutionary process of the inexhaustible Divine energies from within. We shall thus always have a "soul," but not always the same soul consciousness, for the Divine life in us will still be forcing outwards, or ultimating, its successive products, that these may be receptive forms of higher influx.

Every such completed transposition would be the beginning of a new order of human experience. An old ideal has been realised in a new psychical nature. Were this result to be merely individual, the progressed entity would cease to belong to this sphere of manifestation; it would not be reborn into a world or objective order, its affinities with which had entirely ceased.

But how would the case stand were the evolution no longer simply individual, but were that of a foremost wave of humanity on earth, representing a long ideal and social preparation? On

* See Review of this book in "LIGHT," April 11th, 18th, and 25th of the present year. "Sympleumata" may be obtained of the Psychological Press, 16, Craven-street, S.W. Price 10s. 6d.

that supposition we should have permanently among us a race which the less advanced would regard as superhuman, but which would be a type tending rapidly to become normal in mankind. Now it should be sufficient to refute every charge of materialism against "Sympleumata" that it contemplates this change in the physical constitution of the race as the result of moral and ideal causes. The true body is the expression of the consciousness for the time being, and corresponds to its quality.

The great change in consciousness to which all moral progress tends is the living sense of human solidarity. The phenomena of sympathy, practical philanthropy, absorption of the mind in social problems, the growing dissatisfaction with self-centred interests, these latter-day tendencies are merely the consciousness of a development which has been proceeding unconsciously throughout the ages till they have at length attained the organic stage to which consciousness always testifies. That is to say, the tendency is now recognised for what it is, whereas in its earlier stages the humanitarian instinct had to work unknown by means of agencies which seemed self-seeking merely. "Sympleumata" traces with philosophical insight and powerful expression the workings of this force as it appeared first in the practical energies of representative men; then in the growth of the moral consciousness and in intellectual systems, till in the ultimate process of its descent it reveals itself under new organic conditions of sensibility. Beginning in instinctive impulse towards asserting and maintaining human solidarity in the external order, its efforts in this direction next attain more conscious recognition in institutions, laws, and moralities. The intellectual progress which succeeds advances further the humanitarian impulse, or rather is the symptom and expression of its advance. But the epoch of pure thought can only attain the distinct self-conscious statement of the problem of human life, and despairs of solution just because it discovers that not in itself does the solution lie. And there we must remain, unless a new order of positive experience can impose its mandate on the interpretative functions of intelligence, refusing to be ignored. The intellect of science recognises only a sensational basis for its facts, for it must always belong to the external and objective order. It does not yet know that even a slight shifting of the organic "threshold" of sensibility, discloses a new order of positive and irrefragable experience, by unfolding new faculties of sensible apprehension. It will accept no testimony to such experience, although from its own adopted principles of biological evolution that should be anticipated.

In the fine and impressive chapter on "Intellect," this inadequacy of mind to transcend or anticipate experience is powerfully stated. Strange as to many it must seem, the "men of light and leading," those who carry intellectual culture and scientific attainment to their highest points, are not in the van of evolutionary progress, and "cannot be considered as the special children of the movement, as the products of its most marked forces, nor as the heralds of the next departure. . . . For those who put forth the pretension to lead, and who mainly are the most followed and admired, are at this hour not men and women with the hidden fire that propels mind and destiny in the mass, but men and women of the luminous intellect which feeds itself from without, which collates experience, but cannot produce it; which dissects the seats of force, but does not transmit it; which registers, classifies, and averages observable facts and acts, but has no sense prophetic of different possibilities; which is, despite the unquestionable grandeur of its proportions, and the vastly increasing numbers of its possessors, nevertheless that class of intellect which marks the close of a long growth-cycle, and will not produce another. It is the intellect which stands with its back to all the future. . . . The phase into which science has most recently entered cannot be the phase out of which fresh sciences will spring; for science in this novel mood comes to kill nature if she can—comes to forbid that men shall feel in other ways than those she has made note of, and therefore comes arresting, if she can, those new activities which grow from new sensations. Science to-day is so absorbed in investigating that world of past experience to which it ostentatiously confines itself, that it denies the right of fresh experience to exist. It would strangle the future rather than allow the free development of forces with which it has not learned to deal. That portion of the high intellectual movement of our day which, though a small portion, is the most remarked, and that part of the science which, though a small part, seizes hold

most vigorously of popular imagination, have grown to tyrannies, and intellectuality and science govern now, as churches and old empires have governed in their time, a race of slaves, and govern also by sheer force. For the fear of controverting the statements and conclusions of the sciences begins to paralyse the individuality growth in the larger mass of intelligent people, who dare not give free play to their own pure impulses of intuition and perception, lest they incur the ridicule, censure, or contempt that fall upon those who worship not at the popular shrine. . . . The true genius of the human family is not that which shines; it is growing quietly to be the form which will receive and redistribute the spiritual powers that are fast germinating now throughout the universal human breast, and makes no claim to power as mind alone." To the question which here naturally arises: By what new experience, then, is this statement substantiated? the book is a reply. That reply is, in a single sentence, "personal sentiment of universal quality" (p. 252). "The sense that formerly lay smothered, by weight of limitations and impediments, in widely isolated and suffering souls, the sense of human oneness, has become a common and familiar birthright to numbers that have increased within this century in a truly marvellous proportion throughout all highly developed communities; and the numbers, yet uncounted, who hold through inherited form the latent force of this high sense, and have not drawn it to the perceptive regions of the outer sensation, constitute an unconscious reserve in the embattlement for right which awaits only, for the most part, a touch more of spontaneous vigour, or a ray more of clear apprehension, to spring to the vast activities which this sense propels" (p. 253).

In order to understand the connection between the manifestation of consciousness which gives its title to the book with the social or humanitarian impulse, it is essential that the full metaphysical significance of the latter should be apprehended.

"The proposition now with which the deepest intuitions of all ardent natures challenge the world, to test and prove it in experience, is that the absoluteness of human nature constitutes throughout the world one thing, not many; that therefore, no men as units or as groups can sustain within themselves active forces issuing from another motive than one humanitarian, without impairing the quality of their humanness" (p. 218).

"The question of how personal satisfaction shall be possessed, is closed; and reopens as the demand for possession by his larger self, his entire race, of life capacity for perfectness of joy" (p. 273).

Now all this, through the strictly logical, and thus necessary development of the most elementary germ of sympathy between man and man, implies a community of life at once essential and organic. It was essential from the first; the consciousness of it is its organic effectuation. By the light, now ideally visible, of this consummation of human progress on this earth—for with yet higher attainments this book is not concerned—we can read into history the unity of its purpose, and see in all its bewildering revolutions and anarchies, its wars and politics, the steady pressure of an unitary life-principle against resisting, but retreating individualism. How each one who has found this life-principle can cultivate it "against all odds of outer influence and lower inclination," so that "his moral stature adds to itself growth upon growth with a rapidity proportional to his ready obedience to the claim of each Divinely tyrannical impulse" is well and eloquently set forth in many noble passages.

But the chief thing is that the altruistic motive which has heretofore been regarded as a special virtue, an adornment of the moral life, is now to be recognised as the essential principle of true humanity, the characteristic quality and demand of a consciousness really human.

Now if it is essential humanity that is hereafter to be expressed in the individual consciousness, the first evidence of this being the negation of self-centred individuality which such a development implies, nothing can be wanting in this new consciousness which belongs to the true and complete conception of man. Thus much we can say, *a priori*. For, on the hypothesis, it is now a metaphysical life principle that has diffused itself through consciousness so as even to find expression in organic sensibility. The metaphysical is no longer metempirical, and therefore even to sensation and perception must be revealed whatever belongs to the vitality thus derived. Every faculty translates its life into its appropriate form and representation,

and, therefore, we are not to be startled by the statement that sense will personify that which, metaphysically conceived, can only be distinguished as a principle. For it is the function of sense to dramatise, to give us an object, a representation. Such representations are as real as any representations can possibly be, but we must remember that they are only the sense-form of cognition. The very same reality may inspire a philosophical idea, or may manifest in an exalted emotion, or take form of beauty to the senses. If the Divine nature or force is biune, and man is God derived, this essential biunity will be present in his now-found consciousness of true humanity. And if that consciousness extends to outer sense, the latter will deal with it in its own mode, as sensational recognition or even objective representation. Thus the woman as soul principle, becomes for sense a woman, but for sense only. But further consideration on the "Sympleumata," and some other points, must be reserved for a concluding article.

C. C. M.

(To be continued.)

THE DÆMON OF DARWIN. The Biogen Series. No. 2. Professor Coues. Boston: Estes and Laurial, 1885. May be ordered through the Psychological Press, 16, Craven-street, S.W.

When Professor Elliott Coues put forth his well-known "Biogen: A Speculation on the Origin and Nature of Life," I had the pleasure of introducing through these columns that little work to English Spiritualists. It seemed to me to contain within its sixty-six pages of dainty quarto as much sense, insight, and instruction as I had found in many a more pretentious volume of ten times the size. I am glad to find that the publishers have arranged with Dr. Coues to bring out under his editorial direction a "series of concise essays on live questions of the day, or of historical research in Religion, Science and Philosophy, prepared by writers of the most eminent ability." There can be no question of the value and interest of such a series if the level of the first volume can be maintained.

The second volume is also from the pen of Professor Coues. It was originally prepared as a memorial address to be delivered from the chair of Anatomy of the National Medical College at Washington, at the opening of the session, October 2nd, 1882, and we have it without material alteration. It must have been, I cannot but think, with some considerable surprise that the Professor's audience listened to this lively *jeu d'esprit*, to what he himself calls "these anagogies, veiling from the unwise the first principles of biology." In style as well as in matter the address is as little like the dull and respectable orthodoxy of science as can well be conceived.

The form is dramatic. The scene opens with the burial of Darwin in Westminster Abbey. The verdict of science as delivered through the mouth of the President of the Royal Society, Professor Huxley, stamps the value of Darwin's life-achievements.

Scene two is laid in the underworld. Darwin descends into Hades, and witnesses the transformations of matter from Moner to Man, the evolution of a human body. He sees the processes at which he had in the main correctly guessed: or rather which he had in a measure demonstrated to his fellows. But he had perforce stopped there. Into the future of man when freed from the body he had not penetrated. He was now to follow the transubstantiation of matter from the corporeal to the spiritual state:—the evolution of the human soul. How his Dæmon (Socrates) teaches him, must be learned from the book itself. No extracts for which I have space would convey any fair idea of the dialogue.

Scene three is in the overworld again. Socrates and Darwin converse, and the Socratic method is applied, with abundant humour and skill, to test the Darwinian theory of evolution. Here is Darwin's summation of his faith.

SOCRATES.—"Do thy disciples search a Psyche in the body? Do they think of man's undying destiny?"

DARWIN.—"Do they not, they miss the spirit of my teachings: and the laws of Nature, couched in all phenomena of life, have no significance for them. There must have been the time, the place, where Being from Not-being came. There must have been the origin of life, in time and place alike unknown. To this not science nor philosophy applies, but idle speculation drifting, unintelligent, or reverent faith as futile. Nor am I one with those who, bringing all things out of nothing, would discourse too knowingly of Deity: nor yet with those who, fatuous, would bring all things to nought by stripping them of meaning.

But, given cosmic continuity of Being, I would seek the processes by which a something is evolved from something antecedent, and the orderly unfolding of embodied life from simplest animated particles to bodies most complex—man As the end of evolutionary process is not yet, science will wisely set no limit to the possible, presuming not to say what form and substance Psyche may assume in future states of being—what Logos Nous may execute."

SOCRATES.—"Darwin, 'Thou reasonest well.'"

"M. A. (Oxon.)"

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

The Recent Controversy.

To the Editor of "LIGHT."

SIR,—It is to be hoped that your readers will understand that if the challenge offered by "G. D. Haughton" is left unanswered, it is not because the answer is "not easy," for it is at once easy and sufficient, but simply because you have decided to close the discussion. Permit me to suggest that, in view of this decision, it would have been a better course to omit a letter which raises new issues, and bases on them a challenge which we are precluded from accepting—a letter, too, which shows that the writer totally misconceives our position.

As Mr. Tomlinson's letter is based in great part upon Dr. Wyld's report of certain remarks alleged to have been made by me, it ought not to have been written—still less published—until opportunity had been afforded me for correction or confirmation. As it is, all that part of his letter falls to the ground in view of the contradiction I have given in the current number of "LIGHT."—Yours, &c.,

EDWARD MAITLAND.

C. C. C.—The correspondence is closed. For one reason we regret this, as you bring forward excellent reasons why such a controversy is unsuitable for the columns of "LIGHT." We regret the mistake which caused you to say that "it was open to doubt the mystic sense of the Gospels," instead of to "dwell upon," but even in your present letter we should have read "doubt" instead of "dwell"—the formation of the letters being hardly distinguishable from each other in both cases.

T. MAY.—We regret we cannot find room for your letter. See footnote in last week's "LIGHT."

Nor by lamentations and mournful chants should we celebrate the funerals of the good, but by joyful hymns; for in ceasing to be numbered with mortals, they enter upon the heritage of the diviner life.—*Plutarch*.

IN MEMORIAM.—Charles Edwin Gilliespy, of Newcastle-on-Tyne, passed onwards, 7th July, 1885, aged twenty-seven years. Mr. Gilliespy was an earnest and devoted Spiritualist. He was secretary to the Newcastle Society for the past year and a-half, and will be greatly missed both for his kindly disposition and the indefatigable manner in which he fulfilled the duties of his office. A considerable number of Spiritualists attended the funeral, and a fitting tribute was paid to his memory at the following Spiritualists' Sunday Services.

A MAGNETIC CURE.—Mrs. Crosby, of Southwark-street, Birmingham, came to me May 10th last. She had been in Paris three months for advice, after the best treatment she could get at home, but in vain. Before returning she had been recommended to try magnetism. Her case was one of atrocious facial neuralgia; her countenance was drawn with frequent accessions of pain, and she complained of sleeplessness and loss of memory. I held out hopes of relief to her, and began at once; I magnetised in the hope that magnetic sleep would come on; I succeeded, but the sleep was not profound, and it was accompanied by some cataleptic rigidity. Next day she confessed to feeling better. We had the same operation with similar effect. Next day she did not come through diarrhoea. I resumed the day after, and for three days we had similar results—sleep with rigidity. On the eighth day I magnetised from head to cardiac plexus only; in five minutes an attack of pain came on which made her frantic, out of which she passed into a state of general cataleptic rigidity. Then I magnetised for sleep. It came on, lasted nearly an hour; then she woke up quite easy and refreshed. This was the end of her attacks. I magnetised no more. She has just written gratefully that she keeps quite well.—H. DURVILLE, *Journal du Magnétisme*.

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16, CRAVEN STREET,
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Light:

SATURDAY, AUGUST 8th, 1885.

CUI BONO?

Of what use is the investigation of the so-called phenomena of Modern Spiritualism? is a question that spontaneously rises to the lips of all thoughtful persons who have not examined the subject, and upon whose attention it is urged for the first time.

The answers may vary according to the intellectual standpoints of the inquirers. To the purely scientific inquirer whose speciality is physics, it may be said that all facts are worthy of examination; that the physical phenomena visible at spiritual seances are as objective and real as are those that take place in the laboratory of the chemist, the studio of the artist, or the work-room of the mechanic; that they may in many cases be tested in the same manner, if not to the same extent, as are tested many of the ordinary phenomena in nature, viz., by sight, hearing, smell, taste, and touch; that, in fact, they appeal to all the senses, and not only to the senses of one man, or class of men, but to all who are present, and are not merely subjective impressions, but objective phenomena. As occult and unusual facts, they are therefore worthy of examination, whatever may be the inferences deducible from the facts.

If there be any reasonable ground for accepting the inferences commonly deduced from so-called spiritual phenomena, then they are worthy of investigation, not merely as physical, but as psychological facts, and point to a field of inquiry in direct antagonism to the prevalent materialism of the age. The ordinary philosophical arguments in defence of a continuity of being after the death of the body, fail to satisfy critical and logical minds that have been trained in biological and physiological sciences. The Old Testament is practically silent as to a future life for man; and the teachings of the New Testament respecting a future state of conscious being, do not, confessedly, commend themselves to the many of the broad and catholic students of nature.

If the facts of Modern Spiritualism satisfactorily prove, as they most certainly do, that there is high intelligence, or, indeed, intelligence of any kind, apart from cerebral organisation, and if, beyond that, the invisible intelligences who communicate, persistently and systematically affirm that they are persons who have been embodied in this world, it is difficult to see how such facts can be logically rejected, and not difficult to see that they are incompatible with Materialism and Positivism, as commonly taught.

To many thousands of moral and spiritually minded men and women these despised phenomena have brought

"life and immortality" to light, and believers in Modern Spiritualism instead of looking to the grave as a hopeless leap in the dark, are cheered by the prospect that death is to the virtuous an immediate portal to a brighter and better condition of being.

If these alleged facts be true it is not difficult to recognise the Cui Bono. The great present want of the world is an assurance as to a future life of absolute justice, reasonable retribution, and unlimited progress, through self-sacrificing efforts for the good of others.

THE HISTORICAL DEVELOPMENT OF THE PSYCHIC FORCE THEORY.

Carl Kiesewetter contributes an article in the July number of *Psychische Studien* on the theory of psychic force in its historical development. The writer shows that the contention between this theory and that of spirits has existed from very early times. "Clear thinking individuals very soon came upon the idea that the problem of the magical spirit-life could not be satisfactorily solved either by a crass materialism or by an exclusive belief in spirits." The inquiry is then traced from the Alexandrian school of the Neo-Platonists to Avicenna some centuries later (who explained even "physical manifestations" by the action of the soul-force), Albertus Magnus, Roger Bacon, &c. Mention is then made of Peter Panzoni, who systematically expounded the idea in his book "De Incantationibus," written at a time when the witch persecutions in Italy had exceeded all former experience, and explaining the supposed diablerie psychically and astrologically. The similarity of the views of Cornelius Agrippa with those of the modern Theosophists in this respect is remarked. Paracelsus, Van Helmont, and Fludd are likewise all authorities on the magical powers of the (unconscious) soul. Kircher and Caspar Schott in the seventeenth century experimented in this direction, the former's hypnotic investigations with men and animals being worthy of mention. In 1692, the discovery of a murder by means of the divining-rod gave a fresh impulse to Occultism, De Vallemont, in 1696, in his "Physique Occulte," attempting to explain the divining-rod by means of the then dominant Cartesianism. He was opposed by Malebranche and Zeidler, the former representing the then orthodox view. The latter, Johann Gottfried Zeidler, published at Halle, in 1700, his "Pantomysterium, or Year's News of the Divining-rod," a work "full of surprising doctrines, experiments, and truly dumb-foundering researches." It made a great stir, but afterwards, although as late as 1750 attention was again called to it by Martius, it was wholly forgotten under the influence of the Rationalism of the period. Zeidler explained the phenomenon of movement by psychic force, and gave striking confirmation of his theory by actual experiment. Subsequent writers favoured the theory of "Siderism," connecting telheric and animal magnetism and astral influences, for the explanation of the movements. In 1857 Bruno Schindler, in his work "Magischen Geistesleben," dealt with all the mediumistic phenomena (then known) from the point of view of Psychism. Between the Materialists and the Spiritualists, Schindler obtained little attention, and "the atmosphere was too much agitated by the battle-thunders of great wars for this tender flower of the intellect to thrive." He is praised as an author "of great logical acuteness, and cyclopedic reading."

"Now that Crookes, Cox, &c., have begun to throw light upon the problem of mediumship, and the tendency of *Psychische Studien* has won approbation from the most distinguished of living philosophers, Eduard von Hartmann, the time may perhaps have arrived to consider the past history of our theory in the different stages of its development."

With a view to this historical and comparative account, the writer, who has studied the literature in question for twenty years, promises a continuation of his article with the following programme:—1, Particular Theories; 2, Agrippa's System of Psychic Force; 3, Paracelsus and his School as Psychics; 4, The Study of the Phenomena of Movement; 5, Bruno Schindler.

A CORRESPONDENT at Palmerston, New Zealand, informs us, in a postscript to a business letter recently received, that he and some fellow investigators of Spiritualism had witnessed some striking phenomena of late, a table rising, without contact of any one, as high as two feet from the floor, the medium being a half-caste boy, nine years of age.—*Harbinger of Light*.

RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 334.)

[In this column will be given from time to time such accounts of psychical phenomena as seem to be worthy of permanent record. Beyond the general classification indicated, no attempt at tabulation will at present be made; that work will follow in due course. In furtherance of this object we shall be pleased to receive from our readers brief reports of phenomena subject to two conditions. (1) That a colourless statement of facts without comment is given; and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

- | | |
|---|---|
| A.—Mesmerism. | K.—Spirit Identity. |
| B.—Trance. | L.—Materialised Spirit Forms. |
| C.—Clairvoyance. | M.—The Spirit Rap. |
| D.—Thought-reading. | N.—The Spirit Voice. |
| E.—Previsional and Coincidental Dreams. | O.—Psychography. |
| F.—Apparitions. | P.—Automatic Writing. |
| G.—The Human "Double." | Q.—Movement of Material Objects without Physical Contact. |
| H.—Presence at a Distance. | R.—Miscellaneous Phenomena. |
| I.—Haunted Houses. | |

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, giving—

- (1) The names and addresses of the persons concerned.
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross.]

CLASSES K AND M.—"SPIRIT" IDENTITY AND THE "SPIRIT" RAP.*

It is often said that the communications received from unseen intelligences always partake more or less of the mind of the medium, or at least that the information imparted is within the knowledge of the persons present. To show, however, that this is by no means invariably the case I should like to give you the particulars of a seance held some time ago at the house of a Mr. Mansell, when the messages obtained were in no degree whatever within the knowledge of any of the sitters, but were afterwards satisfactorily verified. The medium on the occasion was Mrs. Everitt—a lady widely known and highly esteemed amongst Spiritualists for her self-sacrificing devotion to the cause—and the company included Mr. Everitt, myself, and wife, Mr. Mansell, and two or three personal friends of his, all being well-known to each other. I ask your attention to the name of Mr. Mansell, because on that will hang some of the interest of my narrative.

We were sitting under the full blaze of a gas chandelier when some loud raps came upon the table. Mr. Everitt endeavoured to get the name of the spirit spelt out, several times without success. I suggested that perhaps the spirit had not communicated before and did not know the usually adopted signals, and I requested that one rap should be given for "No," two for "Don't know," and three for "Yes," and that for other answers the spirit should rap at the letter required while the alphabet was being repeated.

I then asked, "Have you communicated before?"—One loud rap indicated "No."

"Will you endeavour to spell out your name while Mr. Everitt repeats the alphabet?"—Three raps, "Yes."

Mr. Everitt repeated the alphabet very quickly, and I pencilled down the following letters, "T-H-O-M-A-S-M-A-N-S-"

"Oh," I said, "Thomas Mansell! This is a friend of yours, Mr. Mansell." But Mr. Mansell said No, he knew no such person. Nor did anyone else present. The experiment was tried again, with the same result—"T-H-O-M-A-S-M-A-N-S-." I repeated that I had got the same letters as before, when a loud single rap indicated that I was wrong; and so I asked the spirit, letter by letter, how far I was correct. I then found that "T-H-O-M-A-S-M-A-N" was right; and when the alphabet was again repeated I learnt that after the "N" "T" was intended, and not "S," the letter immediately preceding. The name was then without further difficulty spelt out—"Thomas Manton." Questions put to the friends present satisfied me that no one in the circle had the slightest idea of who Thomas Manton was; and I next asked the spirit to tell me how many years he had been in the other life. The answer came—S-I-X—

* We make no apology for reprinting this case from one of our earliest issues. It is a good case of its kind, and should, we think, now be included in these "Record" columns for the sake of future comparison and tabulation.

"Oh," I said, "six years?"—An emphatic "No."
"Perhaps you mean six years and so many months? Tell us how many?"—Answer, "T-E—"
"Oh, six years and ten months?"—"No."
"Go on."—"T-E-E—"
"Oh, sixteen years?"—Again "No."
"Well, go on."—"H-U-N-D-R-E-D."
"Then you mean that you have been in the other life sixteen hundred years?"—"No."
"Well, try again."—"Sixteen hundred and seventy-seven."
"Do you mean that you have been in the other life sixteen hundred and seventy-seven years?"—"No."
"Do you mean that you entered the other life in the year 1677?"—"Yes."

"Tell us where you were born?"
Answer, "Launceston." Knowing nothing of such a place as this, I asked where it was, and the reply was spelled out correctly and rapidly—"Somersetshire."

"Where were you buried?"—"Stoke Newington." The spirit afterwards told us that he was a Nonconformist divine; was at one time chaplain to Charles II.; was afterwards ejected from the Church and imprisoned; that he could say no more then, but that if we wanted further information we could learn something of him at Wadham College, Oxford. He added, however, that he had been introduced to the seance by a Nonconformist friend whom he had met in the other life, Dr. Jabez Burns, who while in earth-life, had attended some of Mrs. Everitt's seances.

On turning next day to a Clergy List in search of a parish of a name that might bear some resemblance to "Launceston," I found "Laurence Lydiard" in Somersetshire. This gave me some hope that I might find all the rest of the narrative to be correct, and as the readiest method of testing the messages, I requested the Rev. W. W. Newbould, who was in the habit of frequenting the British Museum, to endeavour, if possible, to verify the facts for me, telling him, however, nothing more than that I wanted a brief sketch of the life of Thomas Manton, a Nonconformist divine. The following is the report which Mr. Newbould supplied to me next day, and which, it will be seen, proves the accuracy of the communication in every particular.

[EXTRACT.]

"MANTON (Thomas), a learned Nonconformist minister, was born at Laurence Lydiard, in Somersetshire, in 1620, and educated at the Free School at Tiverton, and at Wadham College, and at Hart Hall, Oxford. He then studied divinity, and was admitted to deacon's orders by the celebrated Dr. Hall, Bishop of Exeter. After preaching for some time at Sowton, near Exeter, and at Colyton, in Devonshire, he came to London, where he was admired for his pulpit eloquence, and about 1643 was presented to the living of Stoke Newington by Colonel Popham, and here preached those lectures on the Epistles of St. James and St. Jude, which he afterwards published in 1651 and 1652. During his residence at Newington he often preached at London, and is said to have preached the second sermon for the Sons of the Clergy, an institution then set on foot, chiefly through the influence of Dr. Hall, son of the bishop, who preached the first. He was also one of those who were called occasionally to preach before the Parliament, but being strongly opposed to the execution of the King, he gave great offence by a sermon in which he touched on that subject. In 1651 he showed equal contempt for the tyranny of the usurpers, by preaching a funeral sermon for Mr. Love, and in neither case allowed the fears of his friends to prevent him from doing his duty. In 1650 he was presented to the living of Covent Garden by the Earl, afterwards Duke, of Bedford, who had a high respect for him. At this church he had a numerous auditory. Archbishop Usher, who was one of his hearers, used to say he was one of the best preachers in England, and had the art of reducing the substance of whole volumes into a narrow compass, and representing it to great advantage. In 1653 he became chaplain to Cromwell. He was nominated also by Parliament one of a committee of divines to draw up a scheme of fundamental doctrines. In the same year he was appointed one of the committee for the trial and approbation of ministers. In 1660 he co-operated openly in the restoration of Charles II., was one of the ministers appointed to wait upon his Majesty at Breda, and was afterwards sworn one of his Majesty's chaplains. In the same year he was, by mandamus, created D.D. at Oxford. In 1661 he was one of the commissioners at the Savoy Conference, and continued preaching until St. Bartholomew's Day, in 1662, when he was ejected for Nonconformity. After this he preached occasionally, either in private or public, as he found it convenient, particularly during the indulgence granted to the

Nonconformists from 1668 to 1670, but was imprisoned for continuing the practice when it became illegal. His constitution, although he was a man of great temperance, early gave way; and his complaints terminating in a lethargy, he died October 11, 1677, in the fifty-seventh year of his age, and was buried in the church of the church at Stoke Newington.—H. J. ROSE, New General Biographical Dictionary, vol. ix., pp. 464, 465 (1857).

Here is a clear case of a correct and truthful communication, not one word of which was known to any person in the circle, and which the spirit succeeded in giving in the face of a somewhat persistent, though unintentional, attempt to make him say something else than he wished to say.

E. DAWSON ROGERS,
Rose Villa, Finchley, N.

EXPERIMENTS WITH THE HYPNOSCOPE.

The July number of *Psychische Studien* contains much interesting matter. The first article, by Herr Gustav Gessmann, of Vienna, contains an account of experiments with an improved "Hypnoscope," and "an attempt partially to explain the occurrence of abnormal sensations under magnetic influence, on the principle of the magnetic properties of the blood." The original hypnoscope was an invention of the Paris physician, Dr. Ochorowicz, and was designed to detect susceptibility to hypnotism. Without describing the instrument at length, it may be sufficient to state that it was a magnetised steel tube, with positive and negative poles, in which the subject of the experiment inserted a forefinger. Out of a hundred persons about thirty experienced different kinds of sensations, such as cold or warmth, prickings, twitchings, or swellings of the finger, &c.; and it was found that persons thus sensitive were also capable of being hypnotised. By strengthening the magnetic power of the instrument Herr Gessmann has obtained remarkable results, though no sufficient confirmation of the relation alleged by his predecessor between magnetic sensibility and predisposition to hypnotism. Of 130 persons experimented upon (76 males and 54 females), no less than 86 (54 males and 32 females) proved sensitive to the more strongly magnetised instrument. The sensations were classified as follows:—

Feeling of a cool wind	...	...	16 persons
Quiet coolness	...	...	26 "
Electrification	...	...	29 "
Spasms up to the arm	...	...	7 "
Pressure all round the finger	...	...	2 "
Feeling of warmth	...	...	6 "

Thus Herr Gessmann found two-thirds of his subjects sensitive, as against Dr. Ochorowicz's one-third.

He further discovered that among the female subjects the sensibility to the instrument was much less during, or shortly after, a physiological period.

Further, that hypnoscopes of different magnetic power being used with one and the same person, under otherwise similar conditions, the resulting sensations did not differ in degree, but in kind.

Herr Gessmann recognises the necessity for further experiments to establish two of his results; but in the fact that loss of blood diminishes sensibility to the instrument, taken in connection with the known magnetic properties of the blood (arterial blood being paramagnetic and positive, venous blood being diamagnetic and negative) he finds a clue to the partial explanation of the abnormal sensations. Yet he concludes that disturbances of the circulation do not alone suffice to explain the phenomena observed by means of the hypnoscope. And he considers this instrument well adapted to establish the much contested fact of magnetic influence on the body; but that its value as a test of susceptibility to hypnotism is very doubtful.

[If, however, the former conclusion is true, animal magnetism, or the specific influence of mesmerism, being proved, and being the same fact, it seems antecedently probable that susceptibility to the magnetism of the hypnoscope would indicate susceptibility to animal magnetism, though not to those processes of hypnotism, in the restricted sense of the term, which do not imply the influence of one person on another.]

The experiments are still in progress.

THE burial of our bodies is a sublime liberation: we rise from our grave astonished that we thought we had fallen into it.—VICTOR HUGO.

THE SPIRITUAL OUTLOOK.

XXXIX.

[We shall esteem it a favour on the part of our readers if they will forward us, for use in this column, any allusions to Spiritualism and Psychical Research they may come across in the course of their reading. We see a great many of these ourselves, but it is obvious that there must be many references to the subject which do not meet our eyes.—ED. OF "LIGHT."]

The open discussion in the religious newspapers about the reality of the faith-cures is a good thing. The *Lancet* naturally takes part in it. Most doctors believe, or profess to believe, in the miracles of healing about A.D. 30, but they are not disposed to credit those of the succeeding centuries. People are cured—but it is in a natural way, by the excitement of hope, expectation, or other impression made upon the nervous system. "Faith-cures," so-called, or "mind-cures," are not, therefore, supernatural—but if natural, why do not the doctors manage to have more of them?

What the *Lancet* says comes to about this: "It is the faith that heals, not the hypothetical source or object of faith outside the subject of faith. Nothing, in fact, is done for the believer. His act of believing is the motor force of his cure. An exercise of faith as a rule suspends the operation of adverse influences, and appeals strongly through the consciousness to the inner and underlying faculty of vital force. There is no miracle, therefore, in faith-healing, nothing beyond an active assistance of the ordinary powers of nature." A vital force always doing the best it can—always working for cure—closing wounds, uniting broken bones, trying always to restore the body to its natural conditions. In some cases the doctors help, in many they hinder. As a rule, the less they interfere the better for the patient.

A friend sends a cutting from a Missouri newspaper, charging a "Dr. Slade" with grievous impostures and crimes. America is a very large country—about twenty times the size of the United Kingdom, and scattered among its 40,000,000 of population are several scamps who do not hesitate to pass themselves off as "Dr. Slade," or any one who has a reputation which can be stolen. The *Banner of Light* is constantly warning people against such impostors.

Mr. Colville, just before leaving America for England, gave an inspirational discourse on Esoteric Buddhism, which is reported at length in the *Banner of Light*. He said: "The whole sum and substance of Esoteric Buddhism is that man must conquer self in order to rise to his true elevation as lord and master of the material universe. We must all feel humiliated as we witness the dominion which the beast has over man. Man, as sovereign over the three kingdoms of nature below him, must eventually have supreme power over every order of lower being. Snake-charming and lion-taming are perfectly natural; man's will being superior to an animal's or reptile's, ought to be able to govern these lower creatures. Psychology explains all such marvels, but the adept's art is nothing which outward initiatory rites or acquaintance with theories can convey. There are many people whose faith in psychology is unflinching, who have literally no psychologic power themselves, while others who have never heard the word employ the power."

Our power is the result of what we are, and of that alone. What we believe is of no consequence, except in so far as it changes us and makes us the possessors of power unattainable without certain knowledge. The secret of adeptship is, after all, simply a secret very easy to state but very hard to win, and that is the attainment of a condition where everything in ourselves, corresponding to the lower life around us, is completely in subjection to our soul-life. Strong motives, powerful will, resolute self-control, may be exercised by black magicians as well as by those who are of pure intent; but only can one attain to the heights of Nirvana and become one with Deity when every thought, motive and aspiration is of the purest. The pure in heart alone perceive Divine truth and become its potent instruments."

Whatever "Saladin" may say, there are Secularists who have become Spiritualists—at least they have examined the phenomena said to be produced by spirits and have declared them genuine. George Chainey does not stand alone in this matter. A leading Secularist presided some time ago

with dignity and grace at a Spiritualist meeting held at Liverpool.

The town of Liberal, Missouri, is a Secularist settlement. Religious people are not excluded, but they are not encouraged. Five citizens have made a careful examination of slate-writing, and signed an affidavit that they made a thorough examination. They pronounce it utterly impossible that it was done by other than spirits. A practising physician of the town makes a similar affidavit.

General Grant has joined the majority of the army he commanded, and the one he defeated, in spite of faith-healers and mind-curers. It was confidently stated "that he had sought for Divine healing, and was cured"—which is true, perhaps, in a much better way than was intended. Our bodies are "fearfully and wonderfully made," and should be taken good care of. It is good to get out of them no doubt, but, with eternity ahead, why hurry?

The *Protestant Standard* seems to be in the lowest stratum of anti-Spiritualist newspapers. Spiritualism, according to this *Standard*, is "nonsensical twaddle," and a "foul deceit of the age," which, if it contain anything in reality, all of it is of the devil. A more monstrous or blasphemous theory could not possibly be advocated. But then, on the other hand, suppose that the facts of Spiritualism are real facts, and you can prove them to be of the devil aforesaid, could there be a greater triumph for Protestant orthodoxy?

Warren Chase, one of the oldest and ablest of American political and social reformers, and now a leading Spiritualist, says: "The world is our church, all people in it are members, and those who know more should teach those who know less, and those who live better and do better be examples for those not as good. We need no bishop, no priest, and no Salvation Army. We are not here to fight, but to teach, and we can afford to let all into our meetings and schools, and not claim to be holier than others. So it looks to me."

SPIRITUALISM IN LONDON & THE PROVINCES.

CAVENDISH ROOMS.—On Sunday last, August 2nd, W. J. Colville addressed large and influential audiences at Cavendish Rooms. Both lectures elicited many signs of approval. Previous to that of the evening, several important questions were ably answered, and at the close of both impromptu poems were delivered. The subject matter of both lectures was extremely interesting and profound. The morning topic, "The Perfect Way; or, the Finding of Christ," steered clear of controverted opinions on the literal history of Jesus, and dealt with the spiritual truth which underlies the letter of the records. To follow conscience, to listen to and obey the highest voice we can hear, is to tread in the path that leads to perfection; to steel our hearts against the moral sense, and to gratify the lower instincts is to grieve the Holy Spirit.—Special Notice.—"Spiritualism and Theosophy."—By particular request of many friends, W. J. Colville will speak at Cavendish Rooms, Mortimer-street, W., on Sunday next, August 9th, in reply to a review of Mr. Sinnett's new work, "Karma," which appeared in the *Times* of Friday, July 31st. The services commence at 11 a.m. and 7 p.m., precisely. Morning topic, "Karma; or, the Law of Consequence"; evening, "Is Spiritualism an Incentive to a Holy Life, and is it a Practical Religion?" All seats are free.—W. J. Colville will speak in Paris on Sunday evening, August 16th, and following days until August 22nd. All English-speaking persons in that city who are interested in Spiritual matters should apply for particulars to Miss M. B. Baldwin, 28, Rue Washington, who is arranging for the lectures.—W. J. Colville will speak in Cavendish Rooms (probably for the last time) on Sunday, August 23rd; in Leeds, September 6th, 7th, and 8th; in Manchester, September 13th, and in Sheffield, September 14th, 15th, and 16th. Provincial societies can secure his services for Sunday, August 30th, and week evenings not already engaged between August 30th and September 13th. Immediate application should be made to W. J. Colville, 16, York-street, Portman-square, London, W., at which address he is at home to receive friends on Tuesdays

from 3 till 6 p.m. All readers of "LIGHT" are most cordially invited. Inspirational replies to questions and impromptu poetry from 3.30 till 5 o'clock.

SPIRITUALISM IN BLACKBURN.—On Sunday last the Spiritualists of Blackburn held their first "Flower Service." The congregation and friends were invited to contribute plants and flowers for the decoration of the hall, and they responded heartily to the invitation. The front of the platform was converted into a miniature gallery upon which the flowers were beautifully and artistically arranged. Mr. A. D. Wilson, of Halifax, was the speaker. In the afternoon his discourse was on "The Floral Preachers," and in the evening on "The Ministry of the Beautiful." In the evening Mr. Wolstenholme in introducing Mr. Wilson spoke of the elevating influence of beautiful objects, whether in nature or art, and hoped to see the day when in every large town, museums and picture galleries would be open to the public on Sundays. Although some present might object to his ideas he had a firm conviction that it was not a sin to run excursions to the sea-side on Sunday, so that toilers in mills and workshops could occasionally see the grand and beautiful sea. There were large audiences at each meeting, and every one was highly pleased with the success of the first Flower Service. The flowers were afterwards presented to the inmates of the Blackburn Infirmary and Blackburn Workhouse.

NEWCASTLE AND NEIGHBOURHOOD.—As was previously announced, Mr. Morse lectured in Newcastle and North Shields from July 19th to 22nd. His lectures were very largely attended, many being anxious to hear him prior to his departure for America, and considerable enthusiasm was evoked. On July 23rd a complimentary tea and farewell meeting was held at Weir's-court, Newcastle, at which a large number of persons were present, and a considerable section of the Shields Society joined the Newcastle friends in paying honour to the guest of the evening, Mr. J. J. Morse. In the course of the proceedings short speeches were delivered by Messrs. McKellar, Appleby, Robson, Wilson, Kersey, Robinson, and Thomson, each of them expressing their appreciation of Mr. Morse's faithfulness to the movement, and the great amount of good which had been accomplished by the teaching of his "guides." The President, Mr. T. Thomson, presented to Mr. Morse, in the name of the members of the Newcastle Society, a purse containing ten guineas, "as a testimonial of their cordial acknowledgment of his untiring, faithful, and earnest devotion to the movement during the long period of sixteen years, and the high estimate at which they valued the eloquent oratorical efforts of his 'guides,' in their advocacy of Modern Spiritualism." Mr. Morse responded in a very feeling manner, as also did his controls, "Tien Sien Tie" and "The Strolling Player." An illuminated address was also exhibited, which had been presented to Mr. Morse at Shields on the day previous. The programme was enlivened with vocal and instrumental music by Mesdames Peel, Miller, and Hales, and Misses Gillespy and Kersey, and Messrs. Kennedy, Young, and L. Sawyer, who rendered a choice selection most charmingly, and greatly heightened the pleasure of the evening. The proceedings terminated with "Auld Lang Syne," by all the company, a hearty vote of thanks having been given to all who had so cordially united to make the gathering so successful and pleasant. Mr. Morse finally passed through a considerable ordeal of hearty hand-shaking, united with earnest wishes of God-speed and for success. Thus closed one of the most memorable gatherings in connection with the Newcastle Society of late years, and one not soon to be forgotten by those present. Mr. Morse and his family sailed from Liverpool in the steamship *Wisconsin*, for New York, on the following Saturday. We hear that many friends accompanied him on board for the final parting. A telegram from him, dated from Queenstown and conveying his final greetings, was read at the evening services on the following Sunday.—Communicated.

ERRATA.—In Mr. Noel's letter of last week on the Historic Jesus, for "St. Valentinus" read "Valentinus"; and in the sentence "they incur a grave responsibility who attempt to rob our poor work of its chief Consoler," read "world" for "work."

THE *Adelaide Times* has opened its columns to a lengthy correspondence on Spiritualism, the principal debaters being Mr. Bayner on the Materialist side, Mr. Glaister on the Spiritualist. The *South Australian Times* has published, in parts, Mr. Bucknell's narrative of sittings with the late Miss Wood.—*Harbinger of Light*.

THE LONDON SPIRITUALIST ALLIANCE.

CHAMBERS: 16, CRAVEN STREET, CHANCERY CROSS, S.W.

This Society of Spiritualists, founded for the purpose, primarily, of uniting those who share a common faith, and then of giving information respecting that faith to those who seek for it, has now occupied Chambers at the above address. There will be found an extensive Library of works especially attractive to Spiritualists; the various Journals of Spiritualism published in this and other countries; and opportunities of converse with friends like-minded. The Alliance holds periodical Soirées at the Banqueting Hall, St. James's Hall, where papers on interesting phases of the subject are read, and discussion is invited.

Particulars as to Membership (minimum Annual Subscription, One Guinea) may be obtained from the Hon. Sec.,

MORELL THEOBALD,

62, Granville Park, Blackheath, S.E.

The following list, which will be continued by the courtesy of the editor until complete, will show what an important library is now available for use by members of the London Spiritualist Alliance. It is the desire of the Council that the books should be used by Spiritualists, and should not merely be available for consultation in our Chambers. To this end they have made arrangements for their being removed, under certain restrictions, for home reading. The publication of a catalogue in "LIGHT" will place at the disposal of every member a list which will enable him to select at his leisure what he may wish to read. Rules and regulations will be at once drawn up, so that the Library may be available without unnecessary delay.

W. STANTON MOSES, M.A., President.

(Continued from p. 348.)

NO.	TITLE OF WORK.	AUTHOR.
684-688 & 694	Tracts (6 vols.)	
752	Treatise of Spirits	Comte de Lude
764	Thoughts on Theism, with Suggestions towards a Public Religious Service in harmony with Modern Science and Philosophy	Anon
773	Trance, The, with Correlative Phenomena	Laroy Sunderland
450	Unseen Universe, The, or Physical Speculations on a Future State	Anon
695	Unseen World, The; Communications with it, Real or Imaginary?	Anon
558	Via Catholica; or, Passages from the Autobiography of a Country Parson	Anon
561	Vision of a Midsummer Morning's Dream, The	F. Starr
598	Vital Magnetism: A Remedy	Rev. Thomas Pyne, A.M.
719	Views of the Deity, Traditional and Scientific: A Contribution to the Study of Theological Science	James Samuelson
83, 83a	Woman and a Future Life (2 copies)	S. E. Gay
181-183	What am I? A Popular Introduction to the Study of Psychology (2 vols., with duplicate of Vol. II.)	E. W. Cox
373-376	Where are the Dead? or Spiritualism Explained (4 copies)	"Fritz"
432, 433	Walter Savage Landor, The Works of (2 vols.)	Anon
489-493	Waverley Novels, The (5 vols.)	Sir Walter Scott
560	Words of Warning, in Verse and Prose, addressed to Charity Organisations	S. C. Hall, F.S.A.
581	What is Religion? a Tract for the Times	Thos. Brecoir
623	Wayside Verses, a Little Book for my Friends	Thos. Brecoir
656	Westminster Review	
666	Will-Ability; or, the Mind and its Varied Conditions and Capacities	Joseph Hands, M.R.C.S.
714	World, Opened, The Divine	Rev. Dr. Bayley
718, 805	World under Glass, The (2 copies)	Frederick Griffin
693	Yorkshire Spiritual Telegraph, The	
276-282	Zoist, The (1843-1850) (7 vols.)	

SUPPLEMENTARY LIST.

59	Autobiography of A. J. Davis, The	A. J. Davis
39	Flavius Josephus, The Works of	
	Translated by William Whiston, A.M.	
412	Order of Nature, The, considered in Reference to the Claims of Revelation	Rev. Baden Powell, M.A.
431	History of the Roman Emperors, The	Rev. Robert Lyman, M.A.
434	Vestiges of the Spirit History of Man	S. F. Dunlass
439	Mortal Life, and the State of the Soul After Death	Alexander Copland

NO.	TITLE OF WORK.	AUTHOR.
482	Light (Vol I., 1881)	
726	Phenomena of Modern Spiritualism, On the	William B. Hayden
771	Hygienic Clairvoyance	Dr. J. Dixon
787	Nature of the Spirit, The	R. C. Giles
788, 789	Back to the Father's House, A Parable (2 vols.)	
790	Triumph of Life, The; A Mystical Poem	Ella Dietz
791	Triumph of Time, The; A Mystical Poem	Ella Dietz
792	True Christian Religion; containing the Universal Theology of the New Church	Swedenborg
793, 794	Samuel Carter Hall: a Retrospect of a Long Life, from 1815-1883. (2 vols.)	S. C. Hall, F.S.A.
795	The Wisdom of the Adepts: Esoteric Science in Human History	Thomas Lake Harris
796	Spiritualism as a New Basis of Belief	J. S. Farmer
797	Pioneers of the Spiritual Reformation, The	Anna Mary Howitt Watts
798	Life, its Nature, Varieties, and Phenomena	Leo H. Grindon
799	Scepticism and Spiritualism, The Experiences of a Sceptic	The Authoress of "Auridia"
800	Rhymes in Council, Aphorisms Versified	S. C. Hall, F.S.A.
801	Appeal, An, in Behalf of the Views of the Eternal World and State	Rev. S. Noble
802	The Divine World Opened	Rev. J. Bayley, A.M., Ph. D.
803	An Old Story; a Temperance Tale in Verse	S. C. Hall, F.S.A.
804	Words of Warning, in Verse and Prose, Addressed to Charity Organisations	S. C. Hall, F.S.A.
806	A Midnight Visit to Holyrood	Countess of Cathness
807	Natty, a Spirit: His Portrait and his Life	Allan Paterson
808	The Destiny of Man, The Storm King, and other Poems	Frederick Griffin
809	Hints for the Evidences of Spiritualism	M. P.
810	Emanuel Swedenborg; the Man and his Works	Edmund Swift, Junr.
811	A Little Pilgrim in the Unseen	Anon
812	An Angel's Message: Being a Series of Angelic and Holy Communications received by a Lady	
813	Threading my Way. Twenty-seven years of Autobiography	Robert Dale Owen
814	Heaven Opened; or, Messages for the Bereaved from our Little Ones in Glory	F. J. Theobald
815	Spiritualism Answered by Science	E. W. Cox
774, 775, 816, 817	Psychography; a Treatise on one of the Objective Forms of Psychic or Spiritual Phenomena (4 copies)	M. A. (Oxon)
818-820	Four Gospels Explained by their Writers (3 vols.)	J. B. Roussting

PERIODICALS ON THE READING-ROOM TABLE.

Light (London).
Medium and Daybreak (London).
New Era (Mich.).
Harbinger of Light (Melbourne).
Literary World (London).
Occult Magazine (Glasgow).
Facts (Boston).
Journal of Science (London).
Religio-Philosophical Journal (Chicago).
Banner of Light (Boston).
Spiritual Offering (Ottumwa).
The Theosophist (Madras).
La Reue Spirite (Paris).
Reformador (Rio de Janeiro).
Neue Spiritualistische Blätter (Leipzig).
El Faro Espiritista (Barcelona).
Psychische Studien (Leipzig).
Seculo XX. (Campos).
Le Spiritisme (Paris).
Le Messager (Liège).
Journal du Magnétisme (Paris).
De Robs (Ostend).
La Lumière (Paris).
La Salucion (Garona).
Le Moniteur (Brussels).
La Chaine Magnétique (Paris).
Constancia (Buenos Ayres).

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Party, of Berne; Professors Wagner and Butlerof, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstätt, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Cathness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

DR. ROBERT CHAMBERS.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters."—Extract from a Letter to A. Russel Wallace.

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consistent, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—Clerical Journal, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—"The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory."

LORD BROUGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest

aculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—Preface by Lord Brougham to "The Book of Nature." By C. O. Groom Naylor, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

PROFESSOR BARRETT, F.R.S.E.—"I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source,—I say I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative."

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

CRONWELL F. VARLEY, F.R.S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

ALFRED RUSSEL WALLACE, F.R.S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—Miracles and Modern Spiritualism.

DR. LOCKHART ROBERTSON.—"The writer" (i.e., Dr. L. Robertson) "can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legend, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism, p. 24.

NASSAU WILLIAM SENIOR.—"No one can doubt that phenomena like these (Phrenology, Homoeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the Spiritual Magazine, 1864, p. 336: "We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family."

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitations. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis d'Esclapart de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*tout de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession."

ROBERT HOUDIN.

4th May, 1847.

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).— I am, monsieur, &c.,

(Signed), ROBERT HOUDIN.

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 15th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the Spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht, oder Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely trustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the *cardinal facts demonstrated by the two brothers were absolutely true*, and belonged to the Spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through premeditation to deny."

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit in 'spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you, &c., &c."

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitations is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses."

"Berlin, December 6th, 1877. (Signed) SAMUEL BELLACHINI."

ADVICE TO INQUIRERS.

The Conduct of Circles.—By "M.A. (Oxon)."

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOATH MAKE MANIFEST IS LIGHT.—Paul.

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PRICE TWOPENCE.

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SOME ODD "FADS" AND FANCIES; THEIR RATIONALE AND EXPLANATION.

BY S. EADON, M.D.

I.

The genius of humanity is progressive. There was an Alpha in human development, and there will be an Omega; or, in the language of Aristotle, a beginning, a middle, and an end. No power can stop the on-flowings of these waters of human advancement. From a hidden fount they gushed forth by an Omnipotent fiat, and onwards they will roll till lost in the great ocean of an exalted order of being. The spirit of man is enshrined in an embodied form; and the Book of God—star-studded Infinity and ocean-girded Earth—was thrown wide open for its mento-cerebral development. Without a guide to instruct, or a guardian angel to correct, man had to read off, as best he might, the mysterious symbols of creation; and he has read them, and that, too, with wondrous success; but ages have been the term-time for the acquisition. Sometimes he has fallen into grievous blunders; at others, the spark of truth has been elicited by one electric or odic flash of genius. At one time he has been elated with success; at another, he has stood and gazed, and said "Tell me, created symbol, what meanest thou?" But no answer could he get. Night after night would he think, but empty conjecture was often the only pabulum for the future workings of his spirit. By observation and experiment has man invoked nature, and the result has been, more or less, an admixture of truth and error;—mis-interpretation and mal-translation of nature's symbols are apparent in every domain of learning; a thing quite unavoidable, as error is necessarily inherent in the development of spirit, when in connection with organised matter. The thought-to-be truths of one age have been found to be errors in the next; and by refining and analysing processes, repeated again and again, real knowledge has at last been arrived at. Truth is not so deep down in the rock that the hammer of genius cannot break through and bring it to the light; but a certain class of men, endued with conceit, and the pride of place, have, in every age, assumed a superiority over their fellows, and prevented Truth from showing her radiant charms as soon as she might have done. These are they who, in every period, have thought the human mind had reached the acme of its power; that the whole wide universe, in its every form of manifestation, had disclosed all her secrets to the flights of their genius, or to the profundities of their researches. In their estimation, nothing could be developed or known which was not already known to them.

Such has been the history of human progress; and thus has science been impeded and civilisation kept back. Although we live in the latter half of the nineteenth century, this same kind of opposition to a new truth is often yet seen. Men of a certain make of mind hate new ideas, and set their face against them with a determined opposition. Strange to say, this is often the case with men of learning; and the more so, indeed, if the new truth belongs to their own domain of thought. Their self-sufficiency is a complete barrier to the inlet of new ideas. Whatever does not square with their preconceived opinions, or already-packed-up notions, is quackery, charlatanism, sheer nonsense, or something worse. In fact, these men assume a thorough knowledge of the arcana of the universe. In their hand is held the key to the temple of all knowledge. The laws of matter—whether of atom or of world—the laws of mind, of cerebro-maturation, or of spirit, whether through an ordinary medium, or through media-extraordinary, are alike familiar to them. They are the godmen of this earth, and cannot be fished (as the Scotch say) with the impertinence of even a fresh suggestion in the domain of science unless from themselves. They are the great "I am" of every age; those who alone can peer into the future, as well as tell of the doings of the past. There they stand, like a mighty Teneriffe, as if the vast sea of rolling events and ever-developed phenomena, surging at its base in ever-ceaseless foam, was always in a state of perfect calm. Nothing seems to affect them; neither the experience of past ages, nor the changes of public opinion, nor the rise of unheard-of forms of knowledge, nor the evolution of new relationships, as startling in their results as they are grand in intellectual conception. There they remain, solid as granite and impenetrable as adamant. Surely such incarnations of self-esteem cannot always remain unaffected by the clash of circumstances and the rush of new thoughts which flood them on every side. At the present time mines of fresh strata of thought are continually being opened up, sparkling with diamonds of matchless beauty. From the artesian wells of a dogged perseverance, lit up with the star of genius, bubble up, ever and anon, streams of ideas, bright, lovely, and fresh as if direct from the throne of God. Nothing is still. The world of mind is shaken to its very centre. Change is now the characteristic of everything. The old in thought, feeling, and affection is lost in the coming-in-tide of that which is fresh, and new, and startling.

We see the truth of these remarks in the reception, by the scientific men of our day, of the discovery of a new force by Baron Reichenbach, which he has called "OD," and which is thought to be different from caloric, light, heat, electricity, magnetism, or any other dynamic influence at present known. Although this new force is highly refined and attenuated, and requires parties who are "sensitives" born, to perceive it in the dark, yet, by Dr. Gregory, the late distinguished professor of chemistry in the University of Edinburgh, and many other gifted men, not only the proofs of its existence, but its absolute difference from all other dynamic agencies are considered as complete and convincing as any of the demonstrations in the elements of Euclid. Adam Smith's "Wealth of Nations" was a dead letter for 100 years, till Cobden and Bright rose to demonstrate

to the nations the marvellous adaptation of its doctrines for the good of mankind. And so it may be with the discovery of "OD" by Baron Von Reichenbach, but we hope not. Neglected though his work is at present, a genius in God's good time will doubtless spring up, and show its bearings on science, and on an enlightened form of Therapeutics. In these papers we propose to open up in a succinct and simple form, and also to explain what this new "OD" force is, and point out its bearings, as manifested in society. These are thought by the unimpressionable to be mere fancies, peculiarities, or oddities in those who show them, in word, thought, or action.

In society there are to be found many persons who hate yellow, but nearly all love blue. These two colours are polar opposites. Many a maiden likes to look into a mirror and admire her own dear reflex, whilst others turn away, with a feeling of uneasiness, as if it breathed a hateful breath at them. Some people who travel in a railway carriage (however severe the weather) must have a window down, and are thought uncivil by requesting it; but, as we shall see further on, there is an innate feeling for it. Others swoon away in church, but are well at home. Some cannot sit at ease between two persons, but must sit alone. Others cannot eat from a spoon made of pewter, or Britannia, or German metal without nausea; or drink tea, or coffee, or chocolate boiled in brass vessels, without discomfort. Many persons dislike much-cooked victuals, fat, or sweets; but much prefer cold and slightly sour kinds of food. Some feel uneasy if you shake them by the hand; but to hold their hand in yours for a time would be perfect torture. Some people go to sleep at once on the right side; others can never go to sleep on the left. Now are these mere fancies, or the result of bad habits, or of defective education, or of disease? Scarcely; as some of these so-called "oddities" appear in groups in different individuals. For example: He who hates yellow, hates the looking-glass; he who loves to sit alone, opens the windows of the railway carriage; he who can sleep only on his right side, is unwell in the nave of the church. These oddities, or peculiarities, seem to have relationships amongst each other, and to arrange themselves in groups; and it will be seen, later on, that the cause lies deep, and is inherent in human nature.

Obtain a natural quartz crystal, and put it on the arm of a chair, the two ends being free. Let a sensitive hold his hand two inches from the pointed end, and he will feel a fine cool air; but, from the other, or blunt end, a warm air will feel to issue forth. Let this crystal be next taken into a place of deepest darkness; the sensitive will soon perceive the whole body pervaded with a mild light, and from the pointed end, a bluish flame, as long as a man's hand, will emanate; but from the blunt end, a yellow-red sort of a vapour will appear to be issuing. This delicate light can only be perceived by sensitives; and Reichenbach has tested it in every possible form, in thousands of cases. Being more refined and delicate in its manifestations, than colour, or light, or electricity, or magnetism, by Reichenbach it is named "OD" or the "Odic" force, and it is found in all bodies throughout the wide universe. It streams from our great day-star (the sun) with the common light and heat; but, it is neither of them. The pointed end of the crystal gave out a blue flame and a refreshing coolness; so, by experiment, do the blue rays of the sun. The blunt end of the crystal gave out yellow and red rays, and produced a lukewarm, disagreeable sensation; so do the yellow and red rays of the sun impart a similar sensation. Thus, it seems, that the colours, blue and yellow, have other powers besides making themselves sensitive on the retina of the eye; and there will be found something more than mere fancy—that scape-goat word for all forms of ignorance—to account for the varied

"oddities" which attract notice in the different grades of society.

Take two similar glasses of water; let transmitted light fall on the one, and reflected light on the other. The water in the first glass, to a sensitive, will taste warm and bitterish; that, in the second glass, cool and sourish. No chemistry at present known, could detect such delicate differences.

From the moon "OD" streams down, and its effect on the poor sensitive is well known, and has been so, from time immemorial; hence, from the Latin *luna*, the moon, the word lunatic is derived, and the place of his confinement is termed a lunatic asylum. All lunatics are sensitives, either natural, or superinduced, in a greater or less degree of impressionability. Moonlight, being reflected light, a glass rod held in the left hand of a sensitive, in the moon's rays, will convey a lukewarm sensation; but when drawn into the shade, the sensation would be cool. The same experiment tried in sunshine would be the reverse; whilst held in sunshine, the rod would give a cool sensation, but when drawn into the shade a warm one. Take a copper wire, put one end in a dark chamber, and the other in sunshine; soon the end of the wire in the dark chamber streams with a flame as long as the finger, showing that sunlight had sent a stream of "OD" through the wire.

Reichenbach, the discoverer of creosote, paraffin, assamar, and other substances well known to the chemist, and "though last, not least," but greatest really, of this Odic force, took one of his sensitives, Miss Nowotny, into a chamber of the deepest darkness, to test if she could see anything. Unknown to her, a magnet had been placed. After some time, she said she saw a magnet with a blue flame streaming from the north end, and orange-coloured flames streaming from the south end. This light was collected into a focus, reflected upon the wall, by means of a burning glass, showing that it was material.

Professor Endlicher, who was a demi-sensitive, was put into the profoundest darkness. A cat, a butterfly, a bird and a plant in flower had been placed there without his knowledge. Having sat for two hours in this extreme darkness, the professor, in terrified astonishment, suddenly cried out, "I see a blue flower—a gloxiana"; so it was, a gloxiana speciosa; and, as nothing can be seen without light, the buds, pistils, anthers, flower-leaves, stalks, all were aglow, and even the leaves were dimly visible. He also saw the cat, the butterfly, and the bird, all glowing with this beautifully delicate Odic light. A man, in the dark chamber, appears, to sensitives, first like a rudely-formed snow man; then, like a warrior dressed in armour; and lastly, he looks like a fiery giant. The sensitive, looking on himself, seems all aglow; his hand presents the appearance of one held close before a candle in a dark room—longer than natural, and from every finger a flame-like extension seems to stream, the last joint and the finger-nails being the brightest. The human body is not only all aglow [with "OD," but the right hand and right foot, indeed the whole of the right side is of a bluish colour: the left hand and left foot, in fact, the whole of the left side is of a yellowish colour; the "OD" emanations from the body being precisely similar to those coming from the crystal, the magnet, and sunlight. It has been found, by experiment, that the Odic sensations of touch were different; the right, or blue hand, being put into the left, or yellow hand, of a sensitive, produced an agreeable, coolish feeling; but the left, or yellow hands, being joined, or even approximating, produced a disagreeable coolish sensation. This experiment was tried with more than a hundred sensitives, and always with the same result. Hence the reason, why some people dislike to shake hands; they are sensitives, and the act gives rise to an unpleasant feeling, and is therefore avoided. Per-

REVIEWS.

"SYMPNEUMATA."

(FROM ANOTHER POINT OF VIEW.)*

(Concluded from p. 379.)

haps this may be at the bottom of the habit of some persons giving the finger only; the less the surface in contact, the slighter the sensation of unpleasantness. It is also evident why some persons avoid crowds, as people before, or behind, offer resistance like poles, and thus give rise to a series of disagreeable sensations. For a similar reason some men cannot ride on horseback because the like sides of the rider come in contact with the like sides of the animal; the gentleman, in this case, is a born sensitive. For a similar reason some ladies cannot carry little children on their backs, not even for a few minutes in play, because like poles they are brought into contact; the ladies, too, are sensitives.

At a banquet, the guest to be honoured is placed at the right of the host. It will now be evident that there is a deep-seated cause in our Odic natures for this immemorial arrangement. He, on the right hand, gets the "OD" negative of the left, who, in his turn, receives the positive "OD" of him on the right. The one on the right gives as much pleasurable feeling as the one on the left loses, and *vice versa*. This custom of honouring a guest is not merely formal or traditional, but clearly springs from our inmost natures. There are thousands of cases in life, of which this will serve as the key and the explanation; and, consequently, it will be seen that the peculiar people called "oddities," are really natural sensitives, whose feelings should, at all times, and under all circumstances, be most scrupulously respected.

(To be continued.)

As to the operation of will and faith in magnetic cures, Mr. Cadwell, who gives lectures in the United States, writes in *Facts*: "A man came upon the platform at one of my lectures at Welles Hall, in 1873, among others who offered themselves as subjects for mesmeric experiments. I found him a good subject. He was evidently a chronic invalid. He got better of his illness and wrote out his case for me. His name, it appeared, was Augustus Dana, of 34, Broadway, Lowell, Mass.; his doctors had told him that he was consumptive and had heart disease; he was weak, thin, weighing only 124 pounds, and unable to work. Two of his acquaintances told him that I cured where I mesmerised. He knew nothing of mesmerism, but consented to their helping him to the Hall, and then up the platform-steps. After the experiments he walked home, slept well and naturally got so much better that in a few weeks he resumed his work. I have just (May, 1885) seen Mr. Dana; he is strong, rugged, and weighs 209 pounds. My will had been exercised, not to cure, but to use him as a subject for my mesmeric entertainment; and as to his faith, it was no more than acquiescing in the recommendation of his acquaintance."

VICTOR HUGO's friend, M. Besson, thus writes in the *Revue Spirite*: "The last time I saw Victor Hugo he said, 'If we see no more of each other in this world we shall meet in the next.' His wife and daughter, whom I met in London twenty years ago at Mrs. Milner Gibson's, were also Spiritualists. After the death of his two sons he wrote, 'While we wait, death comes; and they to whom he comes leave behind them mourners. But patience! One after another we all go. Death hath taken the young; but one day, perhaps soon, the sons will be followed by the father; he will lie as if asleep, he will be put within four boards and be borne to the sombre opening of the earth, the grave. What looks like a departure there is really an entrance. Then he will know what he had hitherto dimly believed; the eyes of the body closing, those of the spirit will open, the invisible become the visible; what to men is the world, will be to him eclipsed; while silence reigns around the grave, as the earth is thrown upon his coffin, the mysterious soul is passing from dimness to light; those who, to him, had disappeared, reappear; the truly living, who in the terrestrial shade are called the dead, present themselves in the radiance of a new vision, call lovingly to the new-comer, shedding their smiles upon his dazzled countenance! Thus goes the soul that hath well done its work, leaving here some regrets, followed by sorrowing faces, and perhaps some tears, but received into the realm of eternal brightness with joy, the garb of mourning exchanged for a robe of rejoicing. O my loved ones!'"

It is no disparagement to the experience described in this book to say that it cannot be estimated without reference to the new psychology which has grown from the study of somnambule conditions. In its most recent developments in Germany, that psychology is also a philosophy which fully recognises man's transcendental individuality. What for the philosophies of Schopenhauer and Hartmann is the "unconscious" source of somnambule illumination, has become with Du Prel and Hellenbach a subject, including, but far exceeding, the personal self-consciousness. The germ of this view in modern philosophy is to be found in Kant's suggestion that there may be two persons of one subject. But though independently arrived at in recent speculations, it is very similar to the account which Swedenborg gives of the two-fold consciousness of man as a spirit and as physically embodied. And it has very important consequences for the interpretation of all transcendently derived experience. For, as the normal Ego knows nothing of the transcendental subject, any entrance of the latter into its consciousness is as that of a stranger. There is, to use Du Prel's expression, a "self-sundering" at the threshold, when this is at all displaced to admit a transcendental content. In the deep dream, or somnambule consciousness, the transcendental subject steps forth as a second personality, the necessary form with which the dream-organ (wherever we place it physiologically) invests the new impression. Hence, the "guides" and "guardians" of somnambules and mediums. Moreover, we now know that the somnambule, or transcendental functions, though never mingling their consciousness with that of waking life, so that the latter could identify them with itself, can exist and act simultaneously with it. The dream-consciousness is in one, and by far the most important, respect more conversant with reality than that of sense, for it is a faculty in more intimate rapport with nature; but in another respect it is the source of an illusion to the lower consciousness which has to translate it into the terms of sense.

The personification of the Sympneuma may be such a translation of the transcendental consciousness of the indivisible biunity of man. But not on that account would it be an experience less significant of a genuine development of life. Nay, as a constant phenomenon it would be equally real with the whole investiture of sense. That also is the expression for us of a transcendental nature. That also would be an illusion for a degree or mode of consciousness which should otherwise mediate the forces impinging on it. In this sense of illusion it includes all objectification or manifestation: it is the Maya of the world.

That sense should represent according to its degree and mode every essential fact of the inner life would be a consequence of the conversion and purification of the sense consciousness from the exclusive attachment to externally derived objects, which comes from selfish passions and desires. This is usually described as a conversion from sense itself. But the "sub-surface" sensibility of which we hear so much in this book is to be regarded as the true ultimate of man, cased over, as it were, by the incrustations of a baser consciousness, an outgrowth of susceptibility to sub-human influences. This sub-surface sensibility is identifiable as the seat of the somnambule consciousness, a receptivity to transcendental impressions. Any disintegration of the coarser nerve enfoldment may partially reveal its activities, and thus it is that in the case of somnambules and mediums those activities are not ordinarily associated with any special moral elevation. But there cannot be a doubt that atrophy of the coarser sensibilities would result from their disuse, that is, from cessation of the desires they mediate and gratify. Biological evolution, by which the present sub-surface sensibility, with its finer rapports, would become the external degree of human consciousness, is thus an affair of moral evolution. Only thus could this subtle organism be protected

* See Review of this book in "LIGHT," April 11th, 18th, and 25th of the present year. Sympneumata may be obtained of the Psychological Press, 16, Craven-street, S.W. Price 10s. 6d.

from the infestation to which it is peculiarly exposed when its susceptibilities are quickened by abnormal conditions. Even under such conditions, as in the case of somnambulism induced by disease, it often mediates an exalted moral consciousness and intelligence, such as may not be apparent in the merely personal character. That is the emergence of the transcendental subject above the threshold, who then of course speaks as, and is inevitably accounted, a "guardian" or "control." On the other hand, the history of many mediums, whether they are recognised as such or not, sufficiently illustrates the danger of a premature and unprepared exposure of the finer organism. Every normal evolution, however, tends to the exposure of surfaces in due course of growth. Every differentiation of an organ has been such an exposure. Nature, or the divine operation which is nature from the subjective side, does everything for its products as soon as it can be done safely and securely. The power of a finer organism to maintain itself as the external body of man upon this earth would be dependent on the moral conditions from which physical conditions, representing them, originate. The hostile forces of an environment may be repelled either by a greater resistance of their own nature, or by the dominant energies of a superior nature. As long as the human individual is isolated, he cannot realise and wield the psychical forces which belong to essential humanity. But when the unity of the race is a living fact for every member of it, the vast reserves of force can be drawn to any point where they are needed, and the individual suit of armour can be discarded. Such a suit of armour, according to the conception of this book, is our present solid organism.

We have heard some complaints lately that telepathic psychology is being pressed too far. It is destined to be enormously extended. The human race is an inchoate organism, the internal *rapproches* of which are only as yet apparent between its more intimately associated members. The individual sympathies mediating thought and sensational transference are only an early and special case of the great human *rapproch* which will come to observation with every advance of the unitary consciousness. Once see that the development of wider and more real sympathies, the sense of a larger self, opens avenues of transmission for appeal and response, and it needs no prophetic instinct to foretell that telepathy will solve the problem of Socialism. And the science of telepathy is the biology of the future, for it will trace the evolution of a new organism, the organism of human solidarity. That those who are studying these phenomena with so much patience, caution, and scientific acumen would anxiously repudiate association with such speculations as these, and would themselves avoid all premature generalisation, I am of course aware. They would be perfectly right. But as a less responsible writer, I am concerned with applications closely suggested by a book which to many readers, I am afraid, must appear not less wild than anything I can say on my own account. Yet to me it seems that one of the most pregnant thoughts of our time is that which conceives even the provinces of physics and physiology as dependent on moral causes, and as modifiable by them. That, the principle of a spiritual energy pressing outwards and "making all things new" through human consciousness, is for me the essential message of "Symplemata." Nor is it necessary to have the faintest personal presentiment of the special form of that consciousness which is announced, in order to see that the relation between metaphysical principle and evolutionary process may well result in it.

Space and leisure fail for the consideration of further questions. It would have been better, perhaps, and more acceptable to the reader, had I let the book speak oftener, and upon more points, for itself. But my object has been less to review it as a whole than to assimilate and reproduce, as best I could, some of its conceptions, and more especially to obviate objections of an alleged materialistic tendency. It is, perhaps, inevitable that misconceptions should arise. The great theme of psychical evolution, in its analogous applications to the race and to the individual, is a field of speculation that has come under literary cultivation within the last few years. The manifold forms of this conception mark it as an epochal development of thought and experience. Its several exponents, preoccupied by distinctive forms and aspects of the idea, may be little disposed to recognise each other as colleagues, but the fact remains that all are training students whom the larger insight of the future may comprehend in a single school, or, at least, recognise as alike legitimate offspring of a single movement.

C.C.M.

A BUDDHIST CATECHISM.—The Biogen Series. No. 3. By Colonel Olcott, edited and annotated by Professor Coues. Boston: Estes and Lauriat. May be ordered through the Psychological Press, 16, Craven-street, Charing Cross, S.W.

Colonel Olcott's Buddhist Catechism has been long known to us. It has had a wide Eastern circulation, 17,000 in Ceylon; 15,000 in Burmah; a French edition last year, a German and an American this year. Its agreement with the Canon of the Southern Buddhist Church is guaranteed by the certificate of the High Priest Sumangala, of Ceylon. It is, no doubt, a good and true presentation of doctrine which has more of interest for the Eastern than for Western peoples, but which cannot be without attraction for those who remember that this form of faith suffices the spiritual needs of some 450,000,000 of our common race: no less than for those students of comparative religion who have found in the teachings of the Buddha maxims of beauty and truth, and an example of a singularly self-denying and self-sacrificing life.

But there would have been no cause to direct attention again to a work already so widely circulated, were it not that this American edition is enriched by a number of suggestive notes and comments by the editor, Professor Coues. Some of the statements made in the Catechism have proved thought-provoking to him, and have caused him to make some criticisms, and to add some elucidatory notes which very largely increase the value of the book for Western readers; and which, I trust, may show to Eastern students also how, in some things, we differ from their opinions.

An instance will make my meaning clearer. At the opening of the Catechism we are told that Buddha was not a God; but "in form a man, though internally not like other men, i.e., in moral and mental qualities he excelled all other men of his own or subsequent times." On this the editor remarks, "Non-Buddhists, of course, may take exception to this statement, each in favour of his own system of religious belief or moral philosophy. But Christians can hardly do this with propriety since they have identified Jesus Christ with God, thus removing him from the category as beyond all comparison with other men. Yet it seems but right here to recognise the exalted and illustrious master of perfect wisdom, the gentle Nazarene, the very Christ and later brother-adept of Gautama, whose similar life and nearly identical teachings have so long illumined the Occident with the light of Divine truth, in spite of all that many of his nominal adherents have been able to effect to the contrary." This is a type of comment, vindicating in an undogmatic and unsectarian spirit, without any spice of theological bitterness, the claims which Christ's teaching, and his sinless life and example have on those who know them, for which many of us will cordially thank Dr. Coues.

The subject of psychical phenomena in all branches also receives considerable elucidation from a number of able notes explanatory of the text, or intended to supply omissions or to correct statements made in it. The question of re-birth, for example, gives opportunity for an interesting statement of the beliefs of French Spiritists, and American and English Spiritualists on the subject. The law of Karma finds clear statement, and the parallel line of thought in Western Spiritualism is brought out. We have various instructive discussions on misused words, such as *soul* and *spirit*, *individuality* and *personality*; and some serious attempt to elucidate the meaning of such purely Eastern terms as *Nirvana*, *Devachan*, *Kama-loca*, &c. It is the more interesting to Spiritualists to find the points in which their experiences and beliefs impinge on Eastern thought thus vindicated and emphasised, because Professor Coues makes it very abundantly clear that he has no sympathy with that crude and gross, not to say vulgar and repulsive form, of what is generically known as Spiritualism, which, in his own country and elsewhere, has done so much to bring contempt on the whole subject.

There are, further, some notes on Apparitions (p. 16); on Atheism,* as shown in Buddhist teaching (p. 55); on Idolatry (p. 58); on Ascetic Development (pp. 21-64), and on kindred subjects, which tempt me to say that a text so annotated is of more suggestive value than an elaborate dissertation of an independent character might have been.

"M. A. (Oxon.)"

"Atheism?" exclaims Dr. Coues, after discussing the meaning of the phrase "Buddhists cannot conceive of a Creator." "Atheism? Theism? Monotheism? Polytheism? Pantheism? O ye of little faith, anthropomorphic theists one and all, crouching beneath a gigantic shadow thrown upon the void of space, know that there are as many Gods—no more, no fewer—as there are human beings who have ever conceived an idea of Deity."

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, those must be supplied to the Editor as a guarantee of good faith.]

The "Electric Girl" at the Albert Palace.
To the Editor of "LIGHT."

SIR,—Can any of your readers give any explanation of the extraordinary phenomenon at the Albert Palace, "the Electric Girl"? I saw her accidentally, and she interested me exceedingly.

I took hold of her hand, and the electric shock was violent and unmistakable. Also, when I put my finger in the glass of water in which she placed hers, the shock was almost stronger. All of the party who were having an audience at the same time felt exactly the same. Strangely enough, there was one gentleman who felt nothing, neither from her hand nor from the glass of water, and he was stupid enough to turn round and say to us, "I feel nothing, you must all have fancied it." What can be the rationale of the physical and psychical condition of such a woman? She is short and stout, very strongly built. She looks of an excitable and eager temperament, and decidedly intelligent; but her life must be a burden to her, if her electric touch makes every one shrink and start.

In old times what a wonderful magician she could have been—a very goddess Electra.—Faithfully yours,
8, Avonmore-road, ISABELLE DE STEIGER.

Astrological Predictions.
To the Editor of "LIGHT."

SIR,—Without laying undue stress on the following cases, I think they should be noted. In Raphael's Almanac for the present year (published last autumn), I find for July: "Saturn on the cusp of the 12th in square to Uranus shows that . . . much secret crime will be brought to light." The coincidence of the revolting disclosures in the *Pall Mall Gazette* is striking.

For the 6th of August (conjunction of Saturn and Mars) both Zadkiel and Raphael predict "storms and floods," which were in fact reported in the newspapers of the following day from various parts.

C. C. M.

The "Unconscious Secondary Self."
To the Editor of "LIGHT."

SIR,—Being deeply interested in the subject of "automatic writing," I was glad to see in last week's number of "LIGHT," Mr. Henry Kiddle's criticism of the article by Mr. F. W. H. Myers, attributing writing of this kind to the agency of some "unconscious or secondary self" rather than to the external agency to which it is mainly attributed by Spiritualists. We must all of us find life a sufficiently difficult matter when responsible only for the doings of the one "self," with which we are tolerably well acquainted; but what will become of us if we should find ourselves suddenly confronted with a "second self," of whose very existence we had previously been in total and happy ignorance?

Mr. Kiddle argues against one instance given by Mr. Myers of the presence of this "unconscious and secondary self," because it was able to write a rather "complex anagram"; but here at least the conscious performer in this curious partnership of "selves" (the one who had his hand upon the planchette), could have done quite as well as his "unconscious," and generally sleeping partner, and could have made as good an anagram. But how will those who hold this perplexing theory explain it, when what is done by the "unconscious" self transcends altogether any power possessed by the conscious or original self? As a case in point, I need not go beyond myself—or myself, as I suppose Mr. Myers would say, though at present it sounds curious. My hand both writes and draws automatically, by which of course I mean that I hold, but do not myself move, either pen or pencil; and both the drawing and the writing done in this automatic way are altogether impossible to the only "self" of which I have any knowledge, or in which I have any belief! Most of my drawings are wild and beautiful, and as mysterious almost as the power by which they are produced; but they are altogether unmeaning, and, therefore, have ceased to interest me; but the writing (absolutely automatic, or I should not trouble to be writing this) professes in every instance to be the writing of departed friends, and in

every instance appears the exact handwriting of the friend professing to write; and as I know that it would be just as impossible for my "conscious" self to take up a violin and play like Joachim as it would be to take up a pen and write like any friend I have, either on earth or in Heaven, which of the two explanations of these marvellous handwritings am I likely to accept? The natural one they invariably give of themselves. Am I, however, to accept, in face of this, the unnatural and extremely painful one that, all this time—all unsuspected by my one true self—there has been some second self, with powers in one respect far surpassing my own, and which is now for the first time exercising those powers for the sole purpose of deceiving me and mocking me with a baseless hope—the hope that those are living whom I had mourned as dead, and are even able to speak to me again, able to use once more the hand that was always so ready in their service, and to tell me by it of their perfect happiness and of their undying love!

But indeed Mr. Myers, further on in his article, makes special reference to cases in which "the handwriting of the dead is said to have been reproduced," almost admitting as it seemed to me at the time I read it, that if this could be proved, his theory would be incapable of explaining the fact. I am sorry I cannot quote exactly, having lent the number of the *Proceedings* in which the article appeared, but the sense of what was written I can promise to give correctly. "Handwriting," Mr. Myers wrote, "is a deep-seated thing and may possibly have secrets to tell us." So far I believe, I am exact even to the words which impressed me so much, because I had found them so true; for the handwritings of which I have spoke have indeed had "secrets" to tell me, and as for a handwriting being "a deep-seated thing," so much does it seem to me a part of ourselves, that it would surprise me as little for a friend to be able to speak in the exact and peculiar tones of my voice, as to write my exact and rather peculiar handwriting! What long practice might enable us to do, we may surely leave out of the question, since, except for the purpose of committing forgery, who could practise anything of the kind? but having alluded to this, I will just say, that I never, in any of the handwritings my hand writes automatically and so perfectly, copied of one of them one single stroke.

Mr. Myers says that to meet such cases as these "reproduced" handwritings, his theory might require some modification, but what I more than believe (and hope) is, that if some day Mr. Myers should publish a third article upon "automatic writing," he will not modify or alter in any way his theory, but that he will abandon it altogether; that a deeper study of the subject will convince him that the existence of an "unconscious or secondary self," endowed with powers often quite different, and sometimes much greater, than are the powers of the visible or real self, must be as imaginary and unreal as it would certainly be troublesome and perplexing.—I am, sir, yours, &c.

August 10th.

S.W.

A LADY residing in the neighbourhood of Regent's Park, desires to join a private circle. Address M. B., care of the Editor of "LIGHT."

MRS. CORA L. V. RICHMOND'S APPOINTMENTS.—Nottingham, August 9th to 22nd; Halifax, 23rd and 24th; Batley Carr, 27th; Leeds, 30th, and either 25th or 28th; also September 1st; Burnley, 6th; Newcastle, 13th; Assembly Rooms, Kensington, 20th.

CAVENDISH ROOMS.—On Sunday last, August 9th, W. J. Colville addressed large audiences in Cavendish Rooms. On Sunday next, August 16th, Mr. Macdonald will be the speaker. On Sunday, August 23rd, W. J. Colville will again conduct the services, and deliver two lectures, that being his last Sunday in London for the present season. Services commence regularly at 11 a.m. and 7 p.m. All seats are free and expenses are met solely by voluntary contributions. W. J. Colville's last public reception will be held at 16, York-street, on Tuesday, August 25th, at 3 p.m. W. J. Colville's provincial engagements are as follows: Belper, August 30th and 31st and September 1st; Potteries, Staffordshire, September 3rd and 4th; Leeds, September 6th, 7th, and 8th; Barrow-in-Furness, September 9th and 10th; Manchester, September 13th; Sheffield, September 14th, 15th, and 16th; Pendleton (Town Hall), September 20th. W. J. Colville has only a very few evenings at his disposal. Those who desire his services are requested to make immediate application. Address till August 21st, 28, Rue Washington, Paris; after that date, 16, York-street, Portman-square, London, W.

All Communications to be addressed to
THE EDITOR OF "LIGHT,"
16, CRAVEN STREET,
CHANCERY CROSS, S.W.

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"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

Light:

SATURDAY, AUGUST 15TH, 1885.

THE LAWS OF NATURE.

Man's conceptions of the laws of nature have always been visibly modified by every marked increase of his knowledge, and the supposed improbabilities of one age have often become the acknowledged actualities of the next.

The laws of nature are to us what we know of nature, but as our knowledge changes daily, so do our conceptions of nature's laws. The modifications may be slight, but they are certain and constant, and, at not very long intervals, discoveries are made which of necessity enforce a recasting of our supposed knowledge of cosmic laws. A few centuries ago the existence of Antipodean inhabitants was thought impossible, and said to be contrary to the laws of nature, and now there are few of us who are not walking feet to feet with our own offspring.

The duty of a student of nature is not to circumscribe her infinite resources, but to attempt to discover them; not to affirm *à priori* what can, and what cannot be, but to discover what is.

We may dream and speculate respecting the mysteries of the universe, but at no point can we say to the human mind "Thus far shalt thou go, but no farther." Here shall thy proud inquiries cease. Our knowledge of nature and its laws is manifestly imperfect and incomplete, and it were the height of folly to assume that finite minds had reached, or could reach, the solution of the infinite enigma. Let facts speak, however opposed to our preconceptions, and let our only care be that they are facts and not phantasies; realities and not illusions.

Our knowledge of nature is almost purely empirical, and apart from experiment it is next to impossible for the most sagacious human mind to predicate results with certainty. It is true that there are cases in which shrewd inferences have anticipated experiment, but experiment, and experiment alone, affords a certain foundation for reliable knowledge.

The inferences we draw beyond the range of experiment are at best but tentative hypotheses in explanation of occult phenomena.

Take for example the phenomena of light and vision, to explain which men have invented a hypothetical luminiferous ether, which is supposed most satisfactorily to explain them, and yet the explanation, which rests on theoretical mathematics, is only believable in the absence of a more satisfactory hypothesis.

Men of science require working hypotheses, and in a hypothetical ether they have a means of more or less satisfactorily accounting for the incomprehensible phenomena of light and vision. No theories of vision

fully explain the facts, they merely take a few early problematical steps towards their solution.

Light, heat, gravity, and magnetism are supposed to be intimately correlated, and yet there are only few substances which light, subtle as it is, can penetrate, and all substances are pervious to gravity and magnetism; they are forces which no known substance can resist.

It were the height of folly, therefore, to assume that we have reached the boundaries (if they have any) of nature's laws. The laws which rule nature may be, like nature itself, infinite, but whether infinite or not, they are practically infinite to our finite capacities, and when we find that their sphere has been in a constant condition of unceasing flux in all the past, it is illogical to affirm that progress has now ceased, and that all alleged discoveries must absolutely coincide with what we are now supposed to know, and cannot go beyond, or in apparent opposition to, our present knowledge.

We are in reality only groping tentatively among the infinite laws of the Almighty; we see nature as yet through a glass darkly, and the truly clairvoyant vision of nature which mankind may hope to reach, is yet in the far future, a future which will be the more speedily reached by the leaders of science modestly feeling their own ignorance, and honestly testing every alleged new fact vouched for by credible and capable witnesses.

To demand of discoverers of new forces a clear explanation of the fundamental laws of the forces, prior to investigation, is unreasonable, inasmuch as all the recognised primary forces are as yet inexplicable; gravitation, light, heat, magnetism, actinism, atomic affinity, life, sensation, thought, known almost from the infancy of the race, are each and all inexplicable, and yet all are accepted as facts.

Moral courage is the great want of the world. Let scientific and learned men dare to look for truth in all directions, and dare honestly to proclaim the results of their investigations, and the despised and feared phenomena of Modern Spiritualism will presently be triumphant over a deeply prejudiced and blindly conservative world.

A RESIDENT at Weston-super-Mare desires to meet with other persons interested in Spiritualism with a view to forming a circle for investigation. Apply K. P., care of Editor of "LIGHT."

AN INQUIRER into Spiritualism living forty-five miles from London, wishes to meet with a good physical medium to sit with a private circle for six weeks. Reference permitted to Editor of "LIGHT," as to *bond fides* of inquirer. Write, stating qualification, terms, &c., to B. Z., care of Editor of "LIGHT," 16, Craven-street, Charing Cross, London, S.W.

OTHER TIMES OTHER WAYS.—In former times medicine was a priestly function; but in latter days it has become a business. Sick people are valued by the income they bring to the doctor. Medical practices are sold like tradesmen's custom or good-will. Modern French law, however, does not sanction this part of medical practice. The Court of Cassation has just decided that the heirs of a physician cannot sell the practice which he had, on the ground that it was not an office transmissible at the option of the holder.—*Journal du Magnétisme*.

HUMAN MAGNETISM.—At Nantes my friend Madame Rivière, a good typological medium, has a neighbour, a poor lady, with a daughter aged fifteen, pronounced consumptive, who had kept her bed, pale and thin, for two months, unable to hold up her head. Madame Rivière had heard it said that magnetic passes by a healthy person relieved the sick, and sometimes cured, and she offered to try the effect of her magnetising upon her. At her first sitting of a quarter of an hour, the patient's head was much relieved. At the end of three days, being magnetised twice a day, she went into calm sleep in five minutes. In four weeks, only being magnetised, and taking no medicine, the girl eats with good appetite, and goes out for daily walks. Madame Rivière perseveres, looking forward to a complete restoration. She has had no instructions in magnetising, but being actuated by goodwill, believes that she is aided by good spirits.—*Revue Spirite*.

TRANSCERENCE OF IDEAS NOT THROUGH THE SENSES.

My brother Franz, like myself—says Bernard Ragazzi, in his *Journal du Magnétisme*,—was an enthusiast in the field of experimentation. One of his subjects was Anne N., whom he magnetised for a constitutional complaint of the chest, with excellent effect. During his treatment of her case some striking phenomena presented themselves, proving the transference of ideas from him to her not through the channels of the senses. Here are a few of his experiments:—

On his inducing the magnetic sleep, he held towards her silently an imagined vase of roses. She leant towards his hand and said admiringly, and as if inhaling the perfume, "What lovely roses!" In his surprise at the success of his experiment he dropped his hand, when she stretched out hers as if to catch the imagined vase; then he mentally effaced the image he had formed.

On another occasion he imagined himself to be headless. She exhibited so much dismay that he lost no time in mentally restoring the head to his image.

On another, as he was about presenting himself to her, he imagined himself to be me, his brother Bernard. She greeted him by my name, and in accordance with the idea that he was I.

My brother had the direction of an amateur theatrical company, of which Anne was a member. On the evening of a last rehearsal, Anne did not appear, and as her part was an important one, my brother went to her house, not far, to remind her. She had a cold, and thought she had better not expose herself to the bleak east wind; it was in February. In his desire for the success of the piece, my brother ventured to make a further experiment of acting upon her mind. He imagined the weather to be fine, and said, "You can come very well, the weather has turned fine." She expressed her satisfaction, and accompanied him at once. On meeting her friends she congratulated them upon the favourable change of the weather. They were surprised, and began to dispute with her about it, when my brother drew attention to the business in hand. Anne took no harm by her walk through the wind, really from the east.

If the ideas conveyed to her mind in the somnambulant state were not effaced by her magnetiser, they remained with her when she returned to the normal. There was nothing in her appearance, in the somnambulant state, indicating to a third person that she was in that state. Her magnetiser knew when she passed into it from a slight convulsive movement of her face.

I witnessed, for myself, these and similar phenomena through the same sensitive subject; for my brother's affairs calling him abroad, Anne asked me to include her among my patients, for a return of her cough in consequence of a cold.

During her treatment, which was progressing well, I was one day called upon to make a journey; but, not to interrupt Anne's treatment, at the usual time for her, I secluded myself, and magnetised her from where I was at some miles distance. On my return in the evening I visited Anne, and found that she had felt the magnetisation at noon, and complained that it had left her rather agitated. I had acted too strongly. In magnetising at a distance it should be remembered that the force we use is not diminished by distance. Anne got well.

Some days having passed beyond the time for my brother's return, I feared that an accident had befallen him, and resolved to seek information of him through Anne's clairvoyance; but circumstances prevented me from visiting her for two days: then I went. On my entering she said, "Why have you not been before? I have been expecting you for two days." I said, "I have

come for you to do me a kindness." She interrupted me with "Your brother is at Samaden; he has had headache there, but is now quite well; don't be uneasy about him, he will be here to-morrow." Next day he arrived; his account confirmed her perception as to where he was, how he was and had been, and as to his intention to reach home at a certain time.

It will be seen from this that even in her normal state, Anne had the faculty of seeing at a distance, and through physical obstacles. The records of somnambulant clairvoyance abound in instances of such clear perception, but subjects presenting the faculty in the conscious unmagnetised state are very rare. This is the only one I have met with during my long career; hence, I have recorded it. Such cases present to thinkers a vast field for reflection.

In listening to discussions upon our subject, one is sure to hear the word "imagination" frequently used. What they who use it really mean I never knew. But do not such cases as I have related point to its true significance? We see in them that things imagined by one individual can exist as real objective things to another.

It is astonishing that men of science should neglect such interesting studies—studies which would throw a flood of light into the minds of physicians, priests, and philosophers.

ABNORMAL FEELINGS.

Herr Jankowski communicates to *Psychische Studien* the further results of an experience which, in his case, has been combined with a rare power of self-observation and analysis. He will not allow the term "deceptions of sense," mere feeling never deceiving nor admitting of doubt, and being, "from the standpoint of cognition, pure intuition." And "all pure intuition is absolutely free from doubt and error." It is mental addition and attribution to the pure feeling that deceives. Herr Jankowski even declares from his own experience that there is no deception even by the sense-images in hallucination, if the understanding governs them. But whether he means that the understanding can detect the subjective character of the images, or only not believe in their objective character (as was the case with Nicolai), does not clearly appear. But the most interesting feature in the article is the account of abnormal feelings which he thinks underlie many beliefs, superstitious, mystical, and even philosophical. He seems to have experienced them all, and very graphically describes them. There is the abnormal sense (1) of space, the external consciousness of things undergoing no change, but the individual seeming to himself spatially elevated or depressed to infinite degrees; (2) of time, when we feel very aged, as though we had lived often in past ages of the world—an experience naturally suggestive of the Re-incarnation doctrine, which, however, Herr Jankowski rejects on account of the contradictions which these impressions reveal. (3) The feeling of eternity, in which all that is thought and seen is felt as eternal. From this feeling he thinks the doctrines of Pantheism and necessity may be derived. (4) The sense of dream. "One goes for a walk, and suddenly the world about us seems not at all there, as though all were a dream, but one is not disturbed, as there is no negation of the minds of men." He conceives that idealism may thus originate. (5) The feeling that beyond oneself is nothing—a terrible Egoism. (6) The abnormal sense of the fabulous. All objects are transfigured, as if some fable about them had come to life. It is very transitory. (7) The abnormal feeling of the mystical. These impressions, which are grotesque and often changing perversions of the historical, seem to be mis-named. (8) The feeling that everything is clay; this is connected with metaphysical materialism. (9) The abnormal feeling of animal life (the world is a great poultry-yard!) (10) The mysterious and exalted feeling of Revelation. The thoughts now take on the garb of revealed truths, and the force of this feeling impels to humble recognition of this character. (11) The abnormal feeling of the Divine, which the writer does not further describe. In conclusion he maintains his very strange and questionable proposition that great systems of religion and philosophy have thus originated, adding that "In these abnormal feelings we find a basis of explanation of the character of Moses, Jesus, and Mahomet, as also of Cagliostro, St. Germain, and others. Deceivers they were not."

ON THE MAGNETIC FLUID.

By DR. CHARPIGNON, in the *Journal du Magnétisme*.

The *Journal du Magnétisme* of March and April contains a communication from Victor Meunier detailing experiments recently made in London, and reported in the *Philosophical Magazine*, by some English men of science, who have repeated and verified some of those by the distinguished Reichenbach, by which he demonstrated that about one in ten of those experimented upon perceived, when in perfect darkness, a luminosity about the head and hands of certain individuals, as they did about electrified bodies, about magnets, particularly at their poles, and about other bodies, notably metals.

The relation of these experiments calls to mind my own in 1839, which I instituted to establish the existence of the human magnetic fluid and its filiation with the other imponderable agents in Nature, all emanating from one source. My experiments were published in my "Physiologie du Magnétisme," in 1841, and in a second edition in 1848; also in my "Etudes Physiques sur le Magnétisme" in 1844.

It is well to re-state such experiments now, when hypnotists and others are loud in vociferating that the human magnetic fluid is only to be ranked with some of the obsolete hypothetical conceptions of the Middle Ages. In my "Physiologie du Magnétisme" (chapter I.), I wrote: "When magnetised somnambules, apart from each other, have magnets placed before them they say they see around the metal a fine vapour, like that from my hand in magnetising; they see it accumulated at both poles of the magnet; but less abundant and less bright at one than at the other. A pair of pincers being held horizontally before them, they say they see a light luminous vapour along them; but when held vertically, in the direction of the magnetic meridian, they declare the difference to be remarkable, that the pincers seem then to be charged with the fluid. One somnambule, led by the similar appearance of the fluid from the magnet to my own, asked me to magnetise her knitting-needle. I did not succeed, but she still said that she saw it could be done." On this point I will quote what Dr. Despinès, of Aix, wrote to me in 1841: "I have witnessed the spontaneous magnetization of various small tools used by Madame Baud, the cataleptic patient of whom I wrote in my 'Observations de Médecine Pratique,' p. 234. She was employed in a watch manufactory; various small tools which, handled by her during the days immediately preceding one of her cataleptic attacks, became so magnetic that they attracted the little steel pins, screws, and filings, on her work-bench, to her great annoyance and that of her employer."

I could furnish further corroboration, but enough; my experiments have been confirmed by those of Despinès and of Burg, in his "Métallotherapie," as well as by those of Reichenbach, verified by men of science in London.

The phenomena of hypnotism, fascination, &c., do not invalidate experiments demonstrating the acting reality of the human magnetic fluid; the former show perturbation of the normal state, disturbances of the equilibrium of the cerebral functions, easily effected in some individuals by sudden impressions upon the senses, by fixed gazing, concentrating the attention, by any cause, in fact, diverting nervous force from certain cerebral foci to accumulate it upon others.

We hope Psychical Researchers will make a note of the following, from the *Banner of Light*. Professor Cadwell states that on one occasion he described past persons, places, and occurrences to a lady, of which she had not thought for years; but when she questioned him about what she was then thinking strongly he perceived nothing, that is, he had no impression from thoughts then present in her mind, but he had of thoughts of which she had no present memory.—*Harbinger of Light*.

THE SPIRITUAL OUTLOOK.

XL.

[We shall esteem it a favour on the part of our readers if they will forward us, for use in this column, any allusions to Spiritualism and Psychical Research they may come across in the course of their reading. We see a great many of these ourselves, but it is obvious that there must be many references to the subject which do not meet our eyes.—ED. OF "LIGHT."]

The Rev. Charles Voysey, who preaches every Sunday to a congregation of enlightened Theists, has printed a sermon on Spiritualism. Mr. Voysey admits that there are phenomena which need explanation, and are, therefore, worthy of investigation; but he fears that we are too credulous. Accepting the first Article of the Apostles' Creed—possibly the last—he rejects what lies between. When a clergyman of the Established Church has the courage to declare his unbelief as well as his belief, and take the consequences, I think he might go one little step further, and examine Spiritualism before denouncing it in a published sermon.

The first thing to be settled in regard to any question of fact is its truth. When that is decided, the nature, causes, and effects may be examined. If the asserted facts of Spiritualism are true, there can be no question of their importance. They change the whole aspect of the world, and the destiny of all humanity. No truth can be so important to man as one that gives convincing proof of continued existence.

Word and Work still writes about "The Mind Cure Craze." It insists that human credulity has no limit, only people are more inclined to "the romances of a morbid superstition" than "to accept the story of Divine love, though its evidence is overwhelming." It then goes on to say: "Hundreds claim to have been benefited in varying degree by mind-cure treatments. Many such become themselves healers, and thus the new idea has spread. Just now the religious features of the new departure more prominently engross public attention, and clergymen of all denominations are seriously considering how to deal with what they regard as the most dangerous innovation that has threatened the Christian Church in this region (Boston) for many years. Scores of the most valued Church members are joining the Christian Scientist branch of the metaphysical organisation, and it has thus far been impossible to check the defection. It is a movement far-reaching in its influences and including many thousands among its sympathisers whose ordinary good intelligence entitles their judgment to respect."

And what is the "Mind Cure"? One of its apostles says: "Reason in your mind that God made everything good. He is not the author of disease. Therefore, as disease is not a creation, it has no existence, but it is merely a delusion of the mind, the effect of fear. Fear is faith inverted and perverted. You are to gain the confidence of your patient; make him tell you the cause of what he thinks is his disease. But with your clearer mind you see that it is not sickness at all. You attain the power of healing by dwelling mentally upon the truth and wisdom of God, and then the faith of the healer meeting the fear of the patient produces a chemical change in the fluids of the system which results in health."

Anyone who has seen an exhibition of the influence of one strong will over others in exhibitions of what is rather absurdly called "Electro-biology," in which one mind controls the minds and bodies of a dozen passive subjects, can see how such a power might be, and often unconsciously is, used for cure. In thousands of cases the physician strengthens and cures his patients, whatever may be his medicine; and the man who swallowed the prescription, instead of taking it to the chemist, probably got the best of it.

The laying on of hands, the anointing with oil, the fervent and effectual prayers, are all modes of exercising the same gift of healing which medical diplomas cannot confer. When the "seventh son of a seventh son" was selected as a healer, a constant influence from all around him tended to make him one.

So mind acts on mind—the teacher, the preacher, is made strong, gifted, and eloquent by the magnetism of pupils and congregations. The supply follows the demand. A sensitive, sympathetic speaker receives, combines, and distributes the

feelings and thoughts of those who listen—influenced, doubtless in many cases, by groups of spirits who find unconscious mediums for their teachings. And just in proportion as our pulpits are free, and our preachers are not tied up in theological systems, will there be genuine inspiration.

Christ told His Apostles not even to consider what they were to say. St. Paul wrote epistles, but not his sermons. No doubt a written sermon may be inspired, but an extemporaneous one may be helped by the congregation present.

A Rev. Dr. Gordon is denouncing the mind-cure craze of Boston, regarding "the whole system as a sort of witches' cauldron, in which every conceivable heathen and Christian heresy is seething and simmering to produce the subtle essence called 'mental medicine.'" Then, as "hundreds of young ladies especially are drawn into the system under the impression that they are getting some finer quality of Christianity," Dr. Gordon predicts very sad consequences to morality.

A friend sends me a slip cut from the *News of the World*, containing a story entitled "The D— in Dunchester," copied from *The Argosy*. It is one of many straws which show which way the wind blows. Even ten years ago no magazine editor would have accepted a story so supernatural. Now we have them everywhere—one of the many signs that we have entered upon a new era which no one in the early part of the nineteenth century would have considered possible. Fifty years ago the world seemed utterly materialistic. Now the tendency is quite in the opposite direction.

A friend kindly sends me two extracts from Lord Malmesbury's Memoirs. In one he speaks of a spectral illusion which constantly appeared to Lord Eglington; the other refers to the late Emperor Napoleon III.: "After dinner we smoked together, and the conversation fell upon pictures, about which the Emperor (Napoleon) professed complete ignorance. We then got upon Home and Spiritualism, which I saw he half believed in, and as he spoke of the many doubtful pictures in the house I suggested that it was desirable that Mr. Home should call up Titian's spirit and ask him whether he really painted the portrait of Francis I. which is in the gallery. Morny and Pietri took advantage of this to laugh at his belief, upon which he looked displeased, saying that if we could explain all we believed our religion would be a very easy task." (p. 563.)

The late Emperors of France and Russia were thoroughly convinced Spiritualists, because they were open-minded, careful, painstaking investigators. Napoleon III. had frequent sances with Home, the Brothers Davenport, and other mediums. The Czar Alexander had sances with Home, and manifested his personal friendship for him by becoming godfather to his son, and giving him his education. What is known to one Royal Family is likely to become known to others. Some Presidents of the United States have been pronounced Spiritualists—notably President Lincoln.

Clergymen of nearly all denominations may be expected to oppose Spiritualism from jealousy or fear. The Church of Rome claims an immense number of manifestations and all sorts of miracles. The lives of the saints abound with them. How natural to claim a monopoly! On the other hand, Protestantism has taught, in opposition to Rome, that all miracles ceased with the Apostles—and does not like to be contradicted by present facts. Here we are, then, between two fires.

Then come the men of culture who tell us, with Matthew Arnold, that miracles do not happen—only we happen to know that what are called miracles do happen every day. And the men of science tell us that our spiritual manifestations are contrary to the "well-known laws of nature"—so well-known that nobody has ever explained them, or even told us what they are. Why then all this fuss and nonsense about facts that any one may observe and be perfectly satisfied as to their reality?

Happily, no amount of scolding or swearing, preaching or praying, can change or do away with any fact, or prevent any genuine manifestation. Light has come into the world, and whoever may love darkness better than light, there is the light for those who seek and love it.

"Knaves or fools," you say. Well, which was Professor Hare, of Philadelphia; which was Professor Zollner, of Leipzig; Professor—but turn to the list of eminent men published in every number of "LIGHT." Were they, or are they, all knaves or fools? It comes to that; why shirk the question? As Spiritualists we do not say here is something which happened 6,000 years ago—if you don't believe it you are safe to be damned and "perish everlastingly." No; quite the contrary. We say, here are facts occurring every day all around you, for which there are thousands of living witnesses. If you will examine for yourself you will be convinced that you will live on after physical death.

It is not a question of what happened to Moses or Paul two or three thousand years ago, nor what is believed to-day by the Pope or the Archbishop of Canterbury. The question is as to the reality of phenomena of present daily occurrence in hundreds of places, in both hemispheres, witnessed and attested by as honest and intelligent men and women as live upon our planet.

Here it is in brief. When you say that Spiritualism is imposture and delusion, you say, in effect: Myriads of people, apparently as honest and intelligent as the general populations of the most enlightened countries, are deluders or deluded—knaves or fools—persons whose testimony is of no value as to present facts, occurring from day to day under their own observation.

Of course, upon the common theory that all mediums are impostors, and all manifestations frauds, every pretended medium must be the basest, lowest, vilest of humbugs, and all Spiritualists are either knaves or fools. Now it is estimated that there are 7,000,000 of Spiritualists in what we call Christendom—all of whom are knaves, humbugs, and impostors—excepting those who happen to be fools—credulous idiots, who, for thirty years, say, can be constantly cheated and defrauded, and whose testimony cannot be believed as to the most simple facts under their personal observation!

Victor Hugo was a thorough Spiritualist. He wrote:—

"As I approach my earthly end,
Much plainer can I hear afar
Immortal symphonies, which blend
To welcome me from star to star.
The tomb is not an endless night;
It is a thoroughfare—a way
That closes in a soft twilight,
And opens in eternal day."

In "Les Contemplations" he says: "I feel that previous to my existence on this earth I have already enjoyed my being."

"Say not to die; say, rather, to be born."

In "Les Misérables" he says: "God can add nothing to the happiness of those who love each other but to give them the endless duration of their love."

And more vigorously, more beautifully, if possible, he says in the poem above quoted:—

"As I approach my earthly end,
Much plainer can I hear afar
Immortal symphonies, which blend
To welcome me from star to star.
Though marvellous, it still is plain;
A fairy tale, yet history;
Losing earth, a Heaven we gain;
With death, win immortality."

For fifty years my willing pen,
In history, drama, and romance,
With satire, sonnets, or with men,
Has flown or danced its busy dance.
All themes I tried: and yet I know
Ten thousand times as much unsaid
Remains in me! It must be so,
Though ages should not find me dead.

When unto dust we turn once more,
We can say, 'One day's work is done';
We may not say, 'Our work is o'er,'
For life will scarcely have begun."

All poets, indeed, are Spiritualists, at least on their poetical side. A poet may, indeed, by a sort of mental duality, imagine himself an Agnostic, but on the poetical side he is immortal.

ON MAGNETIC SOMNAMBULISM.

(From the *Journal du Magnétisme*.)

M. Richet, an eminent physiologist, informs the readers of his *Revue Scientifique* that he has witnessed somnambulism. His acquaintance with human magnetism is only superficial. He says: "Mesmer did not create animal magnetism; and if Puységur had not taken it up after him we might have heard little more about him." Magnetism belongs to human nature, and the knowledge of it goes back to remote antiquity; but it is to Mesmer and his successors that we owe our present knowledge of it. He was the first to promulgate it to the world, and he laid the foundations of a new therapy, the value of which is yet to be appreciated by *savants*, whose tendency to abase him in public esteem has always seemed to me as mean as it is unjustifiable. But justice will be done to him by posterity.

M. Richet erroneously confounds magnetism with induced somnambulism, which is only one of its effects. Here is another of his errors: he says, "If after a few séances there are no results the subject may be regarded as an unyielding one", whereas practice teaches us that the somnambule sleep comes on sometimes only after weeks, and even in rare cases, even months of treatment.

Then he says that "mental travelling is only a kind of somnambule reverie without any relation to objective facts." Mental travelling is a reality too well established to be disposed of by a wave of M. Richet's hand.

He says, "One of the most interesting phenomena of somnambulism was brought under notice some thirty years ago, by an Englishman named Braid. He demonstrated that if the limbs of a subject in somnambulism are put into a certain position, that position induces (in the subject) sentiments in conformity. Thus, if the arm be pulled straight and the fingers doubled into a fist, his face assumes an expression of anger; if the palms are joined, he falls upon his knees as if in prayer," &c.

Further study of somnambule phenomena would show M. Richet that such changes of expression are determined, not by mechanically placing the subject's limbs in this or that position, but by the magnetiser's thought. I have repeatedly produced such effects by my will alone, without any outer manifestation of it. I therefore conclude that the determining cause in the phenomenon is mind acting upon mind. I am ready to demonstrate this truth.

Of somnambule lucidity M. Richet says:—"Magnetisers declare that the intelligence of somnambules can draw aside the veil of the future, penetrate the mysteries of the distant present and the remote future; that they can be mentally present at conversations going on at the other side of the world; and magnetisers call this faculty 'lucidity'; but we have to dispose of such fables," &c.

Against such a flippantly expressed opinion we set the testimony of men who have studied the subject, men of eminence, that the facts thus derided are real and not to be disposed of so summarily by M. Richet. I could fill a volume with such testimony, but content myself here with quoting that of Lavater, whose truthfulness and intelligence none will call in question. He wrote in German, so his testimony will be new to many of my readers. Writing to his friend Campé, Lavater says:—

"I fear you will feel some uneasiness on my account when you hear that I have magnetised my wife.

"Nobody could have been more prejudiced against Mesmer than myself, but being assured by three persons, for whom I entertain great respect, that I might be able to cure her, I consulted her physician; he did not discourage me, so I set to work, and the result surpassed all expectation.

"What will our philosophers say when they are told that three physicians, in whose presence I magnetised her, are ready to testify that she exhibited the faculty of

divination? Everything she saw and predicted has come to pass. Well, let the philosophers laugh or weep, my friend Campé will, I am sure, rejoice at my having succeeded, by the simplest although most inexplicable means, in restoring to health the most amiable of women.

"Grant me, my dear freethinker, the freedom to see things as I see them, until you can show me that I am under a delusion."

This frank and concise affirmation on the part of a great man ought to have weight with those who doubt the higher faculties exhibited by magnetic somnambules.

BERNARD RATAZZI.

ANSWERS TO CORRESPONDENTS.

SPECIAL NOTICE.—The Editor of "LIGHT" cannot, save in exceptional cases, undertake to answer correspondence through the post. All inquiries reaching this office not later than Wednesday morning, will, as far as practicable, be answered in the ensuing number of "LIGHT."

G. B. FINCH.—Will appear next week.

M. B.—The books were despatched as requested.

JOHN W. HUGGINS.—Thanks. Will receive attention.

M. THEOBALD.—MSS. received. Will receive attention in order.

W. R. T.—The correspondence is closed. Your other communications are receiving due attention.

J. DIXON.—Thanks. There is no more. But the facts of mesmerism were not questioned, only the theory.

F. W. B.—We have done as you request. If we can be of further service we shall be glad. Candid investigators we are always ready to help.

JAMES B. SILKMAN.—Thanks for your card. We must judge for ourselves. The subscription to "LIGHT" is 10s. 10d. per annum. We have enclosed a subscription form.

R. CATLING.—We will look into the matter. But we do not wish you to lose in the meantime; kindly, therefore, send us the name and address of the person to whom "LIGHT" was to have been sent.

J. H. M.—The MS. has our attention. We could accept an abstract of the proposed lecture of the length of two columns, but a *verbatim* report would far exceed the limit of space at our command for the purpose.

W. TYSON.—After inquiry we find the best work for your purpose is "The Spiritual Harp," price 12s. 6d. This can be obtained (to order only) from America, through the Psychological Press, 16, Craven-street, Charing Cross, S.W.

C. WEBSTER (Madras).—If Madame Blavatsky herself desires to answer the charge, and can bring forth substantial evidence in her defence, we will, of course, give her a hearing. You, however, admit that you "know nothing of the facts of the case." For that reason we do not think any good purpose could be served by publishing your letter, based as it is on mere supposition. You must further remember that Madame Blavatsky and others have hitherto failed to answer the grave charges made in "LIGHT" and elsewhere, and in some instances have allowed judgment to go by default.

GUSTAV ZORN.—There was no need for you to apologise as the circumstances were not of your own making. Do not hesitate to write and make use of our offer. Will a second-hand copy of "Statuism" suit you? That, we think, could be obtained at once. Your hint about Flammarion's allusions to "Psychometry" is of great service to us, as we intend to give a series of practical articles on the subject in "LIGHT" shortly. Your views with regard to Christianity and Buddhism are in very close agreement with our own. "Present Day Problems" is not issued yet, and it will not now appear until "Twixt Two Worlds" has been issued in the autumn. Will you please make a point of sending us for perusal the letters from the "Doctor"? You are by no means the first from whom we have received complaints. Please do not fail to communicate with us on all matters connected with your research.

We regret to have to announce the passing away, at Vichy, of Lord Houghton, a Spiritualist of many years' standing. The deceased nobleman attended many of the earlier sances of Mr. Home and Mr. Eglinton at the residence of the late Mrs. Makdougall Gregory and Mrs. Loftus-Otway.

At our last sance for experiments with our circle of four, one, M. Birmaun, we placed on the table a little Indian bronze tom-tom, suspended in a square frame, and requested that it might be sounded: but no sound came. M. Birmaun asked if we should place our fingers on the frame; the response was in the affirmative. We all did so. Presently sounds came. If it were possible to make an analogy between the audible and the visible, one might say that the sounds emitted by the tom-tom might be compared to electric sparks; they were short and unvibrating. When they ceased, we tried to reproduce them by striking the tom-tom with pencils, pens, tooth-picks, and pins, but in vain; we could get no similar sounds out of it. The sounds we had heard had come as if from within the metal. —*Le Spiritisme*.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Party, of Berne; Professors Wagner and Butlerof, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Fries, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstäube, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Ponnar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

DR. ROBERT CHAMBERS.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionise the whole frame of human opinion on many important matters."—*Extract from a Letter to A. Russel Wallace*.

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1883), "had more striking evidences of that agency than those given in the work in question."

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and contemporaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—*Clerical Journal*, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—"The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory."

LORD BROUGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which diverse circumstances produce are found those who cultivate man's highest

faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—*Preface by Lord Brougham to "The Book of Nature."* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

PROFESSOR BARRETT, F.R.S.E.—"I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source,—I say I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative."

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambule,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

CROWWELL F. VARLEY, F.R.S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception." . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

ALFRED RUSSEL WALLACE, F.G.S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—*Miracles and Modern Spiritualism*.

DR. LOCKHART ROBERTSON.—"The writer" (i.e., Dr. L. Robertson) "can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of anylegerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—"No one can doubt that phenomena like these (Phrenology, Homeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: "We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family."

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the seances, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (sont de la plus complète exactitude), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

"4th May, 1847.

ROBERT HOUDIN."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another seance, occurs:—

"I have, therefore, returned from this seance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux).—I am, monsieur, &c.,

"May 16th, 1847.

(Signed), ROBERT HOUDIN."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a seance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the Spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht, mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely trustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the mediumistic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny."

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit in 'spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the slightest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Bern; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.

"Berlin, December 6th, 1877.

(Signed) SAMUEL BELLACHINI."

ADVICE TO INQUIRERS.

The Conduct of Circles.—By "M.A. (Oxon.)."

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct seances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitterspirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful seance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly. Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER IS, BOTH MAKE MANIFEST IS LIGHT."—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

THE METAPHYSICAL SOCIETY.

By "M.A. (Oxon.)."

The August number of the *Nineteenth Century* contains an interesting account of a typical meeting of the once famous "Metaphysical Society," contributed by Mr. R. H. Hutton, editor of the *Spectator*. In a prefatory note Mr. Knowles gives an account of the formation of the Society, of which he acted as honorary secretary. In the autumn of 1868 the Poet Laureate and the Savilian Professor of Astronomy (Rev. Charles Pritchard) were Mr. Knowles' guests. A good deal of talk on speculative subjects led to the idea of forming a Theological Society for the frank and free discussion of such subjects. Mr. Knowles promised to form such a society, and found ready co-operation from such men as Deans Stanley and Alford, Archbishop Manning, Dr. Martineau, Dr. Ward (of the *Dublin Review*), Mr. Hutton (of the *Spectator*), on the one hand; and Professors Huxley and Tyndall, Mr. Froude, Mr. Walter Bagehot, and Sir John Lubbock on the other. The original name was wisely abandoned for that of "The Metaphysical Society," under which title the Society became famous. It was at various times joined by men of world-wide intellectual celebrity. In its list of members are included the names of Mr. Gladstone, the Duke of Argyll, Archbishop Thomson, Bishop Thirlwall, Bishop Magee, Lord Selbourne, Canon Barry, Dean Church, Rev. Mark Pattison, Professors Henry Sidgwick, Clifford, Seeley, Sylvester, St. George Mivart, and Lushington; Messrs. Frederick Harrison, Frederick Pollock, W. R. Greg, James Hinton, George Grove, Leslie Stephen, Fitzjames Stephen, John Morley, Grant Duff, Robert Lowe; Sir Alexander Grant, Mr. Ruskin, Mr. Froude, Dr. Maurice, Father Dalgairns, Dr. W. B. Carpenter, Rev. Dr. Mozley, and many others hardly less eminent.

This constellation of intellect, gathered from all sources, the one requisite for inclusion within it being an earnest thoughtfulness and intellectual capacity to deal with problems on which divergent views have been held, continued to shed its light—"light without heat," as Tennyson put it—on the dark places of thought for nearly twelve years, meeting once a month. The subjects discussed were of the most varied character. "The Theory of a Soul," "What is Death?" "Has a Frog a Soul?" "What is Matter?" "The Personality of God," "The Arguments for a Future Life," "The Soul before and after Death," "On the Words Nature, Natural, and Supernatural," "The Nature and Authority of Miracle," "Matter and Force," were among the subjects considered. The Society "finally came to an end, because, after twelve years of debating, there seemed little to be said which had not already been repeated more

than once." It is much to be regretted that such an idea prevailed. There is room now, there always was room, and there always will be room for such a body of thinkers. I can conceive no time when they would not find a place for their disquisitions, short of that far-off Millennium when all perplexities shall cease, and all problems find a solution in the sunlight of perfect knowledge. We are a long way yet from that beatified condition. Moreover, since the Metaphysical Society died, fresh problems have arisen which clamour for discussion, and to-day there is a place and a work for such a society which many would be glad to see filled. It is also much to be regretted that no records of the papers and discussions of the Society exist. "They were absolutely confidential and unreported," and so are lost to us, to our great sorrow.

Mr. Hutton does not set himself to report any special meeting, but only to give "a reminiscence of the sort of debate that used to go on." The subject of this typical discussion was, "Can Experience prove the Uniformity of Nature?" Dr. Ward opened it in a paper, and Professor Huxley, Father Dalgairns, Mr. Ruskin, Mr. Bagehot (editor of the *Economist*), Mr. Fitzjames Stephen (now Mr. Justice Stephen) Archbishop (now Cardinal) Manning, and Dr. Martineau are represented as contributing a most interesting discussion.

In the course of the paper, Mr. Hutton gives some graphic word-pictures of the eminent men who surrounded him. We see Professor Huxley with "rich and resonant voice flashing out a sceptical defence of the use of the Bible in Board schools;" Mr. Fitzjames Stephen, with his deep bass voice, criticising the Claimant's adroit use of his committal for perjury; and Professor Tyndall, "with eloquent Irish voice, descending on a proposal for a prayer-gauge," which had lately been made at the instance of an eminent surgeon in the *Contemporary Review*. Here is James Hinton with his "wistful and sanguine, I had almost said hectic, idealism," and there "the ascetic Archbishop of Westminster, every nerve in his face expressive of some vivid feeling." Dr. Ward, "one of our most unique members, his mind, to his own apprehension at least, all strong lights and dark shadows. . . . A more candid man I never knew. He never ignored a difficulty, and never attempted to express an indistinct idea. His metaphysics were as sharp cut as crystals. He never seemed to see the half-lights of a question at all. There was no penumbra in his mind." Father Dalgairns, "one of Dr. Newman's immediate followers, who left the English Church and entered the Oratory of St. Philip Neri with him, a man of singular sweetness and openness of character, with something of a French type of playfulness in his expression." "Then we heard a deep-toned, musical voice which dwelt with slow emphasis on the most important words of each sentence, and which gave a singular force to the irony with which the speaker's expressions of belief were freely mingled. It was Mr. Ruskin's." And so the sketches go on: "Fitzjames Stephen remarking in the mighty bass that always exerted a sort of physical authority over us," and the "Archbishop of Westminster looking upon Mr. Stephen with a benign smile," as he administered to him a dose of St. Thomas Aquinas; and, as the Archbishop ceased, Dr. Martineau—"we had now got into a region where no less weighty a thinker would be adequate

to the occasion—with a singularly perfect elocution, giving to all his consonants that distinct sound which is so rare in conversational speech." All the various personalities stand forth clear and distinct before us.

As to the debate itself, I am not about to present any summary of it. But some incidental points are interesting to the readers of this journal. Dr. Ward, we are told, "thought we might as well expect the uniformity of nature to be disproved by the efforts of Spiritualists to turn a table as the flood of latitudinarian thought to be arrested by Mr. Burgo's and Dean Goulburn's attempt to exclude the Dean of Westminster (Stanley) from the list of Select Preachers at Oxford." This question of the uniformity of nature crops up perpetually through the discussion, and always with a certain laxity of thought and expression. For the various speakers seem habitually to ignore the fact that we are but slenderly acquainted with the laws of nature, and that what seems to us on a given occasion to be "contrary to the known laws of nature" is possibly contrary only to such of those laws as we are at present acquainted with. Mr. Ruskin is the only speaker who seems to have realised this. "Assuming," he says, "the demonstrable uniformity of the laws or customs of nature which are known to us, it remains to me a difficult question what measure of interference with such law or custom we might logically hold miraculous, and what, on the contrary, we should treat only as proof of the existence of some other law hitherto undiscovered." And then he refers to the attested case in Paris of "a peasant girl, under certain conditions of morbid excitement, being able to move objects at some distance from her without touching them." Spiritualists know very well by repeated and most accurate observation that such power of moving objects without contact is a fact, as demonstrable and as fully demonstrated as other facts "in accordance with the known laws of nature" which scientific opinion accepts. His difficulty is the old and familiar one that men of science either scornfully refuse to investigate them at all, or give them but a superficial and timid attention chiefly for the purpose of founding upon their scanty observation some untenable but plausible theory. Witness the general refusal of men of science to investigate the phenomena of Spiritualism at all, and the theories which the scientific members of the Society for Psychical Research have considered sufficient to account for automatic writing and kindred phenomena. "The scientific man," says Professor Huxley in this discussion, "justly fears that if he investigates them [miracles] thoroughly, he shall wound many amiable men's hearts [i.e., by reporting against their beliefs], and that, if he does not wound amiable men's hearts, he shall compromise his own character as a man of science." That is the frankest confession I know of pure selfish vanity on the part of the man of science, and of bigoted intolerance on the part of his *confrères*.

"You must overcome," said the Archbishop of Westminster in the same debate, speaking of the Lourdes miracles so-called, "that violent prejudice in your minds which prevents you from vouchsafing even a glance at the evidence we have to offer you." Most excellent Archbishop! His words are veritable words of wisdom. But alas! they have little effect on the eminent men of "violent prejudice" to whom they were spoken. For when he implored them to "look into the evidence of the most astonishing cure of varicose veins which took place only last year in the South of France—a malady of thirty years' standing, and of steady progress throughout that time, attested on the positive evidence of French physicians who had themselves repeatedly seen and prescribed for the patient," he only elicited from Dr. Martineau the uninformative and inadequate remark that "such preternatural occurrences are usually mixed up with superstitions of all kinds, and so great a variety of hysterical emotions that I for one should

despair of any good result from investigating minutely these curious conquests effected by pretentious physical marvels over the gaping intellectual credulity of moral coldness and disbelief." Ha! ha! So it seems that superstition and hysterical emotion can cure "in a single night," with the aid of a little water, a disease of thirty years' standing, which is certainly not dependent on imagination. By all means let superstition and hysteria flourish and abound amongst us to the confusion of disease and death!

Mr. Bagehot was of opinion that "it is impossible to say what the uniformity of nature means. We cannot exhaust the number of interfering causes which may break that uniformity." That is true: and it needs especially to be borne in mind by those who deal with the phenomena that engage the attention of the Spiritualist. The influence of mind on matter, the phenomena of human consciousness, the inherent powers of the human spirit, are but little understood. The interferences that may come from varied conditions of observation, or from the irresponsible will of the unseen beings with whom we have to do, are at present unknown quantities. We are exploring a new country, dealing with invisible beings of whom we know very little. There is no room for dogmatism. To use again a serviceable phrase, we are but children playing by the fringe of the great ocean, beyond which lies the land to which we are surely going. It is storm-tossed and wild one day, and we know enough to be able to say that a gale has lashed its surface. But on another day it is placid, and no ripple stirs its glassy calm, till suddenly a swell sets into shore, and the little waves roll in with no apparent cause. We know not why this sudden disturbance, but had we known more, had our horizon been wider, we should have seen a vessel passing by beyond our limited vision, and should have known that its wash was the unknown cause of the mysterious disturbance. We know so little that we should be modest. But what with the immature dabbler who knows everything, and has at his beck and call all the great ones of all the ages for his own private use and emolument; what with the purblind scientist who knows much about his own private burrow and little about anything else, and least of all about himself; and what with the omniscient theologian, foolish of all, and most conceited, therefore, it is monstrous hard for poor Truth to get any fair treatment.

SPIRITUALISTIC circles have been prohibited in Silesia. Recent irregularities in them are said to be some justification for this interference.

"TREASURE Digging in Consequence of Psychical Illusion and Hallucination," is an article by Herr Wittig, of much interest for psychologists, in *Psychische Studien* for July.

AN important work by E. von Hartmann—the great philosophical author—on "Spiritism" has been published. The author recommends an unprejudiced and exact investigation of the phenomena, and points out their immense importance for psychiatry, psychology, physiology, &c. He takes up arms against prejudice on all sides, disclaiming any partisanship, and seeking only the progress of knowledge.

Psychische Studien for July has, among its "Brief Notices" an interesting note on the origin of the symbol "R," by which medical prescriptions are still commenced. Though commonly supposed merely to signify the Latin word "Recipe" (take) it is said to be really a survival of astrology, and to stand for the symbol of Jupiter, to which this letter has some resemblance. Ashmole, however, explained it as "Responsum Raphaelis," a contemporary physician, Leo, professing to receive nearly all his prescriptions from this angel. Ashmole collected them in a manuscript book. It is suggested that these recipes are those of somnambulist curative mediums, whose transcendental powers are always dramatically represented in their dream-consciousness and ascribed to higher personalities. [For a full exposition of this necessary tendency of the transcendental faculties emerging in consciousness, Du Prel's "Philosophie der Mystik" will be found sufficiently convincing.]

SOME ODD "FADS" AND FANCIES; THEIR RATIONALE AND EXPLANATION.

BY S. EADON, M.D.

II.

It will not be inappropriate to point out persons most likely to be sensitives. They will usually be those the tone of whose health has been lowered by their modes of life, as men of sedentary habits, clerks, needle-women who work long and sit much, the hardworking student, and all who infringe systematically, for a livelihood, the organic laws, and bring about a relaxed and irritable state of the system. Sensitives may be arranged into three classes: first, the healthy sensitive; second, the sickly sensitive; third, the diseased sensitive. These manifest various degrees of impressionability—the Baron sometimes finding that those in the best state of health often saw the magnetic light with the greatest clearness. Besides these, there are the naturally-born sensitives; the somnambules; the easily mesmerised; the highly nervous, and those quickly put under biological impression; not to mention others with a cast of insanity about them, or with a sable cloud of melancholy ever overhanging them. Of natural sensitives there will be found about one in every twenty-five persons; and, according to the calculations of Count de Treston—who made nearly 2,000 experiments, and kept records of 1,200—about one-fourth or one-fifth of the whole population is susceptible to dynamic influence. It may be as well, also, before following up the subject further, to state why the Viennese philosopher selected the word "OD" to express his idea of this new force. Seeing that "OD" was found everywhere, but concentrated nowhere, and that no special or separate sense for its perception had been bestowed, as light for the eye, or sound for the ear; and, as no odylic battery had been invented to collect it, or odometer to measure it, it was found a matter of no little difficulty to select or invent a term expressive of the nature of this new force. The word "OD" was at length adopted, and its etymology is thus accounted for:—*Va* in Sanscrit means "to go." *Vad-o* (*vad-ego*—*vad-eo*—*vad-o*) in Latin signifies "I go." *Vasa* in Old Norse "I go quickly, or haste away," and is found as *Wadan* in old German, and means the all-pervading; and after passing through various dialects, this word assumes the form of *Wodan* or *Odin*, meaning "the all-pervading power," and which was finally personified into a German deity. Leaving out the postfix (in) there is left "OD" to indicate the name of a force which rushes through, and pervades universal nature, and which, in the ordinary conditions of humanity, has no special sense given for its perception.

From the experiments of Baron von Reichenbach with 162 sensitives, of all classes, of all ages, and of both sexes—professors, physicians, bankers, mechanics, Government officers, servants, noblemen, and even members of the Imperial family—it seems that the human body is enveloped in a delicately attenuated atmosphere, extending two or three inches from and around it; the right half of the body-atmosphere being of a bluish colour, the left half of a sort of orange-red. For the purposes of reciprocal influence, the odylic atmospheres of two persons need only touch at their circumferential edges without even interpenetrating each other in the slightest degree; but if one or both parties be inordinately impressionable an effect can be produced at the distance of inches, feet, and even of yards. Of course, body to body, as the right hand placed on the left shoulder, will give rise at once, or shortly, to a coolish agreeable sensation. This OD force streams from the finger ends, and if these blue dynamic fingers of the right hand stroke down the left shoulder of another person, gently and slowly to the elbow, a chain of innumerable cool points—in fact a sort of cold stripe will be felt, and this is called a *pass* by physicians of an advanced school of thought; and if a series of these "cool stripes" be scientifically made all

over the body, an agreeable coolness will be perceived, a feeling of rest and composure induced at once, sweet charming, and delightful. It matters not whether this chain of innumerable cool points be made with the hand, or a crystal, or a bar of iron, or with a bit of stick, the effect will be the same, since every substance in nature, whether atom or world, is impregnated with OD. It streams from the Milky Way—the lengthened pathway of our own universe—and is probably the connecting link of suns and of planets, of visible universes, and of all telescopic nebulae; in short, perhaps, of all forms of matter, scattered throughout infinities, boundless, eternal, incomprehensible. As a cosmic force, Reichenbach calls it OD; but being an element in the constitution of man, it has been called by many different names: by Von Helmont, Mesmer Deleuze, and others, it was called magnetism. As a cosmic force OD or the Odylic force is the name now given to it; but, when thought of, in respect of man, *human etherium* would be, perhaps, as appropriate a name as any.

It is a strange thing—and yet a large developed self-esteem must be at the bottom of it—that people dare pass an opinion of either yea or nay on subjects to which they have never given a half-hour's serious thought or attention, and of which really and truly, they are mostly in profound ignorance; and yet society teems, thick as motes in a sun-beam, with people of this kind. These even are more excusable than another class—your clever or learned man, he who is distinguished in some domain of science or of literature. This kind of man will often condemn a new thought of which he knows nothing at all, from pride of place and position, and his opinion will frequently have great weight with people in virtue of the real knowledge which he possesses in another department of science. But this is absurd, and yet it is the way of many. It is only an independent mind here and there that has the courage to exclaim with Horace: "*Nullius addictus jurare non verba magistri*" (I will not pin my faith on any man's sleeve). His ignorance is no more wisdom *per se* because of his knowledge on other subjects, than that of the veriest clod-pole. His opinion, in his own domain of study, is valuable as he understands the subject in all its ramifications and bearings, but on subjects of which he is ignorant, and to which he has paid no attention, his assertions are worthless. *Ipsæ dixit* of people of this class, when society gets better educated throughout its every grade, will be appreciated at their true and correct value. No reflex glory from his own special department of study will either cast a shadow of doubt on any new truth, or lessen other people's estimate of it. There are those, both learned and ignorant, who have never given psychological and dynamic studies a moment's reflection, and yet they have the effrontery to say, off-hand, that no influence can possibly come from the human fingers, [although it is on record that thousands have been sent into a recuperative condition and cured of diseases of every kind; the blind made to see, the lame to walk, the deaf to hear, and, what is more, and to boot besides, sensitives, by the hundred, in pitchy darkness, have seen the fiery brushes of the Stroking Fingers as the blue light from the right hand streamed forth and commingled with those of the orange-red of the left. The human body is constantly producing OD, which has its normal, or healthy, as well as its abnormal, and unhealthy conditions; and it is not beyond the domain of probability to say of this delicate and subtle agent, that perturbations and reversal currents may be the cause of insanity in all its varying aspects and, likewise, of all those other distressing phenomena which come under the designation of *nervous diseases*. The induction of a chain of an almost countless number of cooling points is something more than a "lamentable maze of lying and deceit and superstition." It has, without doubt, laid the foundation of thousands of splendid cures, as may be read in the pages of the *Zoist*, of which

the illustrious Dr. Elliotson was the bold, the dauntless, and the intrepid editor. "If any are sick let the elders be called together, put hands upon him, and let him be anointed with oil in the name of the Lord." But this must be no haphazard "touch," or "pass," or "cold stripe," but the star of science should shed its light, direct the process, and utilize the results. Blundering ought not to occur in any way, as the influence of OD on the sick is guided by fixed laws, and these must be known in order to draw out as much good as possible for the world of invalids from this extraordinary dynamic agent. May God have pity on the poor soul who, in mazy uncertainty, cannot obtain, or has not sense to look out for, dynamic help for his insanity, or to find means whereby to relieve the (to him) apparent mount-like accumulation of his nervous, and yet often laughed at, and pooh-pooled afflictions.

(To be continued.)

"JEAN PAUL AND PROFESSOR SCHELVER AS MAGNETISERS AT HEIDELBERG."

A recent number of *Psychische Studien* contains interesting particulars from the letters of Jean Paul of his personal experience in mesmerism. "I stand before the abyss of the spirit world!" he cried. On which Herr Wittig remarks: "But who in presence of all unexplained phenomena of life stands not before the same abyss, that is at the momentary frontier of his earthly being? Is not that which lies immediately beyond the frontier a possibly explicable *transcendental*, accessible to our earthly senses and faculties of comprehension, and after that the whole *transcendent* and 'Absolute,' or what is beyond all our experience, and is definitively cut off (*logisch*) from it?"

"Absolute" means "unattached" (*Isogelüste*), and therefore no longer knowable.* But in the presence of inexplicable (unexplained) earthly phenomena, people always believe that they are at the summit of the whole or partial transcendent† and Absolute, to which the necessarily presupposed *Godhead* and *world of spirits* belong, and have begun to unveil it, whereas we never unveil and grasp anything else than the transcendental.

MR. W. EGLINTON is in Norfolk, and will not return to town until September 12th.

IN consequence of the extreme pressure on our space this week many articles and communications stand over until our next issue. Reviews of "Healing by Faith," "The Missing Link of Modern Spiritualism," and "Karuna" may be specially mentioned.

A LADY who is about to visit the Italian and Swiss Lakes would be pleased to meet Spiritualists resident in their neighbourhood. As she wishes to see something of the movement in Italy, Switzerland, and the South of France, she would not object to vary her plans for this purpose. Address, R. L., care of the Editor of "LIGHT."

MRS. M. E. WILLIAMS, the well-known medium, and editress of the *New York Beacon Light*, has arrived in London, and is now residing at 3, Upper Bedford-place, Russell-square, W. As she is visiting Europe for rest, she does not intend to give sances, but we are requested to announce that she will be at home on Mondays and Thursdays from 2 p.m. to 5 p.m., when she will be pleased to receive friends and Spiritualists.

FRIENDS and subscribers desiring to obtain American and foreign books on Spiritualism can do so on application to the manager of the Psychological Press, 16, Craven-street, Strand. Many of the works are kept in stock at the book-room, as well as a large new, and second-hand selection of the principal books published on the subject. This refers specially to the works published by Messrs. Colby and Rich of Boston, and the Religio-Philosophical Publishing House, Chicago. Any book not in stock can be promptly ordered and delivered in accordance with an arrangement made with these firms.

* The translator may be permitted to point out the coincidence between this idea and that expressed in the article, "Synonymism" (written before *Psychische Studien* came to hand), wherein it is remarked that the condition of spirit beyond all phenomenal, that is, "material" manifestation (is "Karuna"), is the true "supernatural," in other words the "Absolute," beyond positive or possible natural experience, that is, beyond objective knowledge, and thus beyond science and even philosophy. So far Herbert Spencer is surely right. † The distinction between these terms *transcendental* and *transcendent*, is that between what is beyond normal experience and what is beyond possible experience; between phenomena which in regard to their antecedents and conditions are beyond our present senses, and "things in themselves," which *never* can be sensibly apprehended. Why "the world of spirits" should be treated as "transcendent," the translator is unable to understand, since the intelligences we call "spirits" need not be altogether disembodied, that is without phenomenal manifestation for suitable senses.]

EXTRACT FROM A LETTER OF A SCEPTIC RESIDENT IN THE SPIRIT WORLD.

... There is frightful delusion prevailing here which leads millions astray who appear sound and sensible on every other point. It is that messages are received continually from men and women living in the planet earth, and that their forms even are often seen in our spirit substance, and if the silly trash they give us be truly reported, the *contradictions* which abound in their "evidence" is proof to me and all sensible spirits that there is no earth planet at all, or any material substance, or else they do not come from a material planet, and are simply a band of vile impostors if they really are seen at all. I will just relate some of the answers which I hear are given to the simplest questions, and you will at once see for yourself.

Q.—What size is your sun?

Some—The size of an orange, and golden coloured, full of light!

Others—The size of a large plate, and very red!

Others—It is many times larger than the earth, and its body is dark!

Q.—What is the motion of your sun?

Some—It rises in the East and sets in the West daily!

Others—It never moves at all, but the earth goes round it and turns on its own axis daily!

Others—It has a progressive motion of its own in which the earth and other planets are included!

Q.—What is your earth like?

Some—It is an abode of misery and pain!

Others—It is a place of delight and pleasure!

Others—It is full of want, fraud, and oppression!

Others—It is full of plenty and endless enjoyment!

Q.—Can you tell us of the interior of your earth?

Some—It is hollow, with a thin crust, and is filled with a raging fire which consumes the hardest rocks!

Others—It is quite solid!

Others—It is hollow, having a very thin crust, and the interior is a delightful region lighted by a soft and never-waning light, and a climate like perpetual spring!

Q.—How are your cities lighted when the sun goes "down"?

Some—They are lighted with oil lamps.

Others—With gas made from coal!

Others—With electricity!

Q.—What colours are known to you on earth?

Some—Seven!

Others—Twelve!

Others—Two hundred!

Q.—Whom do you worship?

Some—One God!

Others—Three Gods!

Others—A thousand Gods!

To the question, "What is your system of religion?" the replies were so endless and bewildering that it would be a long task to set them down.

Q.—What is your marriage law?

Some—We have but one, that of one woman to one man; this is God's law!

Others—We know of one custom, several women to one man; this is God's law.

Others—We know but one custom, several men to one woman; this is the Divine law!

Such are some of the replies given by these impostors. I have, therefore, come to the conclusion (and you must see I am right) that these appearances from earth in spirit substance are utter delusions, impositions, or worse, and if they were real, then there is no earth, no sun, no material planet or thing, since all these testimonies about them are mutually antagonistic and contradictory beyond hope of reconciliation. It is all a system of lies and imposture, and it were well if the laws in the planet I left were in force here, and these liars and vagabonds put in prison, or still better, burnt in the fire. The other day I heard a professor who ought to know better giving a lecture in the Temple, and telling us we ought to receive these lying messages with calmness and respect, however contradictory they might appear, in the hope that by classification and investigation we might arrive at the truth. Thus he ventured to suggest that these varying replies were all *relatively* true according to the perception, knowledge, and position of the persons who gave them.

This just shows how the highest minds in the sphere have been attacked with this delusion, and where it may end I know not. Some complain of a similar state of things on their earth—if their earth exists at all I should advise them to stay in it, for here it is infinitely worse. These delusions are believed in by everyone, and taken as a matter of course, except by a few, who, with me, have but recently left their planets, and have not yet cast off all their senses.—Contributed by

FATHER JOSEPH.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

American Camp Meetings.

To the Editor of "LIGHT."

SIR,—Since my last I have paid a visit to the Spiritualist Camp Meeting at Onset Bay, and I think what I saw there may be interesting to your readers. Onset Bay is a charming little place, about fifty miles from Boston, and is rapidly developing into a place of considerable importance. There are quite a number of pretty houses and cottages, and several hotels, a fine temple, and a very delightful auditorium in a grove of beautiful trees. Sunday, the 12th July, was the opening day, and the exercises consisted of musical selections, vocal and instrumental, in the morning, followed by a very able lecture by Dr. F. L. H. Willis, who treated, in a lucid and logical manner, the various phenomena and truths of Modern Spiritualism. In the afternoon several fine impromptu poems were given through the mediumship of Miss Jennie Hogan, who in her turn was followed by the test medium, Mr. J. D. Stiles, who for the space of nearly an hour-and-a-half, under spirit control, gave test after test to the assembled crowd. Anything more remarkable than this gentleman's test mediumship it would be difficult to find. I am not exaggerating when I say that he gave the names and described the appearances of *hundreds* of spirits, giving full particulars as to names, business, ages, dates of passing away, &c., &c., and every name that he gave met a recognition from some one or other in the vast audience. I met quite a number of friends whose acquaintance I had made at Lake Pleasant in 1882, and I was everywhere cordially and kindly welcomed. Mr. Alborough was good enough to invite me to the evening séance of the Berry sisters, and I very gladly availed myself of his kind offer. I found a very large gathering there; indeed the rooms in the very pretty cottage tenanted by the Misses Berry were just as full as they could be without undue crowding. The circle was very harmonious, and the manifestations simply marvellous. The séance lasted about two hours, and with scarcely a moment's interruption spirit after spirit appeared before the curtain (indeed the first spirit appeared at the curtain before Miss Berry could have had time to reach her seat). I did not count the number of spirits that appeared, but I should say fifty, or pretty nearly that number; while the spirit that controlled Miss Berry stated that at least as many more were eager to come, and would have done so had the power sufficed. Four spirits manifested and spoke to me, and I had the satisfaction of recognising them all; first my brother-in-law, who passed away in 1872, and who was conspicuously tall (6ft. 4in.); next my mother, who gave me the spirit name she always uses, and who reminded me of her having already materialised at Mrs. Ross's (the account of which you will remember printing); and, lastly, my sister-in-law and her husband, who passed away in India within a month of each other nearly ten years ago, appeared arm-in-arm just as plainly and distinctly as they ever appeared in the earth-life; so distinct indeed were they that I recognised them the very moment they appeared although my seat was some way from the cabinet. There were several well-known mediums in the circle, viz., Mr. and Mrs. Fletcher, Mrs. Folsom Butler, and others; and several controlling spirits, notably "Dewdrop," the bright little angel that controls Mrs. Fletcher and whom I have long wished to see; and "Wildflower," who controls Mrs. Butler, materialised and came out amongst the sitters, apparently with as much ease and nonchalance as though they were mortals in the circle. "Wildflower" disappeared behind the curtain, and a moment afterwards what looked like a white handkerchief appeared on the floor in the front of the circle. Several people reached forward to pick it up when, like a flash of lightning, what at first looked like a handkerchief suddenly became "Wildflower," as plain and tangible as any mortal, and as full of life and glee as possible. I may add that my little friend "Dewdrop" called to me to come near her, and she then whispered a most wonderful test in my ear, which would have given me quite enough to think of for the rest of the evening, apart from any other manifestations.

I had read a good deal about these materialising sances in the *Banner of Light*, but I can only say no description, however

vivid, can give anything like an idea of the marvellous facts that are presented at these circles. These facts are simply *stupendous*. The world may call fraud and may go on, to its eternal shame, persecuting and harassing its mediums, whom it should be the first duty of every intelligent Spiritualist to protect; still the work goes on and the *light* will not be kept back. I have seen a good deal of the movement since I came here, and I much regret having to say that in many instances the bitterest foes of Spiritualism are not those *outside*, but those *inside* the ranks, who seem to grow more narrow-minded instead of expanding, after getting some few experiences and glimpses behind the veil.

It is none of my business to act as censor, as I am only a chronicler of facts; still, as an intelligent observer, I cannot help seeing things that occur before me, and I incline to the opinion that there is too much desire upon the part of some to play "Pope" in this movement. Reference to the past history of the movement, however, shows pretty clearly that "the intelligent operators at the other end of the line" know their business a good deal better than the would-be "Popes" on this side, and so far as my experience and observation go, I find that the *role* of Pope is speedily followed by downfall and utter oblivion. Spiritualism, which is universal, cannot be made to run in party lines, and will continue its course despite all obstacles. I am getting pretty tired of hearing mediums abused, and it seems to me that if there is anything wrong about the mediums the most sensible thing the Spiritualists could do would be to surround the mediums with better conditions.

The fraternity of the White Cross, which has its headquarters in this city, is doing its work very quietly and unostentatiously, but none the less surely, and unless I am greatly mistaken, some movement for the better protection of mediums and for giving them more harmonious surroundings will have its inception ere long from this centre.—Yours faithfully,

Boston, 16th July, 1885.

J. G. MEUGENS.

BUENOS AYRES.—A correspondent writes: "We are here in hot debate with the Press, which is publishing articles against Spiritism in the names of religion and science. A writer in the *Sud-America* regards Spiritism as a kind of mental alcoholism. Against him our *Constitución* has taken up the cudgels."—*Le Spiritisme*.

THE *Religio-Philosophical Journal* criticises the Theosophy preached by Madame Blavatsky; it holds that "not only is the explanation of facts by the theory of the Occultists erroneous, but that the facts themselves are exaggerated, and sometimes imagined, when Spiritist truths are to be discredited." To us the *Theosophico-Buddhistico-Materialistico-pseudo-spiritist* edifice looks like a house of cards, having neither fact, reason, logic, nor tradition for a basis.—*Le Spiritisme*.

ZURICH.—M. Lengenfeld is giving an exhibition here of what he calls "Thought-reading." Among his audiences there have been University professors. He has found hidden objects; he has drawn on the black-board a geometrical figure which one of the professors said was in his mind; he drew the course of a military march imagined by an officer present; and he wrote the name of a deceased friend who was in the mind of Professor Kyma.—*Le Spiritisme*.

EXPOSURE OF A MEDIUM AT LEIPZIG.—A gross case of "materialisation" imposture has been detected at Leipzig. The medium was one Valesca Töpfer. The facts seem to have been absolutely conclusive of fraud, without the subsequent confession of the medium, who, while pleading guilty as regards the "materialisations," maintains the genuine character of her writing and speaking mediumship. The Leipzig journal which reports the case is, of course, jubilant. As usual, it is all over with Spiritualism!

VICTOR HUGO says, in the "Annales Politiques et Littéraires," "The butterfly is the caterpillar transformed; but it is still so much the caterpillar that every part of the creeping creature is, on examination, found in the winged creature; yet so complete is the transformation that, to appearance, it is a new creature. So, in our life beyond the grave, we shall not be bodiless spirits; such a term conveys no form to be imagined, nor to be reasoned upon. What could a life be without organs of life? What is a personality without form defining and fixing it? We shall probably have another body, radiant, divine, and, so to speak, a spiritual transformation of our earthly body."—*Le Spiritisme*.

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Light:

SATURDAY, AUGUST 22nd, 1885.

THE
TRANSLATION OF DR. E. VON HARTMANN'S
WORK ON "SPIRITISM."

The thanks of all Spiritualists, and, indeed, students of every branch of occult research, are due to Mr. C. C. Massey for his ready response to a request to undertake what is, at the best of times, a very laborious task. We refer to the translation for these columns of Dr. E. von Hartmann's *brochure* on "Spiritism." We have little doubt that long ere the completion of the task, the value of this addition to the literature of the subject will be manifest, and that Mr. Massey's generous labours will be duly appreciated. On more than one occasion Mr. Massey has contributed very largely to our store of knowledge in respect to the subjects with which we are specially concerned. This was notably the case with his able translation of Professor Zöllner's "Transcendental Physics," and we have little doubt that his present contribution will, though the last, not be the least valuable service he has rendered us. For ourselves, and in the name of our readers, we venture to assure Mr. Massey of our grateful appreciation of his labours. We have little to add to the introductory note which appears in another column. In the main it is what we should have written ourselves, and the position he takes up has many points of agreement with, and but few points of divergence from, that which we have, in common with many of our ablest contributors, always advocated. Spiritualism, as such, cannot fail to receive benefit from a critical analysis and the shedding of new light upon its facts, its theories, and its methods. Holding very strongly, as we do, that the spiritual theory is the legitimate outcome of the facts, *viewed as a whole*, we cannot fairly raise (nor should we in any circumstances wish to do so) the least objection to the closest scrutiny of the bases upon which we have founded our belief. We have insisted, over and over again, upon the fact that Spiritualism never has lost, nor do we believe it ever will lose, anything by free inquiry. Therefore, we feel sure there is no need for any apology for bringing Dr. Hartmann's views before the readers of "LIGHT."

It would not be fair to the author to discuss his arguments and theory piece-meal, and we have, therefore, decided to admit no discussion on his book until the completion of its publication in "LIGHT." When that occurs we hope our friends will thoroughly thresh out the matter.

A small edition will be issued in book form without alteration of, or addition to the original, except, perhaps, a note by the eminent author as a preface to the English edition.

And last, but not least, our hearty thanks are due to

Dr. von Hartmann for his ready and courteous consent to the translation of his work, and for which he has foregone the usual honorarium.

PRELIMINARY NOTE BY THE TRANSLATOR.

The eminent German philosopher, Eduard von Hartmann, author of "The Philosophy of the Unconscious," having consented to the translation of his recent pamphlet on "Spiritism," in the first instance for the columns of "LIGHT," I have undertaken the task at the request of the editor. In accordance with conditions very reasonably imposed by the distinguished author, the translation will be a *complete* one, and will be unaccompanied by any comments, liberty of prior or subsequent independent criticism of course remaining. I therefore take this opportunity briefly to explain why I am thus instrumental in reproducing a work with the conclusions of which I myself only partially agree. As also (which is more important), the disagreement of a majority of the subscribers to "LIGHT" is likely to be far greater, I shall be glad if what I have now to say represents the views and motives of the editor as well as my own.

I look upon this pamphlet as the most formidable attack that "Spiritism" has had yet to encounter. It is so on the very ground that will recommend much of it to our sympathetic attention. Hitherto, every serious opponent who has professed an examination of the subject has treated it either with defective information or defective candour, or both. The refutation could be left to the ever-recurring facts and the ever-widening range of public acquaintance with them. Now for the first time, a man of commanding intellectual position has dealt fairly by us as an opponent. He has taken the trouble to get up the facts, if not quite thoroughly, at least to an extent that indisputably qualifies him for critical examination. And while formally declining an unreserved acceptance of the evidence, he has come to the conclusion that the existence in the human organism of more forces and capacities than exact science has investigated is sufficiently accredited by historical and contemporary testimony (p. 23). He even urges research by State-appointed and paid commissions. He repudiates, with all the authority of a philosopher and man of science, the supposition that the facts are *à priori* incredible or "contrary to the laws of nature." He exposes the irrelevance of "exposures," and blows to the winds the stupid parallel between mediums and conjurers. And if his application of the psychology of somnambulism to the phenomena results, in his view, in "ruling out" spirits altogether, on the other hand it contains information to the public which is highly important for the protection of mediums.

On these grounds alone the expediency of this translation might be sufficiently defended. This is a subject in which we have to proceed step by step with the public, and while the question of fact is still in dispute, Dr. von Hartmann is virtually our ally, and an ally of the most important influence.

Up to this point our agreement with the author will only be qualified by a doubt as to the utility of his proposed scientific commissions. In his view this proposal is essential, and it is expressly motivated by an aim with which, when analysed, we can partly sympathise, but which we must in part repudiate, not as contrary to our convictions, but as opposed, we believe, to the true scientific spirit. We go with him heartily in wishing that the light of a new psychological science should be let in upon these phenomena; we shall all admit that they have been very imperfectly understood, and that the consequence of this ignorance has been a great deal of deplorable folly and credulity. We are also quite ready to entertain any explanation of the facts, however completely subversive of the whole hypothesis of spirit agency, provided only that such explanation does not, like others that have from

time to time been offered, arbitrarily ignore or deny any fact simply because it is not covered by the theory. On the other hand, we find in the contemptuous denunciation of belief in spirits, as such belief, and not merely on the ground of ignorant misapplications, a defective guarantee for a perfectly unprejudiced examination. We see no difference in principle between the *à priori* negation, so well condemned by the author of this pamphlet, of facts, and the *à priori* negation of hypotheses which contain no logical contradiction. If the scientific commissions are to be appointed for the express purpose of eradicating Spiritism, and, as it were, with the instruction to eradicate it, they will be *ipso facto*, and scientifically, disqualified for the research. Negative pre-conceptions are as much to be avoided as positive ones. To one preliminary assumption only can we agree. Whatever the causes (as antecedents) of these phenomena, they are *natural and explicable, in accordance with laws of nature*, an assumption which by no means excludes the existence and operation of other *intelligent agencies* in nature than those directly perceptible by us, as objects of our present senses. The fallacy which relegates such agencies to "the supernatural," rests entirely on the assumption that material nature and its inhabitants are limited in range and constitution by the perceptive powers of any given stage of organic development. For an animal with less differentiated sense-organs than our own, much of our nature is non-existent. Has science learnt the lesson of evolution so ill as to commit the *naïve* error of considering existence, or nature, and present perceptibility as coincident?

Another point on which we are doubtful is the utility of the proposed commissions even for the verification of the facts. It is only necessary to refer to the account of the subjective conditions of their occurrence, given by von Hartmann himself, for the suggestion of this doubt. If the conditions are altogether, or mainly, subjective, the phenomena are little likely to be elicited by a mental attitude which, however intelligent and fair, would certainly not be in sympathy with that of the medium. Investigators have, it is true, succeeded without, or with only the appearance of such sympathy; but then they have not been already known by the medium to regard him as a physician regards an insane patient, or as a physiologist regards a living subject of "experiment" in his laboratory. Men of science may obtain, and have often obtained, as good results with mediums as the most emotional "Spiritist," but then they have not come with an official commission in their hands to expose the fallacy of the belief which is perhaps at the very root of the manifestations. I even believe that the phenomena I have myself witnessed have been less remarkable since I let it be known that I was not a believer in the agency of spirits of the dead in the physical manifestations. Certainly since then I have never had a "message" purporting to be thus derived.

But whatever deductions may be made from the value of the pamphlet on the above accounts, (as also, perhaps, on account of the prominence given to the very questionable hypothesis of the "implantation" of objective hallucinations from medium to circle) it contains much that we may profitably study for our own education. It is imperative that we should appreciate the possibilities, as well of physical extra-organic agency by the medium as of the somnambulant consciousness which may actuate it. Even granting the presence and action of spirits, mediumship must mean something, and the problem is what and how much it means. It is logically essential to exhaust the possibilities of the medium before we bring the spirits on the stage. Our first duty is to study such a standpoint as von Hartmann's, and the editor of this journal is doing well and wisely, in my opinion, in bringing it, at whatever sacrifice of space, most fully before his readers.

It may be that we shall find that the eminent author has not yet covered the whole ground. I believe that is so. With the largest allowance for the operation of nerve force and somnambulant functions of will and intelligence, there remains much evidence to which the explanations in this pamphlet are inadequate.

I refer, of course, to well-attested cases in which detailed and subsequently corroborated information has been given of deceased individuals of whom neither medium nor circle had ever before heard. Suppositions of old impressions received and retained without external consciousness may be pressed a great deal too far in the interests of a theory. Beyond a certain point they become highly improbable. Nor can evidence apparently outside the range of mediumistic phenomena, or of the intervention of a somnambulant consciousness, such as apparitions, hauntings, &c., be overlooked.

From the standpoint of von Hartmann's philosophy, the agency of spirits is an inadmissible hypothesis, and personal immortality is a delusion. The issue of psychological philosophy is now between his school and that of Du Prel and Hellenbach. Should the two latter prevail, for the "proof palpable" of immortality, to which "Spiritists" appeal, we shall have a proof psychological, which seems to me far better. Our belief will still be founded on facts, and that is the great claim which Modern Spiritism makes to public attention. But they will be facts better understood, related, and generalised.

And for many, no doubt, the "proof palpable" will easily survive this pamphlet. But no one who has not first read and understood the pamphlet has a right to say that the proof has survived. The author reproaches Spiritists with indifference to everything but the "interest of the heart" in these phenomena. We in England at least will prove to him that "the interest of the heart" is compatible with a resolution to be sound in the understanding, and with an intellectual appreciation of his argument.

C. C. MASSEY.

SPIRITISM.

BY EDUARD VON HARTMANN.

I. THE GENERAL STATE OF THE QUESTION.

The word "Spiritism" is of French production, the English, and generally the Germans, having retained the term "Spiritualism;" but it seems advisable to confine the latter to the metaphysical position opposed to Materialism, and not confounding it with the explanation of mediumistic phenomena by the co-operation of spirits, to designate that explanation by the recent term "Spiritism." The preponderating tendency in Spiritism is the American-English, which does not accept Re-incarnation, but mainly proceeds upon the Christian belief in immortality. In France the direction given by Allan Kardec prevails, namely, the inclination to the Indian belief that the soul has to re-incarnate itself in new bodies till it has realised its divine aspiration for perfection. In Germany, Hellenbach's transcendental individualism has a circle of adherents who teach the possibility, but not quite the necessity, of Re-incarnation, and are chiefly distinguished from French Spiritism by attaching just as little importance to the utterances of mediums as that school attaches much.

The number of Spiritist journals is considerable; *Psychische Studien* exchanges with fifty of them, and in Germany alone there are five. Most of them are uncritical and superstitiously credulous to a really incredible degree, the worst of all in this respect being the American reports, their value being further reduced by the fact that it is just in America that the humbug and swindles of professional mediums have reached their climax. Among German Spiritist journals the monthly *Psychische Studien* (Leipzig: Oswald Mutze, 1874-1885) occu-

pies an exceptional position, the conductor, Dr. Wittig, representing with energy and critical acumen Cox's theory of psychic force and the hallucination hypothesis against the spirit hypothesis, especially in the last three years. It is characteristic of the whole movement that this attempt to secure a hearing for the voice of reason, and to raise his journal to a scientific level, can only be carried out in conflict with the chief of the paper and the majority of the staff,* and that its first result has been the springing up of several competitive papers. For as most of the subscribers to Spiritist journals have no scientific interest whatever in the explanation of the phenomena, but only the interest of the heart in the confirmation of their belief in immortality by means of them, the deprivation of this hope is at once the cessation of their whole interest in the matter.

Whoever will concern himself with the literature of the Spiritists must take up the position of a physician of the insane, who obtains from his patients the exactest description possible of their delusions; and he who has no patience to enter and become familiar with the circle of ideas and the typical modes of expression of this mental aberration will never fathom its psychological causes.

That a somnambule represents under an image, and as far as possible personifies, the ideas (*Vorstellungen*) of his middle-brain, is a psychological necessity over which as a somnambule he has no power. That a masked (*larvierter*) somnambule ascribes the intelligent manifestations of his somnambule consciousness, which his ordinary consciousness does not recognise as his "own," to foreign, invisible, personified intelligences, is not less psychologically necessary. Now if, further, those activities by which the, to him, unconscious intelligence of his masked somnambule consciousness mediates its manifestations, are produced by involuntary and unconscious impulse of his middle-brain (be it on the muscles of the limbs or vocal organs, or upon a still unknown nerve-force of mechanical agency), it is inevitable that he should deny these activities to be his own, and should look on them as immediate activities of those personified intelligences. And if with these processes is connected the faculty which the somnambule has of producing combined hallucinations of several sense-organs in the souls of sensitive persons present, the latter will be easily disposed, on account of the "palpability" of these combined hallucinations of sight, hearing, feeling, and touch, to take them for objective realities. And if, finally, the agreement of these implanted hallucinations is proved by several witnesses, the reality of the phenomena seems to them, as to the somnambule influencing them, scarcely to admit of further doubt.

All these intuitive fallacies have the same conformity to psychological law as deceptions of the senses. Abstract reflection may completely see through a deception of sense, without the latter ceasing to reproduce itself for perception as often as the conditions of its origination recur. For part of the mediumistic phenomena, especially the transfer of hallucination to third persons, undisturbed belief in the reality of the dream-personifications appears to be an almost indispensable condition in the somnambule evoking them, and to be at least favourable for effectuation in the witnesses. This explains why spectators encounter more developed phenomena with the growth of their spiritistic faith, and how an intolerant scepticism, which disdains to conform, even in appearance, to the ideas of the medium, must have a paralysing action on the latter's productive power.

From these preliminary remarks it will be already seen that in the phenomenal province on which Spiritism rests we have to do with essentially different conditions of research than in experiments with inorganic substances or

organic bodies. A small part only of mediumistic phenomena is purely physical in its action, and even this part is connected in its origin with psychical conditions, with the disposition, confidence, and untroubled comfort of the medium. Now it is quite unwarranted for men of science to decline the examination of these phenomena because they are connected with conditions the re-establishment of which is not always in the power of the investigator.

If the flea of the mole, or the intestinal worm of the cricket is to be examined, moles and crickets must first be caught for the fleas and worms to be found. If particular forms of insanity are to be examined, the madhouses where such patients are to be found must be visited. If electric roaches or eels are to be examined, they must be obtained from their resorts. Just in the same way, if we would study abnormal phenomena of human nature we must seek out abnormally disposed natures or get them to come to us. Even the experiments of the laboratory are often so dependent on complicated conditions that the investigator cannot answer for success in every case; but this does not impair the demonstrative force of successful cases. If the electric roach is exhausted by the journey or is sick, the experiments with it must be just as unsatisfactory as those with a medium who is unwell; and if the dampness of the atmosphere exceeds a certain degree, experiments with an electrical friction machine will miscarry just as much as those with a medium. All this, however, cannot possibly prevent the investigation of abnormal phenomena.

Worse than the dependence on mediums and their disposition is the contest with intentional deception, which is certainly spared in the investigation with electric roaches. Here, however, we are reminded of the provinces of mental and nervous disease, hysteria and somnambulism, where the physician and the theorist have likewise to deal with the subtlest attempts at deception, without their scientific zeal being arrested on that account. A somnambule receives from his phantasmic personages directions which he punctually obeys, in the good faith that they are acting through him, and in his waking state swears with a good conscience that he knows nothing of those actions, holding them immediate performances of those figures of his phantasy. Similarly a medium in the somnambule state can play the part of a spirit and do things of which afterwards, when awake, he knows nothing, and which from the reports of the witnesses he must take for immediate spirit actions.

Whoever has been closely concerned with hysterical patients, without being their dupe, knows how finely and intricately good faith and deceit are entwined in them. Now all such mediums as are not merely magnetisers but also open or masked somnambules, are without exception individuals with a certain disorganisation of the nervous system; that is, the lower and middle nerve centres are too independent of the highest, reflex-prohibiting centre of conscious self-control; they are, in other words, just as much as non-mediumistic somnambules, and notwithstanding frequent appearance of bodily health, hysterical;* and their actions, whether in open or in masked somnambulism, are thus under the most favourable conditions imaginable for unconscious or half-conscious deceit. They are firmly convinced that the spirits help them, but are yet conscious that they are in some way indispensable to the spirits as a co-operating condition, that is, that the spirits can only act with their help. Is it a great step from this to the endeavour, on their own side, to help the spirits, so that the boundary between wholly voluntary, half-voluntary, and voluntary co-operation gets obliterated? Can generally the conception of "full accountability" be applied to a mental condition in which the organic-psychical collective energy is split between waking consciousness and somnam-

* It is necessary to explain that though *Psychische Studien* is described on the title page as "edited and superintended" (*herausgegeben und redigiert*) by Alex. von Aksakow, and Dr. Wittig describes himself as "editorial secretary" (*Schreiber der Redaktion*), the supremacy of the former seems merely nominal, the latter seems to be the responsible conductor of the paper.—Tr.

* That hysteria is not merely a female disease, has been considered established in France for twenty years, and in Germany has lately been placed beyond doubt by Mendel.

bulic consciousness, leaving for the first only a proportion, greater or less, of the normal intensity?

It must, I think, be of singular occurrence for a completely normal man to have the notion of coming out as a medium. The best qualified would evidently be conjurers, but these prefer to carry on their art before a larger circle of spectators, while to mediums are allotted the small profits of a narrow circle. One has heard, indeed, of many mediums who have become conjurers, but never of a conjurer who has become a medium. It may, therefore, be assumed that no one enters the career of a medium who has not accidentally discovered in himself abnormal properties and forces. Somewhat of these properties and forces may indeed belong to every one, but in so slight a degree that nothing special is to be done with them. In England 3 per cent.; in America, where the air is dryer, even 5 per cent. of people (*der Menschen*) are mediums to an extent worth cultivation. With women the development of these abnormal dispositions is more frequent than with men, with lean, nervous constitutions more frequent than with the stout, with young persons more frequent than with older ones, before puberty more frequent than afterwards.

The medium at self-discovery is usually as much astonished by the phenomena as are those about him; it requires long exercise so far to obtain control over his middle nerve centres as to be able voluntarily to place himself in the condition adapted to elicit the phenomena. As this exercise progresses, the phenomena increase in variety and strength, and his notoriety extends; by-and-bye he receives invitations to other towns and countries, with guarantee of compensation. If before he has been stimulated by vanity, now pecuniary interest is added; he neglects his ordinary calling and becomes a professional medium. It is disagreeable to him to accept money for unsuccessful sittings, and yet he must have money to live; he begins to help the spirits that so his customers may be satisfied.

The professional medium is paid for each sitting; the more sittings, the more money. But every sitting is a tension to the nervous system, and makes the medium more nervous, more hysterical, more powerless. As long as youth's store of force holds out, the thing prospers; then the exhausted mediumistic force abates considerably, and phenomena are rarer and weaker. But notoriety pursues him, and he has more invitations than he can accept; he sees before him money which he cannot earn. Now is the temptation to help the spirits urgent. Scarcely any professional medium is spared this diminishing phase of his mediumship, and it needs great strength of character again to take up the abandoned ordinary occupation after long erratic life. Many mediums prefer to become anti-Spiritists, and to entertain the public with the tricks by which they formerly helped the spirits, earning thereby, as a rule, much more than by genuine mediumship. Thereby also particular mediumistic performances, which can be produced in larger circles (*e.g.*, thought-reading by contact and by the involuntary muscular movements of the directive person) are further carried on, and the anti-Spiritism is only used to conciliate the requisite confidence; the conjuring goes on at the same time, and the public is far more certainly duped by these anti-Spiritists than by the Spiritist mediums. Many mediums arrive at length at complete derangement of body and mind, become infirm or melancholy, and end in insanity or suicide. This is the case, not only with American mediums, but also with the Indian, although the latter can never make the thing pecuniarily profitable, and are far less tempted to exhaust their power by too frequent exercise; but the Indian mediums aim at just that derangement of mind and body which our medicine fears, and see in the gradual decay and dying away before death the most desirable goal.

Between a conjurer and a medium an important distinction is perceivable. The conjurer is independent of his

health, of atmospheric conditions, of the dispositions towards him of those present, of the number of spectators, and light; on the other hand, he is dependent on the locality, on appliances, on the distance and position of the spectators, and in most performances on the preparations he has been able to make. He is seldom without confederates, and he has not to reckon with nervous exhaustion from the representation; he is dependent on certain conditions, but if these are not disturbed he is as good as sure of success. All this is otherwise with the medium.

The medium comes alone, without assistants and without apparatus, into a place which is strange and not accessible to him before the sitting. The Indian fakir appears naked, with only a rag round his loins; every sensible medium—and none others should be experimented with—willingly allows himself to be searched from head to foot before and after the sitting, and does not refuse to exchange, under inspection, the clothes he has brought on him for others newly provided of particular cut and colour. Every article he needs is received from the host, so that any preparation before the sitting is excluded. During the sitting the medium is immediately under the eyes of the spectators and in contact with them; but as he is influenced by their ideas and feelings, a malevolent, hostile, or frivolous disposition disturbs his psychical activity, and that equally whether he is conscious of the reason of this disturbance or not. Since each brings different thoughts, feelings, and influences, the disturbing influences are multiplied with the numbers of the spectators; mediumistic representations in the presence of more than three are antecedently to be suspected, and are usually only successful when among the spectators are mediums, who unconsciously reinforce the principal medium, and thus compensate for the disturbing influences.

The nervous relaxation and exhaustion of the medium is proportional to the abundance and strength of the results produced, but may, of course, be feigned or hypocritically exaggerated. Success is entirely uncertain, and if the medium is to be kept from all temptation to imposition, it must before all things be made clear to him that one is aware of this uncertainty of success, and will be in no way disappointed or impatient, though even many sittings should be without result. It is also to be recommended not to pay mediums for each sitting, but to arrange with them a fixed sum per month, or for a series of sittings, with free quarters, because with the fee for each sitting there is a powerful motive to deceptions.

Not less obstructive to mediumistic effects than damp air and evil disposition of the spectators, is the glaring light, which the conjurer prefers, so that it should not be thought that he was making things too easy for himself by darkness. Most mediums must first discover and develop their powers by dark sittings, till they are so far strengthened and inured as to be able to bear a moderate light. Only distinguished mediums succeed with full light; certain results, as for instance the levitation (*Emporfliegen*) of the medium, and the implantation of hallucinations in the spectators, seem under all circumstances to endure only a subdued light. As certainly as the different forms of the electric glimmer can only be observed in the dark chamber, so certainly also the phosphorescent lights, which are very common attendant phenomena of dark sittings, can only be witnessed in the dark. It is, therefore, impracticable to reject dark sittings altogether. Yet they should be confined to the study of these phenomena, and no value should be attributed to anything else occurring in them. Sleeves, boots, and cap of the medium, as perhaps other objects in the room, should be marked with self-luminous colours. Still better is the distribution of a number of weak electric lamps in the room, such as are now used for ornamentation. Even weak mediums

can bear faint lights of a phosphorescent character, while stronger light (perhaps by its relation to electrical induction) has a disturbing effect.

All other investigations must and can be undertaken with subdued or bright light, then, what with the visibility of the medium's whole person and visitation and change of clothes before and after the sitting, there will be sufficient control to make sure against conjuring tricks. Altogether to be rejected is every binding of the medium, as a direct challenge to intentional and unintentional deception, and because conjurers in the loosing and retying of knots, and in slipping out and in of loops and fastenings are incredibly expert, so that only a conjurer can be competent to judge of the sufficiency of the fastenings. Besides which, fastening is a kind of supposed security which is painful to the medium, and, therefore, is unworthy, and almost every medium seeks to get free from the bonds as soon as he has fallen into the hypnotic or somnambulant state, and knows himself to be safe from the eyes of the spectators. Whoever relies on bonds, and neglects other control, may always be sure that he is deceived, and all reports of sittings of this kind are at once to be rejected as worthless.

Whoever holds his five senses to be insufficient, with the precautions supposed, to distinguish conjuring from involuntary phenomena, thereby declares the human organs of sense to be unadapted for the establishment of facts generally, and must equally renounce every judicial proof by witnesses and every scientific research. If a skilled conjurer can be introduced as a fourth at every sitting, that is certainly to be recommended, such an one having a professional interest to expose any conjuring, so that mediums may not compromise the vocation of the conjurer. It is notorious that the two best conjurers of Germany and France, Bellachini and Houdin, have given their testimony in favour of the mediums observed by them; other conjurers, on the other hand (Hermann for instance), have asserted their ability to reproduce artificially the same phenomena as those of mediums.

Examining the latter assertions more closely, and running through the anonymous "Confessions of a Medium," Cumberland's "Visitor from the Beyond," or similar revelations, it is at once seen that conjuring requires conditions and presuppositions which are not allowed to the medium. For example, for the writing at a distance one has only to take care that the medium gets the slate in his hand either not at all, or only at the last moment, to prevent a previous preparation, and need only make sure of the hand-holding, or of the secure closure of the slate, to make a direct writing by the finger of the medium impossible. As innumerable reports speak of an audible writing inside well fastened slates held by third persons or lying free upon the table; while some observers assert that they have seen the writing movement of the fragment of pencil on the slate held half under the table, and others even that they have perceived a self-erected pencil writing on paper,* it being also asserted that the writing is suspended when the chain of hands is broken, and is resumed when it is rejoined; further, that words or sentences, dictated for the first time by one of the circle to the medium after the slate has been fastened up or while the writing is proceeding, have been written within the securely closed slate; and also that in this way intelligent answers in the closed slate are obtained to written questions unknown to the medium (*Ps. St. xi. 552*); the like phenomena being proved by hundreds of observers, not only with Slade, but also with Monk, Eglinton, and different private mediums: now we may, indeed, doubt the credibility of all these witnesses, but certainly not doubt because under essentially different conditions similar

effects can be attained by conjuring. However, the perusal of such exposures is to be recommended to every one taking part in these experiments, so that he may assure himself against the kinds of deception described.*

As with conjuring, so with the so-called "exposures" of supposed spirit forms; it is only by a misunderstanding that both are adduced against the facts alleged by so many witnesses. When a supposed apparition is seized, and only the medium is disclosed, an "exposure" has happened for those who imagined that the "apparition" was something else than the medium. But he who has already said that this result is in such cases the probable one, because scarcely five per cent. of the so-called "apparitions" are completely freed (*abgelöst*) from the medium, can no longer speak of "exposure" when the predicted result occurs. He who, rightly or wrongly, expects a phenomenon A, and obtains a phenomenon B, must as an exact investigator first of all examine B, and not play the bully (*pochen*) because B is not A, and in scorn of this result ignore B. He who in such cases is content to laugh at the medium, awakened by a rude shock from his somnambulant state, and not yet master of his senses, instead of immediately passing to the inquiry by what means the before inspected medium has brought about the altered aspect of the "apparition," shows by this conduct that he has no more interest in genuine investigation than have the believers in spirits, but has something quite different in view. Reading the narratives (naturally loosely reported by the newspapers) of "exposures," we soon perceive that the "exposers" have usually shown themselves still less qualified than the believers for experimentation, and are scarcely surprised that every such "exposure" has given a strong impetus to Spiritism.

Conscious and intentional deceptions by the medium can be guarded against, and their unconscious deceptions are among the subjects for investigation. So that it is not because a professional medium is to be regarded as a person more or less addicted to deception, that we need be so cowardly as to abjure all research with one, though it is also quite right that private mediums should be preferred. It is a logical fallacy to infer from the fact that a medium has cheated in one case, under certain conditions, that he has been always merely cheating under most different conditions; the conditions of every case have to be examined and one indubitable instance cannot be neutralised by a hundred negative ones. Now since private individuals have neither the requisite circumspection and practice in experimentation, nor the requisite authority with the public, it is most necessary that physicists, physiologists, and psychiatrists of distinction and official position, assisted by conjurers, should be commissioned to enter on this phenomenal province, and to institute long series of experiments with different mediums.

The public has by this time the right to know how the matter stands, and, not being itself in a position to form a judgment, it is dependent on the judgment of the office-bearers of science. The latter refuse to burn their fingers with these things, either because, in their conviction of the infallibility of science up to the present, they consider themselves qualified to decree *à priori* what is possible and what impossible, or merely because they have no desire to exchange the special departments of research with which they are familiar for another. Therefore the Governments must step in, and provide means for research in this department, since it is not to be expected of individuals that they should defray the cost of long series of sittings. Every

* Certainly the best of them are the anonymous "Confessions of a Medium" (by Chapman. London: Griffith and Farran, 1882), whereas Cumberland's "Besucher aus dem Jenseits" ("Visitor from the Other Side") Breslau: Schottlander, 1884), is a poor and repulsively affected imitation of the former. There is a German extract from the "Confessions" in Fritz Schulze's "Die Grundgedanken des Spiritismus" ("The Fundamental Ideas of Spiritism.") Leipzig: Guther, 1885. When a former medium takes to Anti-Spiritism, it follows that he denies his possibly former mediumistic power, and explains all his effects as mere conjuring.

ANSWERS TO CORRESPONDENTS.

SPECIAL NOTICE.—The Editor of "LIGHT" cannot, save in exceptional cases, undertake to answer correspondence through the post. All inquiries reaching this office not later than Wednesday morning, will, as far as practicable, be answered in the ensuing number of "LIGHT."

"VERA."—Will appear shortly. Can you send us the copies of *The Lady* to which you refer?

MRS. MALTBY.—The extreme pressure on our space this week has necessitated the curtailment of your notice. The important facts have, however, been given.

S. H. (Enfield, Paignton, South Devon).—There are several Spiritualists residing in Torquay, but we are not at liberty to give names without consent. Perhaps the paragraph in this issue will induce some of them to communicate with you. Will you send us a brief account of the occurrences you mention?

E. W. WALLIS.—Your request as to "LIGHT" has been attended to. We are sorry the paper does not commend itself to the Glasgow folk because of the lack of reports of the meetings of country societies. Our experience has been that such news almost always degenerates into a statement that So-and-so delivered "an oration" to "large and appreciative audiences," that his matter and style could only be described by at least a dozen adjectives, and so forth. We too regret the absence of "Notes by the Way," but the ill-health of the esteemed writer has been a matter beyond our control. "M.A. (Oxon.*)" hopes to commence these contributions at the latest by the beginning of 1886—perhaps before.

An inquirer into Spiritualism living forty-five miles from London, wishes to meet with a good physical medium to sit with a private circle for six weeks. Reference permitted to Editor of "LIGHT," as to bona fides of inquirer. Write, stating qualification, terms, &c., to B. Z., care of Editor of "LIGHT," 16, Craven-street, Charing Cross, London, S.W.

BERLIN.—A translation into German of Mr. J. S. Farmer's "New Basis of Belief in Immortality," by Count Schonfeldt, is announced. This will be a counterblow to the pamphlet misrepresenting Spiritualism published in German in Cumberland's name, but not written by him.—*Le Spiritisme*.

AMERICA.—The *Independent Tribune*, Waco, invites readers' attention to the fact that Spiritualism has endured a quarter of a century, and infers, therefore, that there must be reality in it. It dwells upon the circumstance that those who have made a serious study of so-called Spiritual phenomena have concluded that they are caused by invisible agents. It concludes with a quotation from some Spiritualist writer: "Spiritualism offers a faith based upon reason and experience; it leads to a contented mind in this present life, and dissipates morbid dread of the future."—*Le Spiritisme*.

AUSTRIA.—The Baroness Adelma Von Vay, an ardent Spiritualist, has started a good work for the poor school children of Gobonitz. Four hundred of them come into the town daily from the neighbouring districts. To give these children a mid-day meal, which they could not otherwise have, the Baroness has established a free kitchen. To help in meeting expenses she sells one of her books, *Dem Zephyr abgelauscht*, a collection of tales, at the price of two florins. Those of our readers who know German ought to buy it. They would have a good book and promote a good work.—*Le Spiritisme*.

CONCERT AT CAVENDISH ROOMS.—We have been asked to insert the following:—"I take the first opportunity of sincerely thanking those ladies and gentlemen who so kindly tendered their services at the Cavendish Rooms concert on Wednesday of last week, thereby contributing so largely to the success and enjoyment of the evening. I have also to thank the kind donors of the following sums towards the expenses: Mr. E. Dawson Rogers, £1 1s.; Mr. Morell Theobald, 10s. 6d.; "M.A. (Oxon.)," 10s.; Mrs. Stanhope Speer, 10s.; Mr. Arthur Maltby, 10s. 6d.; Mr. Ernest A. Tietkens, 5s.; Miss Smith, 5s.; Mr. Glendinning, 2s. 6d.; Mr. Treadwell, 2s.; a friend at Cavendish Rooms, 1s.—(Mrs.) A. F. MALTBY, 41, Shirland-road, Maida Vale, W."

La Vie Posthume (Life beyond the Grave) is a new monthly magazine (50 cent.) published at Marseilles. In its second number—chiefly of articles explanatory of the Spiritist doctrine—is a criticism by Madame George, the editor, upon a leader on Spiritism, appearing in a Marseilles paper, *Le Citoyen*, the writer of which agrees as to the reality of the Spiritist phenomena, but assigns them to the devil's agency. Madame George, in her paper, says that at a private séance recently there happened to be a lady visitor in full mourning. After communications to others present, a spirit addressed four lines of verse to her. They were given through the usual movements of the table, with the peculiarity that the last letter of the last word was the first dictated, and the first letter of the first word the last. The verses were to this effect: "The flesh alone is mortal; the spirit dies not, but ever progresses. He who dies is like the swallow who quits a sky become sad and drear, to fly to a sunnier clime." Madame George hopes the *Citoyen* will agree that if the devil dictated the lines he is becoming poetical and sympathetic.

prudent man must decline, as Baron Hellenbach did in his time, to deliver a confident judgment on the phenomena until he has had at least a hundred sittings with different mediums; but that could only be done by rich people with leisure, whose judgment, after sacrifice of their money and time, would have weight for no one but themselves. The existing materials are decidedly insufficient to pronounce the question ripe for sentence, but they are quite sufficient to pronounce it one demanding investigation. It is the duty of every Government to arrest needless mental confusion and excitement among its citizens, if that can be obviated by means so simple as the appointment of a scientific commission.

Spiritism is at present threatening to become a public calamity, to which every Government has to direct its attention; but it is not to be eradicated by prohibiting public discussion, as has been attempted in Russia. The superstitious belief in spirits is spreading epidemically, and opens to impostors new ways and means for the exploitation of credulity. All forms of mediæval superstition which were believed to be dead are awaking from their graves, and threaten a renewal of their mischief. These proceedings are already exciting anxiety in the guardians of religion; the representatives of a finer morality see their efforts overgrown by the re-inforced transcendent Egoism of a sensuously coarse form of belief in immortality. The champions of enlightenment know not what other position to take towards these aberrations than roundly to deny the facts underlying them, and to declare them to be mere fraud and swindling; from which nothing results but that their honesty is called in question by the Spiritists, and that the belief is screwed up to the point of fanaticism by *à priori* contradiction. In fact, it is doubtful on which side is to be found most superficiality, want of discernment, prejudice, credulity, and incapacity for distinguishing between observed facts and attendant suppositions, whether among the Spiritists, who in every accidental fall of an umbrella see the manifestation of a spirit hand, or among the enlighteners, who declare everything to be impossible which does not fit into their narrow picture of the world. It is high time that an end should be put to this state of confusion by official scientific investigation of the phenomena in question, so that the nature of the forces manifested in them should at length be made intelligible, and cease to be conducive to the grossest superstitions.

Having never been myself at a sitting, I am not in a position to form a judgment on the reality of the phenomena; this much only can I say, that were everything reported true, certainly new forces, hitherto uninvestigated, in man must be admitted, but that this notwithstanding there can be no sort of talk of an overthrow of laws of nature, or of an abandonment of the sphere of the natural. If, for example, a medium rises to the ceiling in a recumbent attitude, that does not prove for me that the law of gravity has been supernaturally suspended in him, but that he must be charged with some force whose repulsion to the earth is stronger than the attraction of gravitation; just as this is the case with the small elder-pith figures under the electric bell. He only, therefore, who claims knowledge of the whole range of natural forces, can have the audacity to determine what is possible or impossible, before experience and observation; but such a claim implying a complete misconception of the limitations of our knowledge, these apodictic predictions only disgrace the judgment of the men of science who allow themselves to be so far carried away.

(To be continued.)

A LADY desires to meet Spiritualists resident in Torquay or its neighbourhood. Address S. H., care of the Editor of "LIGHT."

* *Psychische Studien*, IV., pp. 468, 545. Owen, "Das Streitige Land," ("The Debatable Land") translated by Wittig, I., 139.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT."—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

MORS JANUA VITÆ*

By "M. A. (Oxox)."

In the August number of the *Fortnightly Review* Mr. Edwin Arnold has a speculative contemplation of the possible developments of the future as they affect the problem of man's immortality, and as they are affected by the recent researches of science, which is full of interest to us Spiritualists, who have given attention to these matters from another point of view. It is an open secret that Mr. Arnold himself is not unacquainted with the evidence on which we rely, and it is easy, though he never mentions Spiritualism at all, to see how he uses the knowledge that he has gained from it.

"Man is not by any means yet convinced of his immortality," though all the great religions have affirmed it; though some few persons "feel quite certain that they will never cease to exist," still, "no entirely accepted voice from the farther world proclaims it"; there is still wanting that "one word from the lips of some clearly accredited herald sent by the departed" which would set at rest the difficulties of humanity and resolve its recurrent doubts.

But is this so? As I read the eloquent phrases in which Mr. Arnold clothes his not unfamiliar questionings, I seemed to hear the utterance not less familiar of a higher and more authoritative voice, "Neither would they be persuaded though one rose from the dead," unless, indeed, I may add, they were prepared for it. These things are matters of development. We are passing through a transition epoch. "He that has ears to hear," does hear.

How happy should we all be, Mr. Arnold ruefully exclaims, if all this perplexity were done with. How fair a place this would be if we knew once and for all that death comes "as a mother lulling her children to sleep, so that they may make ready for play in the fresh morning."

If for "play" we may read "work" there is no objection to that statement. Death is the gate of life: of a wider and nobler existence, when each of us finds just that place that he has fitted himself for: the adit to a new phase of development, through which the soul that passes gains an additional training analogous to that which birth introduced it to in this world. Death, as Mr. Arnold says, comes as "the gentlest angel of all the ministers of man, bringing him much more than birth ever brought."

So far, there is nothing new here; but the old thesis is illustrated by some considerations drawn from the researches of science which are of importance.

* "Death—and afterwards." By Edwin Arnold, C.S.L., *Fortnightly Review*, August, 1885.

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Émile de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (sont de la plus complète exactitude), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession."

"4th May, 1847. ROBERT HOUDIN."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux).—I am, monsieur, &c.,

(Signed), ROBERT HOUDIN."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid."

"I am indebted to the courtesy of Mr. Eglinton, the Spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved."

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht, nach Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely trustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the *varianism facts* demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect."

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny."

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit in 'spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Percy, in Bern; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses."

"Berlin, December 6th, 1877."

(Signed) SAMUEL BELLACHINI."

ADVICE TO INQUIRERS.

The Conduct of Circles.—By "M. A. (Oxox)."

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly. Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

think in terms of earth-experience, as we have to live by breathing earth-envelope." We ought to be reassured, therefore, when we find that no one can depict for us the coming life, "for it would prove sorely inadequate if it were at present intelligible. To know that we cannot now know is an immense promise of coming enlightenment. We only meditate safely when we realise that space, time, and the phenomena of sense are provisional forms of thought."

This truth is so familiar to the Spiritualist, who has thought at all respecting the phenomena with which he is familiar, that I need not enforce it. The Heaven of orthodox Christian theology with its harps, and its crowns, and its golden glories, is but a rather childish attempt to translate into the terminology of earthly life the half-imagined, wholly indescribable perfections of the state in which the emancipated spirit finds itself when death releases it from the prison-house of the body. "Eye hath not seen, nor ear heard," or if they have, it has not entered into the head of man fully to conceive of this Elysium of the blessed. Language, always inadequate for its best work here, is wholly unable to convey ideas which it was not framed to comprehend. But though this is plain truth, it remains also true that minute definition and adequate description of these scenes is not all that we are concerned with in our researches into these mysteries. Though we cannot aspire to all, we may yet learn much. If we cannot bring home to the listening ear the glories of that land to which we are going, we may convey in terms of our own thought, all inadequate as they must be, the fact that there is such a state of being, that in it the eternal principles which we have learned here find their due place and development, that we are now in embryo what we shall be there in growth, in each state adequately adapted to our environment, then and now struggling up to perfection. Mr. Edwin Arnold's argument would be satisfied by such a knowledge, leading to such results. If we can argue from the actual demonstrated existence of even a single man, after death has done its worst with him, we establish a possibility for the race. And it is not necessary that we should inquire afresh into the state of all the sons of men before we are permitted to generalise from a given number of observed cases. Nor is it any more necessary that we should have an accurate chart of that sea that we must cross, nor a map, in all respects complete, of the land to which we go; nor is it incumbent on us to feel able to translate into terms of our thought all the wonders that it contains, before we permit ourselves to learn about it all that its denizens can tell us. By all means let us bear in constant memory that our language is imperfect, that our knowledge is limited, and that there are there, as also here, glories that transcend alike conception and description, and then let us set ourselves humbly to work to learn all we can "before we go hence and be no more seen," before "the night cometh when no man can work."

Mr. Arnold, though he does not expressly follow this line of thought, yet evidently has it in mind. He sees that even here our faculties are limited, and yet that this limitation does not prevent our making the best use of them in our power. Our organ of vision is not as clear as the sensitised film which depicts what we cannot see; "bisulphide of carbon is aware of actinic rays invisible to us; selenium swells to light which is lost to our organism; the magnetic needle feels and obeys forces to which our most delicate nerves are insensible." It seems, therefore, within the range, and not beyond the rights, "of the imagination to entertain confident and happy dreams of successive states of real and conscious existence, rising by evolution through succeeding phases of endless life."

Science administers the possibility, though it may not rise into the sphere of hope. Revelation declares the fact, though it cannot rise out of the domain of faith. It

is reserved for Spiritualism to add to the whisper of possibility, and the sigh of hope, and the prayer of faith, the assurance of demonstrated truth. To the age of doubt comes the evidence which alone it can accept; to the faithless and perverse generation the sign that it has vainly sought; to the materialistic mind, from which hope has long since faded, the scientific demonstration which will illumine its cheerless, cold philosophy—the philosophy of a dreamy negation, and a hopeless future—with the words of Spirit, which are also words of life.

"Nothing," says our writer, in a concluding passage of noble conception and elevated diction, "except ignorance and despondency forbids the belief that the senses so etherialised and enhanced, and so fitly adapted to the fine combinations of advanced entity, would discover without much amazement sweet and friendly societies springing from, but proportionately raised above, the old associations; art divinely elevated; science splendidly expanding; bygone loves and sympathies explaining and obtaining their purpose; activities set free for vaster cosmic service; abandoned hopes realised at last; despaired-of joys come magically within ready reach; regrets and repentances, softened by wider knowledge, sever foresight, and the discovery that though in this universe nothing can be 'forgiven,' everything may be repaid and repaired."

"To call such a life 'Heaven' or the 'Hereafter' is a concession to the illusions of speech and thought, for these words imply locality and time, which are but provisional conceptions. It would rather be a state, a plane of faculties to expand again into other and higher states or planes; the slowest and lowest in the race of life coming in last, but each—everywhere—finally attaining."

Surely a foregleam of a truly Beatific Vision!

ANGELS.

Good angels still conduct from age to age,
Humanity on nature's pilgrimage;
Cherubic swords, no longer sign of strife,
Now point the way and keep the Tree of Life;
Seraphic hands, with coils of living fire
The lips of God's true Messengers inspire;
Angels who see their Heavenly Father's face
Watch o'er His little ones with special grace;
Angels with healing virtue on their wings
Trouble rank pools, unsluice salubrious springs,
Till fresh as life new-born, the waters roll;
Lepers and lame step in, and are made whole;
Angels the saints from noonday perils keep,
Encamp around their couches while they sleep,
Uphold them where they seem to walk alone,
Nor let them dash their foot against a stone
They teach the dumb to speak, the blind to see,
Comfort the dying in their agony,
And to the Paradise of rest convey
Spirits enfranchised from the fettering clay.
Sheffield, August 10th, 1829. JAMES MONTGOMERY.

EVIL SPIRITS.—Spiritualists say that many manifesting spirits exhibit dispositions that are more or less evil; and they have a hypothesis that spirits continue to be swayed by the feelings that ruled them in the body. According to the same hypothesis, spirits, passing in evil into the other world, not having the conditions there for satisfying their impulses, try to fix themselves upon sensitives and act upon them as mediums, tempting them to different kinds of wickedness. In other words, they do what theologians charge against the devil, with the aggravating difference that they psychologise their very personal passions into their mediums! Such a hypothesis is very saddening,—that after a wretched life on earth one is to find oneself in the land of souls, moved by the same wretched disposition, to search about for an earthly sensitive on whom to fasten and urge to actions for the satisfaction of inveterate impulses to this or that evil, even murder. There are points about this hypothesis of evil spirits which we should like to be made clearer.—J. S. LOVELAND, in the *Spiritual Offering*.

Is that a death-bed where a Christian lies?

Yes! but not his—'tis Death itself there dies.—Coleridge.

SOME ODD "FADS" AND FANCIES; THEIR RATIONALE AND EXPLANATION.

By S. EADON, M.D.

III.

The sources whence OD emanates may be shown in many ways. Open a champagne bottle in the presence of a sensitive in the dark, the bottle will appear all of a glow, as if illuminated with snow, with a light wavering cloud hovering over it. This is OD from effervescence. Throw a spoonful of table salt into a glass of water in the dark, shake it, and the sensitive sees the water full of bright light, and if the glass is taken into the left hand it will feel cold. This is OD from a *simple solution*. Put a wire of copper or zinc in a glass of diluted sulphuric acid, the whole wire, to a sensitive, will be all on fire, and its upper end will blaze forth like the flame of a candle, only weaker. This is OD from *dissolving metals in acids*. Dissolve a soda-powder in half a tumbler of water; in another, a powder of tartaric acid; pour the contents of the one into that of the other; instantly the mixture glows with a bright light, and a large white flame rises from the surface. This is the development of OD from chemical decomposition. All chemical action develops OD rapidly, but the source exhausts itself as soon as the play of the affinities is at an end.

Putrefaction in a state of fermentation and all these substances give out the Odie light. This naturally takes us to the churchyard, and to the ghosts, real or unreal which old women, and many others, from time immemorial have always affirmed to have been seen, and which are said to be departed souls, wandering in garments of fire about their graves till they have atoned for their sins and obtained eternal rest. Such is the superstition; but the torch of science will dispel this illusion. With the idea of putrefaction in his mind, Reichenbach took a sensitive, Miss Leopoldine Reichel, into a neighbouring churchyard, and also into the cemeteries of Vienna, to test these said stories about the fiery ghosts. Over many graves she saw fiery apparitions, some as large as men, others like dwarfish sprites, making uniform movements like a row of dancers, or like soldiers exercising. The old graves had no such visitants. As the lady approached them their apparently human forms disappeared and showed themselves instead as merely light vapours driven to and fro by the wind. She stepped into one of them, it rose to her neck and was broken through by her clothes. She drew a figure on the earth of this grave with her umbrella, and the marks were more visible from the increased vapour which came up from these newly-formed furrows; and this was the result with regard to all the vapour-forms which moved over all the newly-made graves. A young man, called Billing, in Holy Orders, was once walking with his friend Pleffell, the poet, and suddenly stopped. He was asked why he stopped. Oh! nothing; but, he said, he always felt peculiar when in the vicinity of human remains. No one knew that a dead body was there. At night he was brought to the same spot and saw vapour dancing up and down, not unlike a human female figure with the hand on the breast. The ground was dug, a body was found, but afterwards removed and the grave filled up. unknown to Billing. Next night Billing was brought to the same spot again but he could see nothing. The old women really saw something which, to them, looked like human figures, but which Reichenbach's experiments now demonstrate to be merely putrefying matters emanating from recent corpses, dancing in the wind; in fact, nothing more than gas or vapour, composed of carbonate of ammonia, phosphorated hydrogen and other known products of decomposition, which, in their ascent through the earth,

give out, at the surface, odie light—the so-called ghosts of the superstitious of all ages. Over old graves, i.e., when decomposition has ceased, these vapours, or unreal ghosts, are invisible to sensitives and non-sensitives alike. Well, then, after all, it was a fact, that old women, who were really natural sensitives, did see moving, fiery forms in churchyards, which their imaginations pictured as ghosts, but which this modern science has proved to be merely natural phenomena—the results of putrefaction—the odie lights perceived by these sensitives, telling the tale how rapidly decomposition was going on in the ground beneath.

When the bell-glass of an air pump was struck with a key, a light was at once visible with the sound, and the louder the sound the brighter the light. This experiment was tried with a horseshoe magnet, a metallic bar, and other substances, and with a similar result. When a violin was played upon, the string and sounding board vibrated with fervid light; and a tumbler, struck with a knife, to the sensitive, in the dark chamber, appeared to put on a garment of light, bright in proportion as the tone was high. From this, it is inferred there is OD in sound.

Can OD be developed by the friction of solids, or by the friction of liquids against solids? In order to test the development of OD by the friction of solids, a copper wire was fastened into a little board, the other end being held by a sensitive, Miss Maria Maix. This board was now rubbed with another like it, and a sensation of warmth was at once felt by the sensitive. The end of the wire was next rubbed on a grindstone, the whole length of wire glowed with OD, and from its turned-up end a flame, like that of a candle, arose. From this experiment the friction of solids evidently produced OD. Next it was tried whether the friction of fluids against solids would elude it. Closed bottles containing alcohol, ether, acetic acid, creosote, turpentine, and water, were each shaken in the dark, and to the sensitive each glowed with light and, if the bottle was held in the left hand, there was felt a disagreeable lukewarm sensation. If the shaking of the water sets OD in motion though, Reichenbach, will not this prove to be the solution to all the wonders of the Divining Rod in the hands of Monsieur Saurcier, the celebrated French water-finder and, indeed, of all other water-hunters and vein-discoverers in all ages, and in all parts of the world? The sequel will show.

(To be continued.)

ROME.—The Senator Borelli has published a pamphlet entitled, "The Origin and Destiny of Man," which contains many spiritual communications on philosophy and morals.

A SOCIETY for Psychical Research, which professes to scientifically investigate the phenomena of Magnetism and Spiritualism, has been formed at Chicago, and was inaugurated last June under the presidency of Dr. Reeves-Jackson.

THE *Saratoga Eagle* announces that the Rev. J. Newman, a distinguished preacher of the Methodist Church, and intimate friend of the late General Grant, is said to have resolved upon his abandoning his connection with the Methodist Church to attach himself henceforth to the free philosophy of Spiritualism.

THE American Spiritualist papers, and not those alone, but many other journals, are filled now with reports of the summer camp meetings, at which thousands assemble in pleasant places and spend weeks in attending seances and listening to noted platform speakers. We have nothing like it in England, because, perhaps, for one reason, the weather cannot be depended upon, so that we have never got used to protracted picnics. Then the people of all new countries are gregarious.

THE Psychological Press (16, Craven-street Strand, W.C.) have received from the publishers a small supply of "The Biogen Series," Nos. 2 and 3, viz., "The Demon of Darwin," by Professor Elliott Coues and, "A Buddhist Catechism," annotated by the same author. Further particulars will be found in our advertisement columns. These books were reviewed in our issues for August 8th and 15th. "Biogen," by Professor Coues, being No. 1 of the same series, the fourth American edition of which has been issued in America, is also expected in a short time.

INDIAN MAGIC.

(Abridged from "Casell's Saturday Journal," July 18th.)

"I was travelling through Anam with a party of German officials, when we stopped one night where a number of magicians were resting. There were six, four men and two women, all small, except one, who was gigantic. I made their acquaintance, as I was then interested in legordemain, and won their good-will. They were eager for me to show my skill. I did so, but in every case they caught me and laughed at my efforts, excepting in one trick—the 'Pharaoh's serpent,' so much in vogue some years ago.

"After I finished, the doors were closed, and only those admitted who paid a small fee, and soon, the apartment being filled, the magicians began. The audience sat on the floor around them, so that the performers had no way of concealing themselves or of hiding anything. At their request I satisfied myself that they had nothing about them. Then one of the women stepped into the enclosure, the rest remaining behind the spectators. The light was now lessened, and the woman's face became gradually illumined by a ghostly light that extended quickly over her entire body. She then moved round and round, uttering a low, murmuring sound, gradually quickening the pace until she whirled about like a top. Then the light that had clung about her seemed to be whirled off and assumed a pillar-like form beside her; then she stopped, turned, and began to mould the light with her hands until it assumed a form, with face and headgear. She next called for a light, and, all the candles being relighted, there stood a stranger, native, seemingly evolved out of cloudland. He stepped forward and grasped my hand; his hand was moist, as if with perspiration.

"The lights were lessened, but not so much that we could not see; and in a few moments the new figure began to fade, soon assuming the appearance of a pillar, or form of light, and then, attaching itself to the woman, was seemingly absorbed into her form. All this was done before, at least, fifty people, and not ten feet from myself. The woman appeared exhausted.

"The giant next took his place in the ring, and, handing a sabre to me, said: 'In five minutes I wish you to behold me.' I objected, but he said it had been done many times; so I finally agreed. In the dim light he twisted himself about, grew perceptibly smaller, and finally stood before us so gauzy that I thought I could see through him. The five minutes past, I took the sabre and struck his neck a light blow, when, to my horror, the blood spouted, and the head fell upon the floor; then the body stooped, picked it up, held it in the air, and then placed it upon the shoulders. Full light being restored, there stood the giant grinning.

"The blood? That had faded away. All the party now stepped into the ring, and began to chant and move about. In a few minutes they ceased, and we observed that one was missing though no one saw him go. A moment after, the whirling was repeated, and another was found to have disappeared, and so on, until in fifteen minutes only the giant was there. More light was now called for, a noise was heard at the door, and on its being opened there stood the five! That ended the performance for the night. I sat up well into the morning, trying to make out how it was all done. The natives said it was magic, and I began to think that was the easiest way out of my difficulty.

"The following day another performance was given at mid-day. The giant, as I call him, caused the audience to sit on a grass plat, leaving a circle of about twenty-five feet across, and in this the magicians took their places, the giant opening proceedings by taking a roll of ribbon, and, by a dexterous toss, he sent it up fifty feet or so, where we saw a hawk dart at it and carry it up higher, until we nearly lost sight of it. It then seemed to enter a cloud; but from the cloud came sailing down the ribbon first a dog, then a snake that wriggled off the moment it touched the ground, but was captured by the men; then a larger object came sliding down, and one of the women, leaping forward, received and held out to the crowd—a laughing native baby. The giant had all this time held the end of the ribbon; and, letting it go now, it seemed to disappear in the air; at any rate, we saw it no more."

COINCIDENT DREAMING.—Referring to a suggestion by Perty "that witches may have had many dreams of their Sabbath in common," *Psychische Studien* for July adduces a very striking case of this from a book of the seventeenth century, entitled "De Fascinatiane," by Frommann, a physician of Coburg. This case is said by Herr Kiesewetter to be unique in witch literature.

RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 382.)

[In this column will be given from time to time such accounts of psychical phenomena as seem to be worthy of permanent record. Beyond the general classification indicated, no attempt at tabulation will at present be made; that work will follow in due course. In furtherance of this object we shall be pleased to receive from our readers brief reports of phenomena subject to two conditions: (1) That a colourless statement of facts without comment is given; and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

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|---|---|
| A.—Mesmerism. | K.—Spirit Identity. |
| B.—Trance. | L.—Materialised Spirit Forms. |
| C.—Clairvoyance. | M.—The Spirit Rap. |
| D.—Thought-reading. | N.—The Spirit Voice. |
| E.—Previsional and Coincidental Dreams. | O.—Psychography. |
| F.—Apparitions. | P.—Automatic Writing. |
| G.—The Human "Double." | Q.—Movement of Material Objects without Physical Contact. |
| H.—Presence at a Distance. | R.—Miscellaneous Phenomena. |
| I.—Haunted Houses. | |

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, giving—

- (1) The names and addresses of the persons concerned.
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross.]

CLASSES A—MESMERISM; AND C—CLAIRVOYANCE.

I had heard from a friend, Mr. M., of the somewhat remarkable powers of a clairvoyant subject of Mr. W. R. Price, of Peckham.

It occurred to me to consult this lady, Mrs. B., in reference to a mesmeric subject of my own, Alice H., whom I had put to sleep thirty or forty times without obtaining any better results than those depending upon suggestion, or the exercise of my will. I was desirous of developing the clairvoyant faculty, and the object of the interview in question was to have the opinion of Mrs. B. as to the probability of success.

There were present—Mr. Price (mesmerist); Mrs. B. (subject); and myself.

I had previously obtained a lock of hair from my subject to serve as a clue. Almost as soon as this was placed in her hand Mrs. B. declared herself in communication with Alice H., then over six miles away. Mrs. B. gave—

A description of Alice H., physically and mentally. (Correct.)

A description of the mode of operating I had employed and what its effects had been. (Correct in essentials.)

A criticism of this method, showing why I had not succeeded in producing the "higher phenomena."

Minute instructions for future guidance, including directions how to make the passes, how frequently to induce the sleep, and other particulars based upon the idiosyncracies of the person to be mesmerised.

The results of the short trial I have been able to give the method advised are as follows:—

It required fifteen minutes to produce the sleep, instead of one minute as before.

The patient described herself as in a new condition.

She had no recollection of any previous sleep, although in the former state she could recall the events of each preceding sleep if desired.

She was not subject to impressions or to any will.

Of course it would be premature to expect clairvoyance at present, but these facts suffice to show that by Mrs. B.'s instruction I have produced a condition differing from that obtained by my previous method, and which my subject, in the sleep, has stated will meet with success.

I have left the most striking fact till the last.

In her preliminary diagnosis of the condition of Alice H., Mrs. B. alluded to a weakness in the left eye.

This was at variance with my belief at the time, and was, indeed, the only statement made to which I had reason to take exception. I felt certain that had such been the case I should have been aware of the fact.

With no further "leading" than the question whether her eyes were all right, Alice H. told me that her left eye had been operated upon for an injury in childhood, some eight or nine

years ago. The organ was very weak for over a year afterwards, but, as no inconvenience had been felt for some years past, it had not occurred to her to mention it to me.

London, W.C., Jso. W. HUGGINS.
August 10th, 1885.

CLASS E.—PREVISIONAL DREAMS.

On the 3rd of June my sister came downstairs and informed us that she had had a dream, in which she had seen a brother who lives in Douglas. His face was as white as a corpse, and he had a large wound on his forehead, the blood from which made him look a ghastly object.

So convinced was she that he was in danger that she went from Crosby to Douglas, on the 5th June, a distance of five miles, and told his wife of her dream. She took no heed to the warning, and looked on it as most persons do on dreams. On June 20th my sister was in Douglas on business, and was seated in a car at the door of my brother's place of business there, when he rushed out and ran over the street to the nearest chemist's shop with the blood streaming from his forehead, and his face looking as she had seen it in her dream. He had been handling an aerated water bottle when it burst and opened a vein in his forehead which was stopped with great difficulty.

W. C. LOCKERBY.

Crosby, Isle of Man.

The above is perfectly true. Miss Lockerby related her dream to us on the 3rd June.

Witness our names this 18th day of July, 1885.

W. J. LOCKERBY,

M. SHIMMIN,

M. J. LOCKERBY.

"WHAT THE INDIANS BELIEVE."

The following story is taken from Washington Irving's "Tour on the Prairies":—

"I will here add a little story, which I picked up in the course of my tour through Beattie's country, and which illustrates the superstitions of his Osage kindred. A large party of Osages had been encamped for some time on the borders of a fine stream, called the Nickanansa. Among them was a young hunter, one of the bravest and most graceful of the tribe, who was to be married to an Osage girl, who, for her beauty, was called the Flower of the Prairies. The young hunter left her for a time among her relatives in the encampment, and went to St. Louis to dispose of the products of his hunting, and purchase ornaments for his bride. After an absence of some weeks he returned to the banks of the Nickanansa, but the camp was no longer there; the bare frames of the lodges and the brands of extinguished fires alone marked the place. At a distance he beheld a female seated, as if weeping, by the side of the stream. It was his affianced bride. He ran to embrace her, but she turned mournfully away. He dreaded lest some evil had befallen the camp.

"Where are our people?" cried he.

"They are gone to the banks of the Wagrushka."

"And what art thou doing here alone?"

"Waiting for thee."

"Then let us hasten to join our people on the banks of the Wagrushka."

"He gave her his pack to carry and walked ahead, according to the Indian custom.

"They came to where the smoke of the distant camp was seen rising from the woody margin of the stream. The girl seated herself at the foot of a tree.

"It is not proper for us to return together," said she. "I will wait here."

"The young hunter proceeded to the camp alone, and was received by his relations with gloomy countenances.

"What evil has happened," said he, "that ye are all so sad?"

"No one replied.

"He turned to his favourite sister, and bade her go forth, seek his bride, and conduct her to the camp."

"Alas!" cried she, "how shall I seek her? She died a few days since."

"The relations of the young girl now surrounded him, weeping and wailing; but he refused to believe the dismal tidings.

"But a few minutes since," cried he, "I left her alone and in health. Come with me and I will conduct you to her."

"He led the way to the tree where she had seated herself, but she was no longer there, and his pack lay on the ground. The fatal truth struck him to the heart; he fell to the ground dead!

"I give this simple story" (says Washington Irving) "almost in the words in which it was related to me, as I lay by the fire in an evening encampment on the banks of the haunted stream where it is said to have happened."

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

"Sympneumata"

To the Editor of "LIGHT."

SIR,—In order to allay the apprehensions certain to be excited in many of your readers by the above heading, as portending yet another lengthy disquisition on a subject which, if only for its abstruseness, is uncongenial to them, I will state at once that I have no intention of following "C.C.M." step by step through his elaborate critique, but shall confine myself to the very few remarks which are absolutely necessary in vindication of my position, and leave it to readers of the book itself to form their own judgment upon it and our respective estimates of it.

With the philosophy enunciated by "C.C.M." I am in no less substantial agreement on this occasion than—I am happy to say—I usually am whenever he favours us with an exposition of it, and I recognise his review of "Sympneumata" as possessing a value which—in common with the various highly accomplished students of Occultism who have signified to me their acquiescence in my estimate—I am unable to accord to the book of which it treats. The explanation which suggests itself is that—lacking extended practical experience of the class of phenomena represented by the term *Sympneumata*—"C.C.M." has judged the book rather by the ideas suggested to him in reading it than by what it actually is, and has accordingly transferred it from its own proper nether plane, to the transcendental level of his own thought, giving it the credit due really to himself. In my view his article would have been as appropriate had his text been an account of the ordinary "materialisation" phenomena, as to "Sympneumata"; and, indeed, given a medium of the same tone of mind, preconceived ideas, and grade of culture, as its writers, I fail to see wherein the materialisations occurring through such medium would differ from the experiences described by them. Both morally and intellectually the results would be a reflect of himself, the quality of sincerity being wanting, precisely as I find it wanting in this book, though not—as I emphatically protested—on part of the writers, whose failure is only in respect of ability to recognise the—me, palpable—false ring of the teaching received by them. Of this a salient instance—as I regard it—was cited by me as occurring on p. 159 (not 59 as printed). And that "C.C.M." should, as he avers, fail to recognise anything of the kind in any of the instances adduced, I can regard only as a striking proof of the too confiding nature of the disposition with which he approached his task. A practical experience of such a character as would enable him to compare and contrast the methods of different orders of inspiring intelligences, the higher as well as the lower, would, I am assured, have convinced him that the effects of influences proceeding from the really regenerate selfhood, could not possibly be described in the terms employed, whether as regards their exterior manifestation or the constitution of that selfhood. Neither, in such case, could a doctrine have been propounded of the intellectual order of that which gravely contemplates as a possibility the importation of evil from another planet as the explanation of its existence on this one.

On the profounder issues raised by "C.C.M." and notably the relation between spirit and matter, respecting which he offers many valuable remarks, this is neither the occasion nor the place to enter. I must be content with suggesting that were mere tenuity of constitution the condition of spirituality—and therein of purity and holiness—there could be no such entities as "evil spirits," but the phrase itself would be a contradiction.—Yours, &c.

THE REVIEWER OF "SYMPNEUMATA."

All Communications to be addressed to
THE EDITOR OF "LIGHT,"
16, CRAVEN STREET,
CHANCERY CROSS, S.W.

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Light:

SATURDAY, AUGUST 29th, 1885.

NON-CEREBRAL INTELLIGENCE.

The fact is undeniable that all automatic, sentient, and mental manifestations in the higher animal forms are ordinarily dependent on the possession of nervous systems. These, in the lower forms of animal life, are either spread over various parts of the body, as purely automatic and unconscious nerve centres, or, are aggregated within the head or skull as cerebral centres. The former are purely automatic and unconscious; the latter are partly automatic and partly conscious and voluntary.

The apparently voluntary actions of the lower types of animal organisms are probably purely automatic, without sensation or consciousness, whilst the seemingly voluntary actions of the highest animals, including man, are partly automatic and largely conscious or voluntary. The true functions of organic life in all animals from ameba to man are entirely involuntary and automatic. Nerve or cerebral matter is not essential to what, to the ordinary observer, appears voluntary and purposive motion. The presence of nerve matter in the lowest forms of protozoa, such as ameba, has not been demonstrated and probably does not exist, and yet its motions indicate the action of what for a better term may be designated nerve force. Not only are apparently voluntary motions exhibited in the actions of purely automatic creatures, but a large proportion of the actions, and all the organic functions of man in a state of health are automatic and unconscious; such, for example, as those of the heart, the various secretions, breathing, &c. Even in the vegetable kingdom we have motions simulative of voluntary actions, viz., the inexplicable motions of diatomaceæ, the swimming spores of aquatic plants, motions of desmidiaceæ, and, as is now affirmed, bacteria, which have recently been classed among vegetables.

The special senses of man and the higher forms of lower animal beings, from man to highly differentiated infusoria, are manifestly dependent on nerves with specific functions, but in this complex, and but slightly comprehended universe, it were folly to affirm dogmatically that an organised, visible, living brain is essential to high mental manifestations.

Any man is justified in affirming that within the range of his experience a brain has always been associated with intelligence; but as man's knowledge is finite, very finite in relation to the infinite possibilities of nature, it becomes the most learned men carefully to sift any evidence of non-cerebral thought-phenomena that may be presented to them by numerous highly-trained, competent, credible, and,

in all ordinary respects, reliable witnesses. Such evidence, we think, is forthcoming. Our knowledge of the functions of cerebral matter is empirical. No philosopher, apart from observation and experiment, would venture to affirm on examination of nerve matter that it was capable of sensation, volition, and thought; and all our inferences in relation to brain action are based on observation and experiment, and are, therefore, strictly empirical. The essential substances of nerves having the diverse functions of sight, hearing, smell, taste, and common sensation are microscopically and chemically alike, and yet how totally different are their functions, and how utterly impossible *a priori* to indicate them. Whilst admitting with the utmost frankness that all ordinarily organised material intelligences, are intelligent because of the possession of brains, we as freely and as firmly affirm that within our experience, high intelligence has been displayed in the absence and without the interposition of any ordinarily developed human brain, such acts, for example, as writing, speaking, seeing, replying to abstruse scientific and other problems, and specially writing in various languages, under conditions in which it is universally admitted that such writing is, by normal means, impossible to any ordinarily embodied human being.

It is generally accepted that writing elaborate answers to critical questions, playing complex music, producing visible and apparently living human forms out of invisible matter in a few seconds, are phenomena that cannot, according to our present knowledge, be produced by the volition of any living embodied human being, and yet such occurrences frequently take place in the presence of numerous trained observers, when embodied beings are not the producers of them, and when the beings by whom they are produced are invisible, and, being invisible, have not brains in the same sense as have the readers of this serial. Of the mode of thought by invisible intelligences we know not, any more than we know how our present brains think. The phenomena of the physics of the brain and the phenomena of mind are as much unknown to us as is the mode of thought of a spiritual being. But just as we refer ordinary human thought and mental actions to our brain, so we refer similar thought and actions manifestly produced by invisible intelligences, who do not possess material human brains, to a non-cerebral origin, or if of cerebral origin to an arrangement of nervous matter that to us is invisible, and therefore not, in a physical and commonly understood sense, cerebral matter.

Had Tyndall been as hasty in his conclusions respecting his biological researches into minute forms of life, as he has been in reference to his investigation of the phenomena of modern Spiritualism, he might, and probably would, have accepted the abiogenetic hypothesis of Bastian, rather than the biogenetic theory of Pasteur; and should he ever venture to look Spiritual facts fairly in the face, his honesty and power of observation are such that he could not resist their evidence, however reluctant he may be to be convinced.

REV. R. S. CLARKE, of Devonport, will preach in the Unitarian Church, Clatham-place, Hackney, E., on Sunday next, 30th inst., at 11 a.m. and 7 p.m.

NOTICE TO CORRESPONDENTS.—For the next few weeks "LIGHT" will be printed a day earlier than usual. Communications intended for insertion in each current number must, therefore, reach us not later than the Monday morning's post.

MRS. CORA L. V. RICHMOND'S APPOINTMENTS.—Batley Carr (near Leeds), August 27th; Leeds (Psychological Society), 28th; Leeds, 30th; Leeds (Psychological Society), September 1st; Burnley, 6th; Churwell (near Leeds), 8th; Morley (near Leeds), 9th; Newcastle, 13th; Assembly Rooms, Kensington, 20th.

He that of greatest works is finisher,
Oft does them by the weakest minister.—Shakespeare.

SPIRITISM.

BY EDUARD VON HARTMANN.

(Continued from p. 400.)

I have personal knowledge of only two of those who have rendered service in this department of research, Zöllner and Hellenbach. Zöllner's experiments are excellently contrived, give the best conceivable security against conjuring, show everywhere the skilled hand of an accomplished experimenter, and are reported with clearness and precision. It is to be regretted that Zöllner was intent on the confirmation of his hypothesis of a fourth dimension of real space, yet this cannot prejudice the value of the actual results obtained. But unfortunately Zöllner's reports are buried in such a wilderness of polemic, and the four volumes of his "Scientific Treatises" show in the flood of ideas so much that borders on confusion, that in his later years he can no longer be esteemed a classical witness.

Baron Hellenbach is an incisive and self-possessed man of the world (*ein schlaffertiger, geistesgegenwärtiger, Weltmann*) who might well be trusted to see through even astute conjuring; one, moreover, who is penetrated with a sense of the characteristic unreliability of mediums and of the worthlessness of their revelations. On the other hand, his relation to the phenomena and their significance is as little indifferent as Zöllner's; for as with the latter's fourth dimension, so he seeks in them confirmation for his metaphysical standpoint of the transcendental individuality. But what is worse, he holds it unfair (*nicht für loyal*) to make more use of his five senses for taking cognizance of the phenomena than the mediums or apparitions demand or permit. Now I grant that it is unfair (*illoyal*) to roughly clutch hold of a medium or apparition, because an alarming awakening from the somnambulist state may have injurious consequences; but I do not admit that it is unfair to supplement impressions of sight and hearing by judicious contact or by smell. I maintain rather that it is the duty of an investigator not to neglect these additional means when the apparition of a head is four or five inches in front of his own face. For either the apparition is grasped through, or a definitely constituted body, solid or fluid to the hand, is touched; in none of these cases can any harm happen to the medium. As Hellenbach does not recognise this duty, he has, in my view, admitted too favourable chances for deception to be accounted a classical witness. True, Hellenbach's reports of sittings are among the clearest and most precise we possess after those of Zöllner; but if they stood alone I should not feel sustained by them in a demand upon the Government for the appointment of a commission of investigation.

But nothing is further from the fact than that their reports stand alone. As regards the physical phenomena, they are best supplemented by the reports of Crookes and Cox, of whom the former, in his experiments with Home, first attempted to provide an exact foundation for the whole province; and the latter, in his work on psychical force, has furnished the best comprehensive report of the department of physical phenomena. Unfortunately Cox, in his observations and disquisitions, has not gone beyond this province, and Crookes, in his experiments in it with Miss Cook, has not observed that degree of critical circumspection which was to be expected of a scientific investigator, since he believed the medium to be secured by an inadequate galvanic fastening,* did not distinguish between detached forms and transfigurations, and did not take into consideration the influence of implanted hallucinations in the production of an illusory transfiguration. However, the report of the four named men are among the most instructive on the

* Fastening by grasping the polar extremities, as applied by Crookes and Varley in the physical sittings with Mrs. Fay (*Psychische Studien* II., p. 249-358) may be considered sufficient, but not fastening to the arms with gum, as possible introduction of coins and damp blotting paper allowing the medium to come forward. (*Psychische Studien*, I., p. 341-349.)

subject, and any one wishing to be informed in it cannot do better than begin with the accounts referred to.* It is to be observed that Cox is against the spirit hypothesis, that Crookes and Zöllner have declared neither for nor against it,† but have expressly limited themselves to the study of the phenomena, and that Hellenbach at least thinks very slightly of the spirit rabble which is so foolish as to occupy itself with us.

The circumstance, which gives to the reports of these men a weight that standing alone they would not possess, is that in the last forty years numberless witnesses have made and published similar and surpassing observations, and that this phenomenal province is as old as the history of mankind. In China and India, among the Siberian Shamans, and the Malayan magicians, among the mystics of the Alexandrian School and in the primitive history of Christianity, in the trials for canonisation of Catholic saints and in the history of the witch-trials, among the alchemists and astrologers of the middle ages, and the vagrant thaumaturgists of the last century,—everywhere there is a recurrence of definite typical forms of abnormal powers and performances.‡ According to the ideas of the time and the situation of the mediums, they were variously ascribed to gods, nature-spirits, elementary spirits, or demons, to the power of the Holy Ghost or of the Devil, to ancestral spirits, and to a combination of nature spirits and ancestral spirits. The present Spiritism is nothing but the re-appearance and revival of a phenomenal region known to all peoples and in all times, and which has been authoritatively and vehemently denied in the Aufklärung period; the spiritistic explanation of the phenomena agrees with that of the Chinese and Indian ancestor-worship, dropping the nature-spirits and diablerie, which are no longer proper to our time.

The Aufklärung period had no respect whatever for facts; it put the world on the head (*stellte die Welt auf den Kopf*), that is, from the rationality of the Aufklärung it decided *a priori* what should and might be, and what not. At present this shallow rationalistic mode of thinking is in conflict with the re-awakened regard for reality, from which weak human reason has first to learn what is possible. The phenomena on which Spiritism founds itself have, therefore, a double interest; first, physically and psychologically, because they widen and complete our knowledge of what is actual, and therefore also possible; and second, historically, because they give us the key to the understanding, in the review of culture, of all superstition and belief in miracle, and of the natural origination of their types in conformity with law. Up to the present, modern historical research is confronted by necromancy, the flight

* Zöllner's "Wissenschaftliche Abhandlungen" ("Scientific Treatises"). Leipzig: L. Stankmann, 1876-1879, Vol. I., pp. 725-729; Vol. II., Treatise 1, pp. 214, 215, 314, 350; Treatise 2, pp. 909-930, 1173-1180; Vol. III., pp. 231-283. (These passages will be found in the translation entitled "Transcendental Physics"—Tr.) Lazar B. Hellenbach's "Mr. Slade's Aufenthalt in Wien" ("Residence in Vienna"). Vienna: J. C. Fischer & Co., 1878; 44 pages. By the same, "Die Vorurtheile der Menschheit" ("The Prejudices of Mankind"), three vols. Vienna: L. Rosner, 1881; pp. 219-225. By the same, "Die neueste Kundgebungen einer Intelligenz Welt" ("The Latest Manifestations of an Intelligible World"). Vienna: L. Rosner, 1880; 68 pages. By the same, "Geburt und Tod als Wechsel der Anschauungsformen oder die Doppelnatur des Menschen" ("Birth and Death as Change of Perceptual Modes, or, the Double Nature of Man"). Vienna: W. Braumüller, 1885; pp. 109-115. Crookes' "Spiritualism and Science." Serjeant Cox's "The Theory and Facts of Psychic Force." *Psychische Studien*, Vol. X. (yearly), pp. 120-129, 312-318, 342-371. [References to German editions of English books omitted, as unnecessary for the English reader.—Tr.]

† In view of this statement as concerns Zöllner, the translator trusts that the author will forgive him for referring to Zöllner's "Die Transcendental Physik" (Wiss. Abh. Bd. III. Leipzig: Stankmann, 1879, 8., 258, 259, a passage of which the following is a translation: "The admirable economy of instruction, which is evidenced in the whole arrangement and progress of the phenomena that I was so fortunate as to observe in Slade's presence, proves for me more than all other circumstances, the high intelligence and friendly disposition of those invisible beings, under whose guidance these experiments were." (This note will not appear in the reprint without the author's express permission.)—Tr.]

‡ Conf. Hellenbach: "Aus dem Tagebuch eines Philosophen." ("From the Diary of a Philosopher"). IV. Die mystischen Naturen der Vergangenheit. ("The Mystical Nature of the Past.") Also Jacquot: *Le Spiritisme dans le monde. L'initiation et les sciences occultes dans l'Inde* (Paris, 1875). Perty: "Die mystischen Erscheinungen der menschlichen Natur." ("The Mystical Phenomena of Human Nature") two vols. (Leipzig and Heidelberg, Winter, 1872.) Schmidler: "Das magische Geistesleben." ("The Magical Spirit-life.") Breslau, Korn, 1857; and "Der Aberglaube des Mittelalters" ("The Superstition of the Middle Ages"), 1858.

§ The word "enlightenment" expresses a favourable judgment, whereas the German "Aufklärung" has come to be rather descriptive and critical, denoting certain tendencies of an epoch of culture rather than an assumption that its pretensions are well founded. That will be apparent from the context.—Tr.]

of miracle men, saints, and witches, and by numberless other traditions of the past as by insoluble enigmas; and the hope of finding a satisfactory solution of them must of itself stimulate zeal for research in this department of phenomena, even did that not promise besides the most important elucidations of uninvestigated forces of nature and influences of one mind on another. But everything depends on this research being placed in professional hands, and, before all things, on its not being left exclusively in the hands of those who are guided by no sort of scientific interest, but only by an interest of the heart in verifying the reality of spirits.

In dealing with mediums undoubtedly one has to do with abnormal natures and phenomena, and it must be recognised that the development and employment of them are injurious to their bodily and mental health. Were the phenomena sufficiently investigated by professional authorities, this circumstance must be enough to dissuade from useless repetitions of such experiments. But as yet this province has been so little examined and elucidated that the theoretical advantage of exploring it seems greater than the injury which may result to individuals. It is, moreover, to be considered that in professional (*berufenen*) hands mediums will be far better taken care of than by dilettantes, because an understanding of the injurious influence of sittings leads to the humane forbearance and medical control, which up to this time mediums have not enjoyed. The phenomena with powerful mediums would be extraordinarily strengthened if they could be got to sit, not daily, but only once or twice a week; they would also keep their power longer, and their health would be much less prejudiced, perhaps not more than a good constitution could repair by nourishment. As on principle I repudiate all public exhibitions of this sort as an intolerable nuisance (*Unfug*), so am I equally opposed to the artificial search for mediums by private circles; I consider it sufficient to develop those mediums whose conspicuous aptitudes are spontaneously manifested. If the Government directed all authorities, magistrates, clergymen, and physicians, on every local occurrence of ghostly knockings, noises, ringing, and stone-throwing, forthwith to hunt up the unconscious medium and to send in reports, in a few years there would be sufficient material of mediums at disposal.

For a rapid survey of this province, W. Schneider's careful synopsis in his book, "The New Spirit Belief" (*Der neuere Geisterglaube*): Paderborn, Schöningh, 1882), may be recommended, although the entirely mediæval demonology of the Catholic author disregards the fact that the saints and holiest sons and daughters of the Church have displayed exactly the same phenomena as the witches, conjurers, and Spiritists who are presumably assisted by Satan. That the Spiritists, on account of their wicked disposition, must be actually even now punished and rooted out by the Church, as once the magicians and witches, is the good Catholic, if unexpressed, conclusion of this book of 430 pages. For a more thorough acquaintance with the subject I recommend the monthly publication, *Psychische Studien*, a repository of everything worth knowing in the latest phase of Spiritism. In it are to be found all the more important accounts by Zöllner and Hellenbach, as also Cox's work on Psychic Force; so that, with exception of the first foundation laid by Crookes' experiments, this periodical combines all the necessary material of fact with discussion of the different hypotheses.

The contribution of German philosophy, *pro* and *con.*, has been hitherto very defective. Besides the already cited works of Hellenbach, are first to be mentioned three theistic philosophers, now deceased—J. H. Fichte, Ulrici, and Franz Hoffmann, who went over with song and trumpet (*mit Sang und Klang*) into the Spiritist camp, to avail themselves of the supposed Spiritist proofs of the immortality of the soul. Wundt has published a small anti-spiritist

pamphlet, which does not at all enter into the discussion of the matter itself, but pronounces an *à priori* sentence on the problems from the standpoint of the *Aufklärung*. From that of Darwinism, Franz Schultze, relying on "The Confession of a Medium," and on the above-mentioned book of Schneider, has condemned the whole thing in his work, "The Fundamental Ideas of Spiritism and the Critique of them" (*Die Grundgedanken des Spiritismus und die Kritik derselben*): Leipzig, Gunther, 1883). Of its three essays only the first treats of modern Spiritism (pp. 3-130), and in this again only the seventh section, giving a bare extract from the "Confessions of a Medium," is noticeable, while the critique of Zöllner's reports in the eighth section is inadequate and superficial.

Among the most circumspect was the deceased disciple of Schopenhauer, Julius Frauenstadt, in his critique of Wallace's "Scientific Aspects of the Supernatural," in the Sunday Supplement of the *Voss. Zgt.*, 1874, No. 41 *et seq.*, Noticeable as pointing out the close relations between the older experiments and hypotheses of Reichenbach and the mediumistic phenomena is also the brochure of Leeser: "Herr Professor Wundt und der Spiritismus," 2nd Edition, Leipzig, 1879.

I am, as I have said, not in a position to pronounce upon the reality of unusual phenomena, but I consider the existing testimonies, historical and contemporary, taken in their connection, to be sufficient warrant for accepting the existence in the human organism of more forces and capacities than exact science has hitherto investigated and fathomed, and to be an adequately urgent challenge to science to enter upon the exact research of this phenomenal province. On the other hand, I hold myself at any rate competent to offer a conditional judgment on the conclusions to be drawn from these phenomena in case of their reality, for this is peculiarly the office of the philosopher, while he must leave it to the exact sciences to afford the material of fact for his conclusions and inductions. In this region, where certain hallucinations seem for the medium to be almost the indispensable condition of the occurrence of certain phenomena, and the spectators are more or less under the magnetic influence of the medium, and subject to the infection of his hallucinations, I believe it to be psychologically inevitable that judgment should be to some extent prejudiced by frequent participation in mediumistic sittings; that for the investigator, subjected by them to the power of the mediums and their hallucinations, it must be very difficult, but for the mediums themselves almost impossible, to keep the theoretical conclusions to be drawn from the phenomena independent of the falsifying impression of the hallucinations experienced, and that therefore, as regards the eventual consequences of the phenomena in question, a thinker conditionally judging from his study is more likely to be free from bias.

Philosophy is, on the whole, right to postpone conclusions till the material of exact fact is before it in a form tolerably free from doubt and uncontested; but when the representatives of exact science hesitate to undertake research in a particular province of phenomena because they are scared by inferences almost universally regarded as unavoidable by both friends and opponents of the subject, a service to the progress of knowledge may be rendered by the philosophical critic who dispels these obstructive prejudices, and thereby first opens the path to unembarrassed scientific investigation. As soon as representatives of exact science are assured that the *nimbus* of the supernatural, which superstition has woven about this province, is for criticism gratuitous prejudice, nothing will remain to prevent the examination of it. But with the scientific examination and natural explanation of phenomena supporting belief in miracle and superstition, they must necessarily lose the power of nourishing and fortifying such belief and superstition, which the *Aufklärung* has only violently and externally repressed, but has not inwardly overcome.

It would be wearisome to repeat, whenever a phenomenon is referred to, the reservation that any explanation is only conditional on the reality of the fact, and that for this reality I neither can nor will in the least vouch. I therefore beg that this protestation, here once for all expressed, may in what follows be throughout remembered. I must also observe that it would be impossible within the narrow limits of a pamphlet to make the reader exactly acquainted with the phenomena in question, for which an extensive volume would be requisite. I must, from regard to space, confine myself to founding discussion upon some typical forms of the phenomena, and as for the rest refer to the sources.

II.

THE PHYSICAL PHENOMENA.

If different persons are tested in respect to the control of their conscious wills over their involuntary muscles, very different results are obtained. No one is able wholly to suppress all involuntary muscular movements for more than a few minutes together; with normal persons, however, these involuntary movements fluctuate about a mean prescribed by the conscious will, not diverging far or long from that. With a minority of persons it is otherwise; the deviations become more considerable with time, leading at length to combined movements, very important in degree and very different in kind. If, for example, a string with weight attached is held with outstretched arm over a scale, in the case of abnormal natures, there will soon be considerable involuntary deviations of the weight from the spot fixed upon. Physiology teaches that such involuntary muscular movements do not proceed from those parts of the cortices of the large brain in which conscious will has its seat, but from middle parts of the brain; that with normal natures the reflex-prohibiting power of the large brain suffices to restrain such movements within practically insignificant limits, but that with abnormal natures the relative independence of the middle brain parts upon the supporter of the conscious will can attain a considerable degree.

Since the activity of these middle brain parts has usually only a preparatory or executive value, and, therefore, as a rule, for the human self-consciousness remains unconscious, we have here to do with a relatively unconscious activity of the brain, the results of which are expressed by involuntary muscular movements. In so far also as memory, intelligence, and desires accede to these middle brain parts, the results of the involuntary muscular activity produced by the latter might very well appear to emanate from an intelligent and characterised personality, notwithstanding that the waking self-consciousness of the person performing these movements knew nothing of its unconscious brain activity causing the same. Nay, such person need not even be sensible of his involuntary muscular activity, and may thus, with a good conscience, deny his mental origination and bodily mediation of the phenomena occurring, while yet he is the sole cause of them. This theory of involuntary muscular activity and unconscious brain activity was first started and expounded by the English physiologist Carpenter,* and may now be considered as fairly recognised. Carpenter has only committed the mistake of holding his theory to be an exhaustive explanation of all mediumistic phenomena, and of discreditably (*in illoyaler Weise*) attacking the investigators who, like Crookes, dispute this pretension.

If several persons sit in the dark, in tense expectation, with hands on a table, frequently one or other of them is an abnormal nature, in the sense that after some time he develops involuntary muscular action, and moves the table, although he can swear that he has not willed to move it, and has detected no involuntary motion of his arms and

hands. To find out who the person is, it is only necessary to address the table, proposing that it should signify "no" by one rap, "doubtful" by two, and "yes" by three raps. If the table agrees by three raps, it is next to be asked whether A, or B, or C, is the medium, till instead of the negative one gets the affirmative reply by the raps. It should then further be asked whether the arrangement of the circle is favourable for phenomena, or should be altered in order to free the medium from disturbing influences, or if any one should be excluded as a disturbing element. In the answers are reflected the unconscious antipathies and sympathies of the medium towards the rest of the party, and after obedience to these indications the phenomena will become much more distinct. One can then proceed to get the alphabet rapped off, the numeral order of a letter in the alphabet being signified by the number of raps, and thus, by a very detailed process, it is true, carry on conversation with the unconsciously functioning brain of the medium.

The conversation is expedited by application of involuntary arm or hand movements to the designation of the letters, as by suspending a weight attached to a string over an alphabet,* or of involuntary pressure of the hand upon a pointer revolving upon an alphabetical plate, or upon the latter revolving under a stationary pointer. In each case the unconsciously functioning parts of the medium's brain must be first used to the conditions, many mistakes with the letters, requiring great patience for rectification, being made before this practice is acquired.

Still quicker than with such so-called "psychographs" or "Spiritoscopes" is the conversation when the medium writes directly with pen or pencil. This involuntary writing is abundantly proved in the case of the insane; when it occurs with the sane they are called "writing mediums." They can often only get the involuntary writing with the left hand, and then it is usually reversed (*Spiegelschrift*). Many involuntary writers reverse even with the right hand. With most the involuntary handwriting differs in character from their ordinary writing, and often resembles that of those from whom the communication purports to come. Involuntary writing often occurs in full consciousness, in the middle of a cheerful conversation, and apparently as mechanically and heedlessly as an idle play of the fingers. For conversation it is less adapted than raps or the psychograph, because it prefers to follow its own caprices and dreamy courses, and allows the widest facility for intentional deceptions.

With involuntary writing is here to be mentioned involuntary speaking, which however usually occurs in waking unconsciousness, thus in a state of convulsion or ecstasy (trance). In this way are recited speeches and poems, learnt by rote, as also independent lectures and sermons, mostly on religious or other ideal subjects of emotional interest. The "speaking with tongues" of the early Christian communities is only to be understood as involuntary speech in a religiously motivated ecstasy. Here the muscles of speech, as in writing those of the hand, are innervated by involuntary brain activity of the middle central organs, and as with the change of handwriting, so here the voice takes an altered ring and intonation, resembling that of a particular person, if the medium has the illusion that this person is speaking through him.

In the case of speaking mediums, it is quite clear that one has to do with a somnambulic state,† conditioned by psychical excitement; with writing mediums an externally insensitive trance-condition without waking consciousness can exist during the writing, yet the waking consciousness

* Entirely similar to the motions of such a string, is, in its origin, the motion of the divining rod, only that the latter is not used to point out letters, but for manifestation of sensitive impressions of the lower nerve centres, especially of the obscure feelings excited in sensitives by the proximity of water or metals. The problem of the divining rod, which plays so important a part in well-seeking and treasure-digging, is already solved in principle (*end gültig*) by Reichenbach in his work, "Sensitive Man" ("Der sensitive Mensch").

† Compare my essay: "Somnambulism" ("Nord und Süd," 1885), which forms the supplement to this treatise.

* The author's references are to *Psychische Studien*; but the English reader may be referred to the original work, "Mental Physiology."—TR.

can persist apparently undisturbed, engaging in cheerful discourse, while the unconscious activity of the middle parts of the brain simultaneously effects the involuntary writing. Now there are here two possible cases; either the unconscious brain activity in question is an absolutely unconscious, purely material process, following prescribed mechanical paths, and only presenting in its results the semblance of conscious intelligence, in consequence of the mechanical paths pursued having been formerly levelled and prescribed by relatively conscious psychical activity, or with and behind the waking consciousness there is a somnambulant consciousness accompanying these mechanical material brain processes and enlightening them with real intelligence.

If the involuntary writing only repeated what had been learnt by rote, or put together fragments of memory in an accidental unintelligent manner, the first side of the alternative would be sufficient, and as the simpler would be preferable. But as in these productions the government of a productive phantasy and of a regulating intelligence is, up to a certain degree, unmistakable, the decision must be for the co-existence of two consciousnesses in different parts of the brain. This phenomenon must therefore be called somnambulism, but somnambulism masked, that is veiled and made unrecognisable for external observation, by the persistence of the waking consciousness. This masked somnambulism is to be considered as a transition state between the single dominion of the waking consciousness and that of the somnambulant consciousness, and can pass through the most different degrees as regards the relative clearness of the two consciousnesses; these steps leading successively from the first emergence of the somnambulant consciousness above the threshold, when the waking consciousness is still apparently unchanged, through half-dreamy states of impaired circumspection and accountability (as in second sight), up to complete extinction of the sensibility of the waking consciousness.*

What till now, with Carpenter, we have called unconscious cerebration, we could thus just as well name the activity of somnambulant consciousness, and assert that the involuntary muscular movements of mediums, in so far as by their results they discover a co-operating intelligence, are occasioned and guided by activity of somnambulant consciousness, whether this latter, by extinction of the waking consciousness, is apparent to by-standers, or whether it is masked by the persistence of the waking consciousness. By a medium we shall have to understand an individual who either casually or by self-induced psychical excitation, falls spontaneously into manifest or masked somnambulism. Mediums are usually in manifest somnambulism: first, in the involuntary speaking; secondly, at the production of physical phenomena, which require an extraordinary exertion of nerve force; and thirdly, for the implantation of hallucinations in the spectators, for which a special intensity of the hallucinations in the medium himself seems to be a condition precedent. Most of the other phenomena happen in the condition of a masked somnambulism, and it is just this condition which most easily induces deceptions as to the causes of the phenomena, as well in the spectators who are unacquainted with it, as in the medium himself. The understanding of masked somnambulism is, therefore, the key to the whole province of mediumistic phenomena.

It is further characteristic of mediums that they are auto-somnambules; that is, that without the influence of a magnetiser and without mechanical aids, thus by merely psychical aids, they place themselves in masked or manifest somnambulism.

* This masked somnambulism plays a part in seers and mystics not yet sufficiently observed and examined. As the effectiveness (virtuosity) of second-sight or mystic intuition develops, the necessity there at first was, that the normal consciousness should be extinguished to make way for the ecstatic condition, dimmishness; and from a certain degree of effectiveness onwards, the seer and mystic can so command the ecstatic vision that it co-exists and is interchangeable with normal consciousness. With Andrew Jackson Davis, for example, the periods of open and masked somnambulism can be traced as successive sections of his life.

bulism. It is just this self-disposing to somnambulism when desired which requires considerable practice before it can be commanded with some confidence at the wish of strangers; it also very easily refuses, the sittings being then failures. The investigations of Fahnestock have shown that every one has the latent capacity for voluntary auto-somnambulism by merely psychical means, and that many persons by practice can come to effect this transition at any time with tolerable rapidity. They have shown further, that one can awake from this condition by mere force of will, but also that this waking can be voluntarily accomplished with restriction to certain parts of the body (as the head alone, or the upper part of the body alone, or only the head and half the body), and even that the whole body, with exception of a single limb, can be awakened from the somnambulant state.*

The effect in such cases is that the waking consciousness resumes its functions and its conscious will resumes control over the awakened parts of the body, but that the parts not yet awakened are still withdrawn from that control, and remain exclusively subject to the somnambulant consciousness, and in the absence of any impulse from the somnambulant parts of the brain appear cataleptic. This remarkable phenomenon of locally confined, or locally removed, hypnotism is confirmed by the latest French researches in somnambulism. According to Fahnestock, practice at length enables the direct withdrawal of particular parts of the body from the conscious will and sensibility, and their subjection to a condition in itself cataleptic, but in fact sensitive and compliant to every innervation-impulse of the somnambulant consciousness. In this condition, which makes itself known by a fall in the temperature of the skin in the limb affected, there is no longer any accord between the innervation-impulses of the somnambulant parts of the brain and the reflex-prohibitions and voluntary acts of the waking consciousness, so that the limb in question is subject alone and exclusively to the somnambulant impulses.

This condition of local catalepsy for waking consciousness can the more easily occur, when there is besides a general condition of masked somnambulism, with which Fahnestock is unacquainted; such local catalepsy and insensibility must, however, completely deceive the medium himself into the belief that the acts performed by him with this limb, by reason of the somnambulant innervation-impulse, are not his at all. It is a constantly recurring observation, that the hand of a medium, which by means of still uninvestigated nerve forces produces extraordinary phenomena (as writing at a distance without contact with the pencil), is cold, it being a rule that the fall of temperature immediately precedes the phenomena. (*Ps. St. XI. 498.*)† In some very extraordinary phenomena, e.g., the penetration of the medium's arm by an iron ring, it is reported that the medium's hands become as cold as those of a corpse laid upon ice. (*Ps. St. III. 55.*)

Here, however, the passing of a limb into the cataleptic or hypnotic state is to be regarded as a phenomenon not conditioned by the will, but involuntarily brought about, with reference to the aim of the somnambulant consciousness. Waking consciousness and its conscious will only give, first, the impulse to the medium to place himself in masked or manifest somnambulism, and secondly the general directive, what sort of phenomenon is wished for and expected; the somnambulant consciousness set going may take cognizance of these wishes and directions up to a certain point, often,

* "Statuolism, or Artificial Somnambulism" by Wm. Baker Fahnestock, M.D. (German translation by Dr. Wittig) *Psych. Stud.*, X. pp. 115-129, 169-173, 204. (Published in America, but can be procured through the Psychological Press, 16, Craven-street, Charing Cross S.W.—Tr.)

† [In confirmation the translator may refer to his own report in "LIGHT," April 19th, 1884. "We (Mr. Roelen Noel and myself) noticed two facts (always observed likewise with Slade), one of which, certainly, could not result from any voluntary act of the medium. This was the lowering of the temperature of the hand which held the slate just before and after the writing. The other fact was the cessation of the sound of writing when Mr. Eglington broke the contact of his hand with my own."—Tr.]

however, not at all, and even when it has regard to them, the result is usually somewhat different from that expected, generally falling short of the latter, but sometimes exceeding it. How the somnambulant consciousness of the medium begins to carry into execution the design, which with or without regard to the wishes of the waking consciousness it sets, that is, how it obtains mastery over the involuntary muscular activity and the still uninvestigated forces of the organism, we as yet know just as little, as how the conscious will begins to obtain mastery over the voluntary muscular movements and animal magnetism. It is certain that here also practice has great influence, but again that with wholly inexperienced mediums the most astonishing phenomena can involuntarily occur, of the connection of which with themselves the mediums have no suspicion whatever.

An universal medium must be more than an auto-somnambulant; he must be at the same time a powerful magnetiser. There are strong magnetisers who have no tendency to somnambulism, and such are not to be called mediums, because their somnambulant consciousness is never so far liberated from their conscious wills as to arrive at the production of mediumistic results. Their operations are limited to magnetising other persons, either locally or totally, and in the latter case making somnambules of them; but it is a question whether the conscious will may not be trained to direct its magnetic force to other than living objects, and thus succeed in the conscious voluntary production of some at least of the mediumistic phenomena. There is here, of course, no question of the involuntary muscular effects hitherto occupying us, but of another province of physical phenomena, the experimental conditions of which must be so arranged as indubitably to exclude the co-operation of involuntary muscular action.

(To be continued.)

ERRATUM.—Page 406, second column, fifth line from bottom, for "voluntary" read "involuntary."

CONTENTS OF "SPIRITISM"; BY EDUARD VON HARTMANN.—1. The General State of the Question; 2. The Physical Phenomena; 3. The Nature of the Communications; 4. Transfigurations and Materialisations; 5. The Spirit-Hypothesis.

REVIEWS.

HEALING BY FAITH; OR, PRIMITIVE MIND CURE. By W. F. EVANS. London: Reeves and Turner, 3s. 6d. May be obtained of the Psychological Press, 16, Craven-street, Charing Cross, W.C.

This work treats of the cure of disease in ourselves and others by mental and spiritual agencies. The method of cure here discussed prevails extensively in Boston and elsewhere in America, and with a success which cannot be gainsaid. The rooms of some of the practitioners in Boston remind one of the ante-room of a successful London physician in the number of patients to be seen waiting for their turn; and whatever the true explanation of the facts may be, most of the bodily ailments which flesh is heir to are cured, and that, too, by people some of whom know as little of science or philosophy as a child, but yet, possessing the single-mindedness and implicit trust of the child, achieve the wonders accorded to faith.

And on what theory does the writer of this work, do indeed all the practitioners, proceed? It is that of an all-pervading, all-powerful, all-beneficent Mind. They have no other explanation; the facts to them admit of no other.

Thought, says the Kabala, is the source of all that is. The first expressions of thought are ideas, which in their relation to external nature are thus defined by Proclus: "They are the exemplary causes of things which perpetually subsist according to nature." All creation is first in idea; and if a man would be perfectly well in body, he must first form the true idea of himself, such as he really is in spirit.

When a man forms a conception of his real and immortal self this acts as a cause, and tends to adjust the lower animal soul and the body in harmony with it. Ideas, however, are but imperfectly expressed in the deceptive and illusory world of sense. The objects of nature are not truly existing things; they

are only in a state of becoming, they exhibit an effort to realise the ideal plan of their being. This is why disease and imperfection exist.

This philosophy of idealism is to be applied to the cure of disease as it was by Jesus, the Christ. All disease, so far as it has a material or bodily expression, must have had a pre-existence in us as a fixed mode of thought. This must be expunged if we would cure the malady. But how? The author finds the answer in the New Testament doctrine of faith. When properly understood we see why, as Jesus declared, it is ever unto us according to our faith. Faith is the power of perceiving spiritual realities that lie above and beyond the range of the senses, and a confidence in those higher truths; and the sublimest truth of faith is that in our inmost being we are one with the Divine nature. To discover our real self and to find it included in the being of the manifested God, the Christ, is the summit of all spiritual knowledge. Not the Christ of the popular theology, where the idea shrinks and dwindles down to an isolated personality, but a larger, fuller, diviner Christ, an eternal, all-pervading, all-containing, and universal Christ. In that Divine realm of our being there is no disease, nor sorrow. That realm is within, and when we turn the mind inwards upon itself in the direction of our real life and true being, then all the false things of time are left without the gate, sundered from our real self.

It is in the animal soul, in what the Apostle Paul denominates the *psychical* man, which is badly translated "the natural man," that the source of disease is to be looked for. It exists there in a false opinion, in a fear, an anxiety, or some other misguided feeling. This reference to the animal soul leads to a consideration of the nature of man. Man is capable of living and acting on either of three distinct planes of being. But by this trinity the author means three degrees of our immortal nature, for in this life there are two others, the external body and the astral body, both of which are dissolved by death. The lowest degree of our immortal nature is called the animal soul, the *psyche* of the New Testament, and the *nephesh* of the Hebrews. To this region of the mind belongs opinion, or the reception of the beliefs of others. Here also is what we call reason. The animal soul is the basement story of our immaterial, intellectual nature. It is the region in us of the evil and the false, of sin and disease; and we must acquire the power of transferring our consciousness to a more internal plane of being.

The next degree is where the mind rises above the darkness and fallacies of the senses, and thinks and acts on the plane of pure intellect. It is the region of spiritual intelligence. It has been called the rational soul, but is more properly designated the intellectual soul, for reason belongs to the psychical man, and never discovers truth. In the intellectual soul things are perceived in idea. There man is no longer blinded by the external senses, but the faculties act independent of organic instruments. This higher story or plane of man's being is the seat of faith, which is the perception of truth lying above the range of the senses.

The *pneuma*, or spirit, is the supreme degree of the mind or thinking principle, the angelic and divine man. From this inmost depth of His conscious life Jesus, speaking for all men, said, "I and My Father are one"; and again, "The Father is in Me, and I am in the Father." It is the *Buddhi* of the Sanscrit, the inward Christ of Paul; and its development in us, from its latent state into consciousness, is eternal life.

It is an all-important point gained towards the attainment of a mental power to cure disease when we come to a clear perception of the truth that man is already a *spirit*, and not merely some time to become one. This is the true *idea* of man, and steadfastly maintained will translate itself into an expression upon every plane of man's being.

The author refers to Swedenborg to show how a change in our mode of thought reaches the body. In the degrees of life one form is more interior than another, but one exists and subsists from another. An idea takes form in the intellectual soul, and this latter moulds the animal soul into its expression, and through this it passes into the physical organism. It is a deep law of our being that all ideas have an inherent tendency to actualise or externalise themselves in the corporeal organism. In the chapter entitled, "Executing Judgment upon Ourselves; or, in Thought Separating Disease from the Real Self," the author describes what we are to do in curing ourselves of disease. We are to separate, in thought,

our inner self, the immortal Divine Ego, from the disease, placing the madly outside our real being, and viewing it as no part of ourselves, but as something foreign to us. Speaking of a disease or a tumour, the author says, "If I thus disown it as a part of myself, and cease to think of it as included in the contents of the Ego, it will derive no support from my inner being, and will disappear as certainly as a branch severed from a tree will wither and die of itself. So a disease upon which I sit in judgment, from the throne of the Divine spirit in me, or which I separate from my conscious inner self, and utterly disown as a part of myself, will be not only like a house built upon the sand, but like a castle in the air, a building that has no foundation. We make disease a part of ourselves only by thinking it such, and thus we give it vitality."

To maintain with a volitional obstinacy this attitude of thought towards a disease will have a marvellous power in curing it. "If we steadfastly hold in mind the true idea of ourselves, it will form the soul, and through that the body, into its outward expression, just as certainly as in a stormy day, when the clouds are dispersed, the sun will shine. The error, the illusion that I am sick, or in pain, or any discomfort, that my real and inner self is diseased or unhappy, is that alone which forms a cloud between me and the sun of a higher sky, whence all life emanates. When that veil is removed, the Sun of Righteousness with its living light will arise on my interior world with healing on its wings."

The treatment of disease in others rests on the same principles as are to be applied for the cure of ourselves. We have to remove from the mind of the patient the morbid idea, and to help to form in it the true. The disease must be separated in thought from the real being, it must be disowned. To do this we must speak to the patient in thought. One advantage of this is that we are met by no opposition of will, no tendency to question and raise objections. When we speak to a patient in thought and in silent prayer, we touch the hidden spring of his life if he is in a condition of receptivity. Prayer is the most intense form of the action or influence of our mind upon another. It expresses the highest activity of the will, faith and imagination, in an act of benediction. Discussing the nature and right use of the will, the author says that the highest conception of an act of the will is that it is an inward Divine impulse towards a good end or aim. The will is the innermost root of our life, and forever flows forth from the Divinity within us. This is also true of faith. The imagination is also, when used in distinction from the fancy, a Divine spiritual power, and, as a mode of thought, is one of the most subtle and potent forces in the universe. The fancy belongs to the psychical or animal-soul region, which is the region of illusion and sensuous fallacies. But thought is a manifestation of God. It is a power that arises perpetually out of the one life, and is never sundered from it. The will, the faith, the imagination are the highest powers of the human mind, they are an activity of the Divine realm of our being. Behind every virtuous and beneficent exercise of will so defined, there lie the life and tranquil omnipotence of the Deity.

Every virtuous resolution, says Fichte, influences the Omnipotent Will (or Life), not in consequence of a momentary approval, but of an everlasting law of his Being.

It is to be observed, says the author, that the will belongs to the Universal Life-Principle. It is not an active, but a passive or re-active potency. It is included in the department of the love or feeling, and in its highest form is the Chokma or Sophia of the Kabala, which in its correlations or descending degrees becomes the living force of the world. Thought or intelligence is the active or masculine potency, and the will the passive and feminine power. Thought speaks and the will responds. The true form of the action in a curative effort is not put forth as a command, but as a positive affirmation. In the first chapter of Genesis we have a sublime exhibition of the omnipotent creative Thought, going forth as Will. It is not as in the common translation, "Let there be light, and there was light," but God said (or thought) "Light is, and light was." It is only thought formulating itself in a positive affirmation. It seems hardly necessary to remark that a strong will-force makes no more exertion in a silent curative effort, directed to ourselves or others, than the mind makes in believing or affirming that two and two are four. Labouring effort is not will but the lack of it. All the volition that is necessary is that of a wish or benevolent desire expressing itself in an affirmation. Desire alone is powerless; and thought alone is lifeless and inefficient. In every genuine act of faith there is a union of thought and emotion, or an

intellectual conception and a feeling that it is true. This is what makes it the "word of power."

The above is a very imperfect outline, in the author's own words, of a most interesting work. The book is an important contribution to the highest philosophy. There are many chapters to which no reference has been made, but which are full of teaching of the greatest value. The author is evidently a man of very wide reading, and of an illuminated mind; and he has had a twenty years' experience of the subject of which he treats. In the chapter headed "The Relation of Jesus to the Christ and to Man," he makes a confession of his own faith in the following striking passage: "In the formula *fidei*, or condensed expression of faith of Buddhism, which is called Trisharana, or 'the three refuges,' it is said, 'I take my refuge in Buddha, Dharma, and Sangha.' By Dharma is meant the doctrines, teachings, and precepts of Gautama. Sangha signifies the assemblies and ritualistic observances of the Church. After a careful study, pursued without prejudice, of the system of Buddhism, both in its theoretical and practical aspects, while acknowledging in it much that is divinely true and identical with Christianity, I am still constrained to say, 'I take my refuge in Jesus the Christ.' In every age of the world God has raised up extraordinary men, and imparted to them a high degree of light from the living Word. Such were Moses, Zoroaster, Confucius, Plato, and, above all, Gautama, the Buddha. There was many a stray beam of the living light of the Logos in all their systems, but it does not come in a form to be easily and practically appropriated by the souls of men in general. And if Jesus should say to me, as He did to the twelve select disciples, when many of His shallow followers were leaving Him, 'Will you also go away?' I should be constrained to say, as all the world's great teachers passed in procession before the mind, 'Lord, to whom shall I go? Thou hast the words of eternal life.'"

G. B. FISCH.

THE MISSING LINK IN MODERN SPIRITUALISM. By A. Leat Underhill, of the Fox Family. Manchester: Dr. William Britten, The Limes, Humphrey-street, Cheetham-hill. Price 9s. 6d., post free.

"The Rochester Knockings"—the starting-point of the movement now known all over the civilised world as *modern Spiritualism*—have been often recorded and described, more or less accurately, by eye-witnesses and others who were concerned in them. Never before, however, has such a complete narrative been presented to the world as is found in this volume. It is well, for the sake of historical accuracy alone, that Mrs. Underhill, the eldest of the three "Fox girls," and consequently one of the chief actors in those strange and mysterious events, should at last have complied with the request repeatedly made for the publication of the documentary and other evidence in her possession. Her narrative is of real interest for Spiritualists at large, though at times the story of these early days is a sad and regretful one. Pioneers are ever martyrs, and there was no exception in the case of these girls. Theirs was a strange life and experience, as indeed is that of most mediums. Feted and feasted one day, hounded and hooted through the streets the next—it is a matter for wonder that the effect upon mere children, as they were, was not most disastrous. A perusal of this book will do much good. It will reveal the fact that the first essential of successful investigation is a kindly sympathy with our mediums, and that such a frame of mind is no barrier to careful and searching inquiry. In some quarters, now-a-days, that fact is too much lost sight of. We intend to give an extended review of the work when opportunity serves. This, we hope, will shortly occur. In the meantime we cordially recommend it to the notice of our readers, as a valuable and interesting addition to the history of Spiritualism. The book is enriched by numerous steel-plate portraits and engravings.

*NOTTINGHAM.—Mrs. Cora L. V. Richmond has been visiting this town and has delivered discourses in Morley House. The Spiritualists usually meeting there kindly invited Mrs. Richmond to use their room, an offer which her committee gladly accepted. On Thursday, August 13th, the subject for the discourse was chosen by the audience, and was of a popular nature. On Sundays, August 9th and 16th, the "guides" spoke to large audiences, including a number of friends not identified with Spiritualism, and many were the remarks of deep appreciation which were heard on leaving the room. Many questions were asked in writing, and the answers seemed to give general satisfaction.—Con.

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"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER IS NOT MANIFEST IS LIGHT."—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

THE MAGNETISM OF EVIL.

The aura, or magnetism of an evil action, hangs about the place where it was committed for an indefinite period, affecting individuals who may be in a condition to receive it, with a desire to repeat the action, or commit some similar crime. It is an astral poison, given out by a perverted Will, and is as tangible, as powerful, and irresistible, as any Od force or magnetism of an opposite character. As bodies which have lost the equilibrium of health succumb to malarial disease, so do minds, or souls, unbalanced, more or less insane or obsessed, fall under the influence of the moral malaria, whose force has been intensified in some particular locality by the perpetration of an evil action. Proofs of this fact are continually cropping up in society, which is devastated at certain periods by epidemics of crime, as well as of disease. At this moment Highgate Archway is the scene of a suicidal epidemic, the fifth suicide within the year having occurred upon that spot a short time ago.

The perpetration of suicide in a room endows that room with a sort of spell, beneath which fall the morally weak, until, by some happy concatenation of circumstances, the spell is broken. If a man hurl himself from the parapet of a bridge, it is sure to be followed by a series of actions of the same sort within a short period of each other. It is the same with other crimes, and even less evils of life, which permeate the astral light with a contagion against which only wills positive in good are proof.

There seems an impelling, irresistible force at work which those who are already unbalanced, perhaps unconsciously so, are unable to withstand. This force, coming at times with the strength of a personal impetus, frequently takes astral shape to the inner eye; and if the poor victims have ever afterwards the power of describing their sensations at the time of the commission of crime, they generally say "the devil made them do it!" It is indeed that power which alone deserves the name of "devil"—the "Magnetism of Evil"; that blind force which men must learn to conquer if they would liberate themselves from the thralls of earth and the flesh, for if the Human Will does not learn to detach itself from that fatal magnetism, it will become swallowed up and absorbed in the current which ends in ruin, and at the end of life, when too late, it may be awakened to gaze horror-stricken into the abyss of its own destruction.

This Odic, or magnetic current, is formed by a chain of perverted Human Wills; it is in fact an "Evil," or the "Evil Spirit," and becomes in very truth an objectified person-

ality for certain minds. It is this force—which the Gospels call "Legion,"—which precipitated the swine into the sea, by command of One in Whom dwelt the God-like power of mastering it; legions of forces or "elementals," which had attained certain diabolical shapes from brooding in the human perversions which afforded them a home, and gave to them power, being, substance, of a certain attenuation, that is, substance invisible to the grosser sight.

This allegory is a representation of the manner in which persons of low instincts are dragged to destruction, when once they enter within the Odic current of blind forces, which may have been set in motion by even one perverted Will,—by its error—its sin. Like the avalanche toppling from the mountain heights, nothing can stay the downward impulse, which gathers momentum as it goes, and drags down everything in its way; or like a herd filled with brutish instincts,—even if in human forms,—swayed by some insane passion, linked together in a deadly chain of evil intentions, like one vast body moved by one monstrous will, which dashes unreasoning into a whirlpool of destruction.

It is from the contagion of evil magnetisms permeating the astral light, which frequently operates by secret thought alone, that a certain evil of life will sometimes overspread the social fabric like a mantle of moral rottenness; altering the mental complexion from spiritual fairness to gross material blackness, and transforming the inner man, who should be of proportions god-like, and of beauty angelic, into a "devil" of hideous deformity and ugliness, whose aura is a baleful poison, and who can only inspire disgust and horror. When the tenebrous illusions of the astral earth-born fog rise from minds in this condition, and gradually spread from mind to mind on the same level, but never touch those who live upon the mountain heights of spiritual wisdom, where the air is pure, it becomes at length impossible to perceive what is fair and good; the dark and evil become alone possible, and man is then insane—a devil. Good seems to him a folly, the false dream of fools; and he alone is wise according to nature and her laws, which he perverts, and reads the wrong way. Hence he becomes the enemy of God, man, and nature; he preys upon his kind with the insatiate voracity of a demon, poisons himself, and at length is overwhelmed in the vortex of destruction.

The horrible diseases which afflict the body, and which originate in the astral light,—for material excesses alter the organisation of the astral or sidereal body, and the physical body suffers, in its turn, from the failures of the soul, let them be great or small—present in some degree the outward similitude of the ravaging horrors which infest human souls, and which they contract from each other, thereby helping to spread the infection of evil. The pent-up forces which find their way through the earth's crust in the form of explosions, volcanic disturbances, and earthquakes, correspond to the moral convulsions which break up society, root and branch; hurling helpless innocent myriads beneath the rampant demoniac wills of insane revolutionists, despoilers, and murderers; leaving the ruins of fair homes, and minds stunned and paralysed by fright and horror. These convulsions have their origin in some secret evil which is hidden over and concealed, until by propagation from mind to mind, it gains an enormous explosive power which it is impossible to control, and which,

ere long, hurls ruin upon all sides. This is because of the rottenness of society, which seeks enjoyment, and only enjoyment, beneath the reign of the insatiate "Mother of Desire"—*Lust* in its multifarious forms,—for money, for power, for fame, for applause, for animal pleasures, &c., &c.

The only way to overcome the "Magnetism of Evil" is by opposing to it the "Magnetism of Good." Since evil exists from the perversion of man's will, it is necessary that his will should be reconstituted and rehabilitated in good. Then should we see "Satan fall like lightning from Heaven," the Heaven of the regenerated, redeemed mind. "The Kingdom of Heaven is within you," said the Lord Jesus: nor is Heaven an objective locality; it is the home of each spirit, formed in the purity of its own thought-world—the outcome of the Divine inner self, which is evolved through purifying sufferings, by which it becomes *One with God*, and thus alone becomes entitled to be called "a spirit," having been before only animal-human, with a human soul *unspiritualised*.

Each man by making himself pure can help to make the world pure; by learning of good, can teach it, and help to spread it, and thus save more and more of the human family. The Divine ones who become "one with God," who have perceived within themselves the birth of the Spirit, or who feel, and thrill to its Divine overshadowing, have need to come out, perhaps more than ever, in the strength and might of a regenerated Will to fight against some of the evils of life which are ravaging and undermining the healthy constitution of human society. We need troops and armies of "Sir Galahads" to set forth in quest of that "Holy Grail" of a pure life, which can alone prove we retain "God with us," and from whose holy fulness may be poured streams of saving grace for myriads of the infected, diseased, and starving. From such a white-robed army of the Sons of Faith, a powerful current of good magnetism would flow with beneficent healing power through the astral atmospheres, reviving with a supermural strength souls now fainting in the mephitic exhalations from surrounding diseased minds.

To attain to the knowledge of spirituality and truth entails the *duty* to teach it, to spread it. No man should hide his light under a bushel, but, setting it on high, suffer it to radiate through the darkness as far as it can reach. By speech, by writings, by example, those who possess truth, which is the knowledge of good, have the means of pouring forth, each one, a stream of good magnetism, which must, sooner or later, find affinities subjects, and thus extend the good. A powerful chain is thus formed for an Odic current opposed to the "Magnetism of Evil." It is an endless fight between the "Angels of Light" and the "Angels of Darkness," and the victory is ever to the side which gains the greatest number of adherents. All the more needful then is it for the Sons of Faith, or the Enlightened, to be earnest in teaching. The greater the number of those who lead lives of grace, from a knowledge of what is best for the soul, and a reformed Will which determines to *live* that best, the greater will become the force of moral suasion over the children of the world, who seek only transitory enjoyment in sensual pleasures, to whom life is nought but the gratification of desire. A sort of universal education is thus finally set up,—a certain standard becomes "the fashion," and no man or woman can be considered *comme il faut* who does not conform to what then becomes the fiat of good society, in the way of morals, thought, and life. Society thus becomes its own regenerator, its own saviour, acting out the inspirations it has put itself in the way of receiving from the highest sources, by turning its Will to *good* instead of to *evil*.

The best means to this end is to teach children, and the ignorant, the power of the human Will; that it is the determining element under all circumstances for, or against; and danger alone lies in its weakness, its passivity, its

negativity. "He who listens is lost"; he who vacillates, or hesitates when it is a question of right or wrong; he who tampers, or would wear two faces, is also equally lost. The Will cannot be too strong, too positive in good; it is the loose, negative, lukewarm, divided Will which permits the extension of evil, thus forming the rotten link in the chain by which the current of good is broken, and evil enters in its place. Activity of Will is the one essential motive-power of human existence: makes it active in good, and for good alone, and the individual is set on the right road, and will continue to evolve untold benefits to himself and others so long as the Will continues to be exercised in good. But if he be negative, indifferent, lukewarm; he becomes a dolt, a fool, a lump of inanity, and is only fit to be spewed out of the mouth. He is just as likely to soak up, like a sponge, filthy water as pure, and if he soaks up the one, he is only fit to be cast out.

The Will is the armour of Faith, by which Faith may perform miracles. Belief and Will should form one; apart they accomplish nothing. Peter hesitated on the waves, and began to sink; his Master reproached him with a want of faith, because his faith and will were divided from an infirmity of will; the same infirmity made him deny his Lord.

Those who commit crimes are insane; they possess perverted Wills, or Wills weakened from misuse, and they are powerless to resist the force of evil. Teach a child from its infancy to oppose evil with a determined Will, and we shall not find it sink beneath temptation, which is the fate of the weak and vacillating. It happens that the Human Will never receives training; it is left to a chance growth, and is powerfully or weakly exercised as the individual may be of a positive or negative nature. A strong-willed man is usually a stubborn man, in whom the Will becomes too frequently asinine, stupidly intent upon what concerns self alone; unreasoning, but determined to have its own way. When united with courage a stubborn Will is a useful characteristic, especially if its object by chance be a good one; but it is oftener than not the fruitful source of misery to hundreds, and may be the cause of widespread calamity.

There is nothing comparable to the power of the Human Will; by it, forces may be set in motion which would overwhelm the world; and by its exercise in beneficence, the whole human race may be uplifted into the health and beauty of heavenliness, and a new race of Divine men come at length to people the earth, men incapable of evil because desiring and Willing only good. From the lives these would lead of co-operation with God in nature's laws for the good of the whole, the earth would become a heavenly condition of existence; selfishness would be extinguished, for each man would live for the good of the whole of mankind; the astral light would become purified, and clear, from the regenerated will-forces brought to bear upon it, in altered and improved thought, mental impulse, and decision; disease would become an impossibility, and every force in nature would be held in a Divine equilibrium from human harmony of Will to produce only good.

Such a state of society is not an impossibility. The good on the earth already produce it partially; it extends around them so far as the perverted Wills of others will permit. It is the perversion of Will which liberates the chaotic, destructive forces, and causes the disorders, malaria, moral and physical, crime, sufferings, and wretchedness of humanity.

The man who begins to reform himself begins to change his magnetism from evil to good. The purer he becomes in will, thought, and life, the less vitiated will be the Od force, or astral fluid, or magnetism, he gives out, which is the invisible but most potent emanation of the astral, or inner man—the *soul*—which thus radiates forth its intangible substances, as the outer vehicle or casing of flesh emits breath, heat, per-

spiration, odour, exhalations &c The inner man is perfectly a man: he is the astral, or psychical man, and may, if he wills, be animated by Divine spirit; but if he wills the contrary, he makes himself a devil—the *opposite* to God. It is the inner or astral man who does all the willing and thinking; it is he who puts forth all the power for good or evil on the earth. From him flows, through his material covering, that wonderful Od force, or astral fluid, which may be poison or health to his neighbours, exactly according to the habits of thought and impulses of Will which infuse wholesomeness or disease into the magnetism. It is he who may, demon-like, contaminate other minds, giving forth that powerful current of delusion, of perversion, which may entangle minds incapable of reasoning; luring them by the fascinations of the senses, and dragging them to destruction. It is he who diseases his own body from exercising a vitiated or infirm Will, thereby setting up contagion in society. It is he who, by yielding to the lower bestial principles which he should resist and conquer, breeds, nay creates, new, horrible diseases, which at length devastate the whole of mankind. The perverted astral man, the deformed, diseased soul, is a "devil," from whom proceeds the "Magnetism of Evil."

Had this power not gained so great a strength amongst us, we should have none of those mad crimes committed, whose tragic horrors culminate in the execution of the criminal. Society would not so frequently stand aghast at the appalling revelations of vicious propensities prevailing in its lower strata, which, like volcanic perturbations, threaten to burst upwards in some overwhelming catastrophe; nor would society find itself turned into a species of Lazaretto, wherein, on the one side, means are employed to mitigate a moral leprosy, from which, on the other side, through the infatuation of insane passion, contamination is sought and perpetuated. We should have no inebriates, no lunatics, no minds suffering under religious or any other delusions, driving them to commit suicide; nor would any harmless structure, like Highgate Archway, designed for comfort, convenience, or ornament, become transformed into a spot dangerous to afflicted lunatics from the spell put upon it by the "Magnetism of Evil."

VERA.

WHAT MIGHT BE DONE.

By CHARLES MACKAY, Esq., LL.D.

What might be done if men were wise—
What glorious deeds, my suffering brother,
Would they unite,
In love and right,
And cease their scorn of one another?

Oppression's heart might be imbued
With kindling drops of loving-kindness,
And knowledge pour,
From shore to shore,
Light on the eyes of mental blindness.

All slavery, warfare, lies, and wrongs,—
All vice and crime might die together;
And milk and corn,
To each man born,
Be free as warmth in summer weather.

The meanest wretch that ever trod—
The deepest sunk in guilt and sorrow,
Might stand erect
In self-respect,
And share the teeming world to-morrow.

What might be done? *This* might be done,
And more than *this*, my suffering brother—
More than the tongue
Ere said or sung,—
If men were wise and loved each other.

ON MAGNETIC HEALING,

By BERNARD RAGAZZI.

(Editor of *Le Journal du Magnetisme*, Geneva.)

I.

There is in human beings a force which can be projected by those in whom it is positive and directed upon those in whom it is negative, inducing in them modifications of their state. Such a force could not have escaped recognition by thinkers in ancient times; we learn from history that it was studied in the temples of India, Egypt and Greece. Ancient priesthoods ruled the masses by the power they derived from their knowledge; but they themselves being under the sway of egoism, led them in the dark according to their own selfish ends.

Jesus Christ, sent of God, came to enlighten mankind: in testimony of His mission He performed works, the like of which had never been done by man, and He proclaimed that all who would be His disciples might do the same. A few understood and followed Him, and—moved by the same spirit—performed similar works.

The lovers of darkness struggled against the light; but the light went on shining; sometimes in obscure retreats, sometimes held aloft by brave descendants of the disciples, although many were martyred by the descendants of those who had sacrificed their Divine Master.

The light shone fitfully through the dark ages of Europe. At length, towards the close of the last century, the fires of the Inquisition becoming extinguished, another light-bearer appeared in Anton Mesmer. Born in Switzerland, he studied the healing art and graduated as a physician at Vienna. Dissatisfied with the theories and practices of the schools of his day, and urged forward by his genius and fine intelligence, he persevered in the study he had already begun of the works of predecessors—philosophical physicians of kindred minds—Paracelsus, Van Helmont, and others, who had descanted upon a vital force in man exhibiting properties analogous to those of the loadstone (*Magnès*), and which vital force they characterised as Animal Magnetism. By numerous experiments Mesmer established in his own mind the reality of this force and its analogy with that of the mineral, and in his disquisitions upon it, designated it the animal magnetic fluid. He employed it therapeutically in the disorders to which he had chiefly devoted his studies. By extraordinary cures he attained the conviction of its superiority as a therapeutic agent.

He transmitted his experiments and his conclusions to the leading learned bodies in Europe, but they disregarded them. He imparted them, and the doctrine he deduced from them, to the public.

Like every truth it was subjected, at its first publication, to detraction and repulsion by men who, brought up in old errors, had no room in their minds for a new truth. Becoming the object of orthodox persecutions, he removed to Paris. There he was well received by many influential persons, among whom was Dr. Deslon, physician to the King's brother the Comte d'Artois, and by other physicians.

But before his doctrine could gain general acceptance in France, political troubles began. Foreseeing revolution, he withdrew to Spa, where he practised healing upon all who came to him, and there died at an advanced age.

The light of Animal Magnetism was then maintained in France by the Marquis de Puységur and his brother; others succeeded: among them, Deleuze, Teste, and notably the Baron Dupôtet, all, especially the last, worthy contributors to the literature of the subject. It was Dupôtet who, in 1846, founded the *Société Magnétique* in Paris, which still flourishes. He was a potent magnetiser.

It was in his time that another gifted magnetiser, the Commandant Laforgue, performed wonderful cures. On his leaving the army at sixty, he devoted the rest of his days to healing the diseases of his fellow-creatures by magnetism; up to eighty-four years of age he received the sick in the hermitage, where his career of charity and benevolence closed with his earthly life.

(To be continued.)

RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 415.)

[In this column will be given from time to time such accounts of psychical phenomena as seem to be worthy of permanent record. Beyond the general classification indicated, no attempt at tabulation will at present be made; that work will follow in due course. In furtherance of this object we shall be pleased to receive from our readers brief reports of phenomena subject to two conditions. (1) That a colourless statement of facts without comment is given; and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

- A.—Mesmerism.
- B.—Trance.
- C.—Clairvoyance.
- D.—Thought-reading.
- E.—Previsional and Coincidental Dreams.
- F.—Apparitions.
- G.—The Human "Double."
- H.—Presence at a Distance.
- I.—Haunted Houses.

- K.—Spirit Identity.
- L.—Materialised Spirit Forms.
- M.—The Spirit Itap.
- N.—The Spirit Voice.
- O.—Psychography.
- P.—Automatic Writing.
- Q.—Movement of Material Objects without Physical Contact.
- R.—Miscellaneous Phenomena.

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, giving—

- (1) The names and addresses of the persons concerned.
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross.]

CLASS F.—APPARITIONS.

The two following narratives were given me by a brother and sister, children of a country rector forty or fifty miles from London. The gentleman is a solicitor in London, and it so happened that he paid his first visit to his father's rectory last Easter. He arrived early on the 8th April; dined in the middle of the day; had a light supper with a glass and a-half of claret at nine o'clock. He then proceeds as follows:—"Went to bed at eleven; asleep at once; room comfortable; fire burning in the grate, and one candle left alight; doors carefully closed before going to bed, but not fastened. In the middle of the night woke up without any apparent cause (I suppose about two o'clock) and saw the figure of a man dressed in a black frock coat of clerical cut, tightly buttoned up, standing motionless and silent at the foot of the bed, who, after a short pause, moved slowly to the door and disappeared. Could not next day remember who the figure was like. Have thought since that it was more like that of Mr. H., some time curate of A., than of anyone else. Thought nothing of it; but on sitting up in bed saw that the door was open, say three inches ajar, so got out of bed and closed it again carefully. Soon after went to sleep again and slept till 8 a.m., and told them the story at breakfast."

This account of his night's adventure was written by Mr. W. for his sister, within a few days, while the particulars were fresh in his memory. Subsequently, on a second visit about two months afterwards, he recognised his nocturnal visitor in a gentleman whom he had never seen at the date of his vision, and who was destined to succeed his father in the living. In answer to a letter of mine he says: "The remainder of the story, as told to you, is quite correct, viz: that on a second visit some two months after the first, as I was strolling in the garden alone, I met and instantly recognised as an old acquaintance my spiritual visitor at Easter, who now stood before me in the flesh. I shook hands with him, and was on the point of saying, 'When did we meet last?' but checked myself in time, as it instantly flashed across my mind that it was my spiritual visitor at Easter who now stood before me in the flesh. In the course of conversation I ascertained that he was coming to dine at the rectory, and from my sister I learnt his name, and the position he held with respect to my father, viz., his being at present his curate, with the right to presentation to the rectory at the next vacancy. I forget whether in the written statement I made at Easter I mentioned that I did not look upon my visitor as one who was visiting me personally, as he appeared scarcely to notice me, while he regarded the premises with the critical eye of a surveyor."—H. WEDGWOOD, 31, Queen Anne-street, W.

The second story I had from the sister, an instance of the frequency with which this liability to abnormal experiences is found to run in families.

"The occurrence to which you refer happened as long ago as twelve years back, but was so impressed upon my memory that I am not likely to forget it. We were then living in an adjoining parish to this, of which my father was vicar, and at that time there was no one in the house but my father and myself and the servants. We had all gone to our rooms at the usual time, and according to my custom I had locked my room door, and had gone to sleep. I was suddenly awakened with a distinct impression there was somebody present in the room standing by the side of my bed, close by. Such an indescribable horror came over me that I remember shutting my eyes and covering up my face, lest I should see what I felt was in the room. While I was lying like this in the dark, too much frightened to light a candle, I heard the clock strike three. I don't know how long I remained in this state of terror, but I never moved, and at last fell asleep. As soon as I went downstairs I immediately told my father what a fright I had had at three o'clock. He said, 'This is very strange, for I have just been hearing the very same thing from Mr. K.' (the churchwarden, living close by) 'how he had been alarmed in the same way by thinking someone was standing by his bed, and how he had awakened his wife, and told her to look at the clock, for he knew that they should hear of something in the morning.' He brought the news to my father that Mr. W., the other churchwarden, also a farmer in the parish, had died unexpectedly at 3 a.m."

It will be observed that the departing churchwarden stood in some sort of relation to the daughter of his rector, and to his fellow churchwarden.—H. WEDGWOOD, 31, Queen Anne-street, W.

THE MUSIC OF THE SPHERES.

I had read in ancient story how the starry worlds on high Ring like magic golden circlets with eternal harmony, And to pure souls and noble God had in mercy given, To hear the mystic glories of those sparkling hosts of Heaven.

Was it a dream? I know not! But methought I stood one night

On some lone mountain, drinking in a vision of delight. All around me, all beneath me, did the heavenly music roll, And with soft and soothing influence crept deep into my soul.

As I listened, lost in rapture, with my inmost soul laid bare, Floating slowly, lightly, round me rose that music thro' the air, Rose up quivering to the stars, and from those radiant orbs of light

Drew down an answering harmony that filled the silent night.

I know not how long thus I stood, for listening to that chime In reverent, glad adoring, I lost all note of time, But it ceased, and left my spirit too full of awe for fears, Too glad for exultation, too solemn far for tears.

The music of those Heaven spheres I have never heard again, But its echo lives within me, turning life's discordant pain Into anthems pure and holy; and with fervent, child-like love I bless the great God-Father for that music from above.

And if sometimes life's dark passions make my pulse beat fierce and high,

Or my heart grows chill and weary with life's depths of mystery, In my spirit's deepest cloisters sound those bell-like numbers pure,

And a fresh strength rises in my soul to strive and to endure.

MILDRED KENT.

A MATERIALISATION SEANCE.—We have had at Boston Mrs. Carrie W. Sawyer. She has been a guest of Mrs. W. S. Butler for some weeks, and the manifestations through her at that lady's house gave great satisfaction. She has now taken the house formerly owned by the late Mary Hardy, one of our best test mediums; that departed lady has already put in an appearance, and one of her controls, Big Dick, has also made his presence known. I was at the seance last Sunday evening, with many Spiritualists, mediums, and some sceptics. Mrs. Sawyer sat at one end of the cabinet, constructed by friend W. S. Butler, with a bandage round her neck, the ends were then brought out and tied outside without any slack. Under this test condition, two forms, sometimes three, came out into the room. Once there came out a man, then a woman, and then another man; and while all three were out and active, another, Maudie, showed herself at the aperture and talked with several in the circle.—From a Note by JOHN WETHERBEE.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

The Unconscious Secondary Self.
To the Editor of "LIGHT."

SIR,—Thank you for inserting my last letter, but I really think your printer's "unconscious self" must have had a hand in it, so many and so curious were its mistakes! One, at least, of them making my meaning quite as obscure as were any of "Clelia's" anagrams! and as some of the paragraphs were shortened at both ends (making what was left sound a little disconnected) I will act upon your gentle hint and make this letter shorter, which, indeed, will be easy as I have less to say.

For writing at all, I have had two motives. I not only wished to add my protest to that of others against the theory of any "second" self, but I find in all the Spiritualistic literature I ever see so few accounts of *personal* experiences (is it that there are few who can give them or that they withhold them?) that it seemed to me almost selfish to say nothing of my own. Nothing will tend so much to make converts to our faith as experiences of the kind. No "dark séances," where guitars float round the room, or tables rise into the air; and no séances in the light, where the "materialised forms" that come from a cabinet, decline to be followed back into it, or to be investigated in any way, could have with these anxious to believe in the subject, half the weight of even simpler manifestations, that always court investigation, and where there is no darkness because there is nothing to conceal. If I add that before the experiences to which I have alluded, I was a "sceptic of the sceptics," scarcely daring to believe in any future life at all, and much less in the possibility of having *proof* of it, and that now I am not less certain of a future life than I am of this present one, my testimony to the truth of Spiritualism may have more weight than if I had given too ready credence, as I must think some have done, to everything that has been done in its name.

In the second object I had in writing—the annihilation of that "second" self, to which is ascribed so much that we believe can only be explained by "external" or "spirit agency," I have kept in reserve my strongest weapon. From my own "automatic writing" I showed the difficulty of believing in any such explanation, but through Mr. Eglington's wonderful "slate writing" (as it is called) it seems to me that "external" and intelligent agency can be absolutely proved; and if so, it will surely be admitted that the "second" self may go; that the theory that will not cover all the different manifestations of the phenomenon of "automatic writing" need not be accepted as the explanation of *any* of them. I do not say it *could* not be, if it were not open to other and very serious objections.

For some time past I have been anxious to see something of the "slate writing," of which I had heard and read so much; so being in London a few weeks ago, I arranged for a séance with Mr. Eglington. I was accompanied by a friend, and we intended on the way to provide ourselves with slates, but did not see any—and I do not think it could have made the slightest difference, especially as the instance of the writing of which I thought most occurred upon a slate that closed and locked, and a slate of this kind it is scarcely likely we should have found. This is the only instance of which I will give particulars, as it seemed to us the most interesting and the most impossible of all. I sat at some distance from Mr. Eglington, the lady who was with me being next to him. After we had seen some instances of writing upon the single slate (which indeed was generally doubled by another slate being placed upon it), Mr. Eglington requested me to write a question upon the slate that closed and locked, and when I had written the question, that no one but myself could possibly have seen, putting inside the slate a scrap of red slate pencil, I closed and locked it, and passed it to Mr. Eglington. He and my friend (who, by the way, I have always considered very "mediumistic") held it together, sometimes upon the table and sometimes just under the edge of it, and in about two minutes we all distinctly heard the writing being done inside the slate, with the three little taps that announce that it is finished. Then the slate was passed to me (I had kept possession of the key), to be unlocked; and on the side of the slate opposite my question, and written with the red pencil (the pencil lying upon

the last stroke of the last word) was a perfectly correct answer, consisting of about half-a-dozen words, to the question I had written!

Now, if this account is correct—and in every particular it is absolutely correct—will anyone suggest where trickery was possible; and failing trickery as the explanation, must it not be admitted that intelligence was shown and writing was done without either the conscious or the "unconscious" help of any of those who were present? The theory of a "second" self must be given up here, or I think we must give up, and confess that life is too hard for us! For where might *not* that "secondary" self of ours be quite at home, and of what might it not be capable if a locked-up slate presents no obstacles either to its presence or its activity?

But to conclude, seriously. What earnest Spiritualist does not believe that members of the Psychical Society have only to continue fearlessly their researches to be convinced that in Spiritualism they will find a truer solution of some of the many difficulties that will confront them than in any "unconscious or secondary self," which, after all, is but a development of Dr. Carpenter's "Unconscious Cerebration!"—I am, sir, yours, &c.,

August 18th.

S. W.

EVIL SPIRITS.—Spirits are disembodied human beings, and as some of these are bad there must be bad spirits; the selfish and sordid wake up in the next state as they were; whatever of "evil" is in them now was developed in them while here. There are many social inducements to continuing in "evil" while here in the body, but I do not see inducements for continuing in it in the other state. There are, certainly, foolish, frolicsome spirits, but I am not one to call these "evil." What "evil" is intrinsically, I do not know. I know that murder is called "evil," and that wholesale murders are committed on battlefields and scaffolds without being so called. Arson is called "evil,"—a crime; but cities, ships, and dwellings are burnt without being so called; and our Christian forefathers burnt the most precious corporeal habitations of human souls, without its being considered "evil."—From a Note by WARREN CHASE.

A DREAM.—"In your twenty-third number I read an interesting account of Lord Brougham and the ghost which reminded me of a dream I had a few years ago. I was living with a sister and her husband in Wilts; and, as he was elderly, he constituted me his amanuensis. I was accustomed to go every day to his study, to write letters, &c. I had a dear brother in the Brazils, and one night I dreamt that I was with him, and that he put my hand on his heart and fell dead in my arms. This so affected me that I awoke, jumped up, and prayed that it might not be true. After breakfast, when I tried to be cheerful on account of my sister, who was not in good health, my brother-in-law asked me to follow him to his study. He then said, 'I have had a letter from your brother-in-law.' I said, 'Do not say another word; I know that it tells the death of my brother,' and told him my dream. He said, 'It is true. This letter is from a friend in Brazil, and contains an account of his death from heart-disease. I would not disclose it to your sister fearing the result in her present nervous state.'—M. A. C., in "Casell's Saturday Journal."

For the last two months, Mrs. Elsie Reynolds has visited our "garden city," and given two séances a week, light and dark. At the dark, spirit forms are visible even to their lineaments, by their own light. Their luminosity is inodorous and smokeless. At our last séance, at Professor Holmes' in Seventh-street, the medium sat before the curtain of the cabinet until entranced; then she passed within it, and instantaneously the curtains reopened, revealing a form in drapery completely star-spangled. In the course of the séance an arm was projected from between the curtains with a scroll of some velvet-like material on which were inscribed the words, "Friends, we come to bring proofs of immortality," in raised whitish letters. The hand turned the scroll about that all might read it. I have attended all the séances. Some of the forms have resembled the medium, others have been many inches taller or shorter. Some reveal their countenances, others are veiled. One of the medium's controls, who gives the name of Gruff, speaks by the independent voice, which sounds from all parts, sometimes from the floor, sometimes from overhead. In answer to questions, he says that some of the forms we have seen were transfigurations of the medium, that others were materialisations of the spirit; but that the medium is always entranced, and therefore quite unconscious.—T. B. T., San José, Cal.,—*Spiritual Offering*.

position and attitude excluding the supposition of muscular action.* Somnambules in the bath show sometimes a diminution of their normal weight, sufficing to keep them floating with immersion of but a small part of the body, and the obstinacy with which whole centuries adhered to the water proof of witches suggests that the latter, falling into reflex-hypnotism through fear, sometimes experienced a diminution of weight. On this same reduction of weight in the ecstatic condition rests also the direct proof of weight by the "witch-scales." Lastly, we hear of mediums being raised in the air, sometimes in dark sittings, when they write something on the ceiling, sometimes also by subdued gas-light. (*Ps. St. VI.*, 566.) This flying is also reported of Jamblichus, Faust, of various witches and saints, the testimony being especially strong in the case of Joseph of Copertinus, pronounced a saint two years after his death, who is even said twice to have raised another in the air with him. (*Ps. St. IV.*, 241 *et seq.*) The condition of the levitation seems always to be the completely somnambulant state of the medium; but since this is likewise most adapted to the transmission of hallucinations to the spectators, and it is usually after a number of sittings with the same circle—and then at the close of the sitting, when those present have become susceptible to the implantation of hallucinations—that this phenomenon occurs, it is here particularly necessary to confirm its objective reality by durable proofs.†

The phenomena in question are only explicable by a polarity of nerve force in analogy with frictional electricity. Were it a case of repulsion only of charged bodies from the earth in opposition to gravitation, a simple force would do; but as the dynamical relations of bodies charged with nerve force to the earth are sometimes conformable and sometimes opposed to gravitation, apparently a double sort of charging, dependent on the somnambulant will of the medium, must be admitted. And this is inferable back also to the attraction and repulsion of objects by the medium, as his repulsion to all neutral bodies must be the same. The explanation by a polaric force had been already advanced by the old Indians, who asserted that the force of gravity is suppressed and transformed into its opposite by conversion of the polarity of the body. It may here be remembered that Zöllner has attempted to explain universal gravitation from the static effects of electricity,‡ and that with all difference of different natural forces they are undoubtedly but derivatives from the same primitive forces. If Zöllner's view is granted, and the supposition is made that the nerve force alters the statical-electrical condition of the body, on which its gravitation depends, we should in fact have to do with only one force, which not merely neutralises or outweighs the action of the force of gravity, but augments, reduces, or negatives the force of gravity itself, without it being permissible on that account to speak of a suspension or breach of the laws of nature.

The behaviour of floating objects is similar, according to Cox, to that of a small air balloon; their weight is never changed suddenly, but gradually; they ascend gently and without jerk, coming down in the same way, but always with light pendulous oscillations. No harm has ever been done when tables, with lighted petroleum lamps on them, have risen, the quietness of the motion, and the slowness and slightness of the oscillations not occasioning overthrow of the lamps. Besides the oscillations, the floating objects exhibit tremors, such as may be most clearly seen from the automatic curves of Crookes' experiments,

* [I was sitting once with Slade, in New York, by bright daylight, when his chair was forced back from the table. My own chair being clear from the table, so that I commanded a full view of Slade's legs and feet, I asked that the chair on which I was sitting might also be pushed back with me on it. This was immediately done, two or three inches, the motion being at right angles to the medium.—Tr.]

† It is quite easy to excite in a somnambulant the hallucination that the magnetiser is flying round the room. (*Psych. Stud.* III., 636, 537.)

‡ Zöllner's "Erklärung der universellen Gravitation aus den statischen Wirkungen der Electricität und die allgemeine Bedeutung des Weber'schen Gesetzes." (Leipzig: Stackmann, 1882.) Cf. his "Wiss. Abh.," p. 1, No. 3.

and which are unmistakably connected with the simultaneous pulse-curves of the medium, as the sphygmograph would show them. This is the most distinct proof that the force really proceeds from the medium, and from the medium alone. All mediumistic phenomena are, moreover, not constant, but fluctuate continually in irregular waves, in correspondence with the innervation waves streaming from the medium's middle brain into his organism.

The results usually gain in strength when the medium is not alone, but in a small circle of both sexes. It seems as if a medium has the power of making those present more or less mediums also, that is, of occasioning them unconsciously to develop nerve force, and that he is further able definitely to influence the distribution and application of the general nerve force thus developed. It takes a period of from a few minutes to several quarters-of-an-hour to charge the place and the medium sufficiently for the production of extraordinary effects. These, therefore, happen mostly at the close of sittings, or at least in the latter half of them, and they are more intense the more mediums—that is, persons developing nerve force—there are present, by whose unconscious co-operation the principal medium is supported. For weak mediums, therefore, a "circle" is strictly indispensable, and only strong mediums can elicit important effects also alone; regard should be had to this in experiments with inexperienced or moderately qualified mediums.

From the combination of the action of attraction and repulsion with that which alters the weight of objects already result the most manifold phenomena. The floating objects can advance to and retreat from the medium through the air as well as by horizontal motion. The same object (as a small table) can for instance slide along the floor from the medium, rise in the remotest corner of the room, and then hover down or fall obliquely on the séance table. Water rises unseen from a can standing apart, and descends in a drizzle on the spectators. It happens again and again that bells ring in a house at certain hours for days or weeks together, and go on ringing, or are torn down, notwithstanding all fastening and muffling,* or that premises are regularly bombarded with stones, coals, or other things lying about, without the police or those privately posted for observation being able to discover a trace of the originator of the mischief.† Usually there turns out to be a servant-maid, or an hysterical female, or a child in the years of development, by whose presence in the place the phenomenon is conditioned, and in whose proximity the projectiles fall. The officials and private people have seldom any suspicion of such connection, and rather believe in ghost pranks than that it is a medium unconsciously perpetrating the mischief.

Considering that the different objects in the sitting-room and the different persons present are in different degrees charged, partly through distribution by the medium of the collective force, partly through active co-operation, it is intelligible that the lighter objects, especially when floating, are subject simultaneously to very different attractions and repulsions, and follow the most tortuous paths. If the medium directs, by repulsion, an object to where the attractive sphere of one of the party predominates, the object glides or floats to that person, and to that part of the body, it may be a hand, which is most charged. Thus is to be explained, for instance, Hellenbach's experience of a slate creeping up his body to the hand.

The mediumistic nerve force can further variously combine with involuntary muscular activity, which at sitting round a table is usually the first thing developed, the charging with nerve force gradually increasing till that alone suffices; so that the objects at first only move by contact, but afterwards without.

* Owen: "The Debateable Land."

† Wallace: "Defence of Modern Spiritualism." *Ps. St. VII.*, 237, 562; *VIII.*, 5, 81-106, 188, 238, 471; *IX.*, 6-15, 39-40, 94-96.

Nor do the above phenomena exhaust the effects of mediumistic nerve force. Especially noticeable is its expansive counteraction of the cohesion of material particles, expressed by sudden discharges in the nature of electrical reports. When the explosive discharge, which always occurs in a closely circumscribed spot, and indeed usually in the interior of bodies, does not overcome the material cohesion, it announces itself to the sense of touch as a tremulous concussion, and is perceptible to hearing by a stronger or weaker crackling or rapping sound. When it overcomes cohesion, there is besides a tearing to pieces or shattering of the object. (Zöllner's bed-screen* and tumbler.) The rap sounds begin with the faintest crepitations (as with an electrical machine), sometimes increasing to uproarious din and clatter;† they resound sometimes from tables, chairs, partitions, walls; sometimes from small utensils, sometimes from massive rocks;‡ and it seems that the louder can be localised as well by vibrations sensible to touch as by the ear. Observation by the microtelephone from a great distance and registration by the phonograph are always to be desired, in order to distinguish possibly transferred hallucinations of hearing and touch from objective occurrences.

Similar sounds constantly occur in the most different places, with or without the movement of utensils and furniture, no one in the house or the neighbourhood being in the least able to trace the cause. As with the stone-throwing mentioned above, there is always a medium, usually of the female sex, who is, at first quite unconsciously, the cause. Should the neighbourhood come to suspect this causal connection, there is generally a combination of the brutality of the lower police with the narrow and zealous superstition of parsondom and populace to drive the poor nervous patient quite distracted, instead of her being placed under medical treatment, or of her mediumistic aptitudes being systematically utilised for experiment.

We encounter a specially improbable class of phenomena in reports relating to the penetration of matter. The Indian reports regard them as indisputable facts, and explain them by the dissipation and re-condensation of the elementary constituents of the material object. A wrought-iron ring shall get upon the arm of the medium while the latter's hand or finger is grasped by one of the party; Reimers and Aksakow have seen the experiment succeed when the hand of the holder was bound to the medium's arm (*Ps. St. I.*, 544; *III.*, 52-54); and Olcott even asserts that he observed the side of the ring, applied to the medium's arm, dissolve as it were into a vapour, thus permitting penetration of the arm. (*Ps. St. III.*, 56.)§ Zöllner's observations of similar occurrences are numerous, the passing of coins, slate-pencils, &c., through closed boxes and table surfaces, placing a ring round the leg of a table, tying of knots in sealed strings and strips, and so on;|| and a great part of these phenomena have been repeated by private mediums. (*Ps. St. VII.*, 390, 392.) According to Hare, two balls of platinum were conveyed into a sealed glass tube.¶ Even with presupposition of the greatest expertness in untying and retying knots, and in stripping off and on of nooses and fastenings, there remain a multitude of accounts in which the mode of applying and sealing the fastenings, and the inviolableness of the seals after the processes, appear as exclusive of this obvious explanation as is the briefness of

* "Transcendental Physics," Translation, c. 2.—Tr.

† Owen: "Debateable Land." : Id.

‡ Olcott's "People from the Other World." (Hartford, Conn., U.S.A.: American Publishing Company, 1875.) Page 269 (with illustration): "There was just distance enough between our arms for the large ring to touch both his (medium's) and mine, and at the moment of the shock, it seemed to me that the side of the ring next to Horatio's (medium's) dissolved into a vapour, while the one next to mine remained solid, for it moved away from my skin directly through his arm, or else opened so as to permit his to pass through its own substance, and the next instant it dangled upon my wrist."—Tr.

§ "Transcendental Physics," *passim*.—Tr.

¶ Robert Hare, M.D., Professor of Chemistry at the University of Pennsylvania, and author of many chemical and physical treatises, inventor of the contrivance known in textbooks of physics as "Hare's Spiral," &c. An account of the experiment referred to in the text will be found in "Transcendental Physics," p. 151, *et seq.*—Tr.

the interval available for such manipulations. It is therefore generally accepted among the Spiritists that a medium in the somnambulant state is able, by the penetration of matter, to get free from and to resume every sort of fastening.

The mediumistic stone-throwing, by which window panes, &c., are usually broken, often happens also when the medium is in a closed room, the stones coming from outside, and being visible first in the room when five or six feet from the floor. (*Ps. St. VIII.*, 5-12.) Water sprinkling happens, no water having been before in the room, though with Zöllner's experiences of this there was a can of water in the next room. The "apport" of objects from other rooms or houses, or of flowers which were growing in the open air, into the séance room, is one of the commonest of mediumistic phenomena, but the earthly origin of the objects introduced can always be proved. The stones are dry or wet, warm or cold, according to the weather, and marked stones, after being put out of doors, have often fallen a second time in the house. Were these phenomena connected with a fourth dimension of real space, as Zöllner thought, we should expect that material objects not belonging to our three-dimensional world would be introduced; from the contrary it must be concluded that Zöllner's explanation is not the right one, but that the entire course of the phenomena belongs as much to our three-dimensional world as does the material employed in them. The occasional incandescence, or traces of it, which Zöllner says he observed, likewise points rather to molecular disturbances of material cohesion than to motions and oscillations beyond three-dimensional space, which would not occasion molecular disturbances and changes of temperature.

Also to be noticed are the phenomena of lights, which almost never wholly fail at sittings with powerful mediums. They are usually so weak as only to be observed in the dark, and even then only by a sensitive sight. Exceptionally, however, they attain greater strength, so that all see them. It seems still questionable whether the appearance of light observed by Zöllner on the wall, and which was broken by the shadows of the feet of the table, really signified a source of light beyond the table, or whether it was not formed direct; as also it remains in the first case doubtful, whether the parallel beams of light really proceeded from an infinitely remote source, or whether these transverse ether vibrations in parallel directions were not occasioned by wholly different means and in a wholly different way than by illuminating material (light vibrations of particular material particles at a particular place).* Sensitives and somnambules often see luminous phenomena which appear to them to come from an infinite distance, but the involuntary conclusion of sense, founded on the ordinary originating causes of ether vibrations, need not correspond with the facts.

For the study of these questions we must decidedly revert to the experiences of Reichenbach, who asserts the odic diaphaneity of many substances which for ordinary rays of light are impenetrable. It seems that we have here in many cases to do with ether vibrations of higher frangibility and of another kind, which are first converted into light vibrations in the eye of the sensitive (or of one made temporarily sensitive by the medium). This is confirmed by experiments of the photographer Beattie, who obtained on the plates different appearances of lights which were invisible to him and his companions, but the photographic forms of which agreed with the descriptions given by mediums, of lights seen by them at different spots during the exposure. (*Ps. St. V.*, 339; *VIII.*, 257.) These photographic experiments must be extensively followed up, for the safe distinction between what in these luminous phenomena are implanted hallucination, and what objective

* See "Transcendental Physics," c. 12 for Zöllner's account of this phenomenon and his inferences.—Tr.

vibration processes. So far as it is a case of true ether vibrations of high frangibility, we may speculate on forms of conversion of the mediumistic nerve force, analogous to the conversion of electricity into light of high frangibility. On the other hand, these phenomena must be investigated with complete exactitude, and all attempts at a three-dimensional explanation must be entirely exhausted before approaching one from the hypothetical fourth dimension, as Zöllner, it is evident, too hastily did.

If the mediumistic nerve force can, on the one hand, be converted into phenomena of light and heat, and on the other, has the property of accumulating at limited points in a degree of intensity leading to explosive discharge, it is scarcely surprising if such discharges, like electric sparks, are able to kindle combustible substances, for instance, the new wick of a stearine candle, as reported by Zöllner* (Vol. III).

(To be continued.)

ERRATUM.—Page 420, 16th line from bottom, for "physical phenomena, which require" read "physical phenomena requiring" (or omit comma after "physical phenomena").

"DER SPIRITISMUS."

In my preliminary note to the translation of the above, in "LIGHT" of August 22nd, I observed, "We see no difference in principle between the *a priori* negation of facts, so well condemned by the author of this pamphlet, and the *a priori* negation of hypotheses which contain no logical contradiction." And further on "From the standpoint of von Hartmann's philosophy, the agency of spirits is an inadmissible hypothesis and personal immortality is a delusion." I have received a letter from Dr. von Hartmann calling my attention to these two passages, which he objects to as misrepresenting his position. He says (I translate his words): "You seem to attribute to me the rejection of the hypothesis of the co-operation of surviving deceased persons as one *a priori* inadmissible because not reconcilable with my metaphysical system. This, however, is not the case. Certainly I hold the survival of the personally conscious spirit after death to be very improbable according to the whole state of our present knowledge (because without the Meta-organism of Hellenbach and Du Prel—a very improbable hypothesis—it seems unthinkable), but by no means impossible; if the proof of it were adduced, my metaphysic would offer no greater difficulty than any other to the acceptance of this doctrine." (There is then a reference to the "Philosophy of the Unconscious," with the remark: "As soon as it could be shown that with the dissolution of the cellular body the 'Meta-organism' is not dissolved also, the fasciculus of actions of the unconscious would have in the latter a continuing object and support.") He continues: "I hold every hypothesis to be inadmissible only for so long as it is superfluous, carries us no further, and is not properly legitimated. The contest turns upon the legitimation of the hypothesis by facts, not upon *a priori* possibility or impossibility. My methodological principle that the causes of phenomena are to be sought as long as possible in the natural sphere, and, indeed, first in that part of it with which we are empirically familiar, and that this should not be overstepped till all its means of research and possibilities of explanation are thoroughly exhausted, will be disputed by no prudent investigator. Many go further, and assert that at this frontier the *non liquet* begins. I am not one of these, as my essay at a supernatural explanation of Provision shows. Just as little do I belong to those who confound the [whole] phenomenal natural province with the part of it which is known and familiar to us. I only mean that the burden of proof is upon him who asserts; that not the slightest proof of the spirit-hypothesis has been adduced; and that therefore it is for me, at least provisionally, 'temporarily inadmissible.' I hold this standpoint to be methodologically absolutely unassailable; the dispute can only be whether with the common recognition of this methodological principle, there are already facts utterly inexplicable by all other hypotheses (not merely by that preferred by me), yet which are really intelligible upon the spirit-hypothesis. To this discussion I look with interest." The letter concludes with references to the author's writings throwing light on his position in regard to the belief in immortality, re-incarnation, &c.

Whether my remarks were or were not apparently justified by the general tenor of this pamphlet, I can hardly regret them, since they have elicited from the distinguished author so interesting a statement of his position.

C. C. MASSEY.

* "Transcendental Physics," c. 12.—Tr.

† I insert this word for clearer English apprehension of the writer's meaning.

SOME ODD "FADS" AND FANCIES; THEIR RATIONALE AND EXPLANATION.

By S. EADON, M.D.

IV.

In mining districts a superstition prevails that some are born with an occult power of detecting metallic lodes and underground currents of water, and some of even telling how far from the surface. In Cornwall about one in every forty persons is thought to be thus endowed, i.e., according to Reichenbach, there is a real sensitive born in every forty. The divining rod is the means made use of to detect these underground marvels. But what is a divining rod? Dr. Herbert Mayo, formerly professor of anatomy and physiology, Kings' College, London, thus describes it:—"They cut a hazel twig, just below where it forks. Having stripped the leaves off, they cut each branch to a little more than a foot in length, leaving the stump three inches long, in shape like the letter Y. The hazel is selected for the purpose because it branches more symmetrically than its neighbours." Dr. Mayo then gives the following directions how it is to be used in the search of water or of metals. "The hazel fork is to be held by the two branches, one in each hand, the stump or point projecting straight forward. The arms of the experimenter hang by his side, but the elbows being bent at a right angle; the fore-arms are advanced horizontally, the hands being held seven or eight inches apart; the knuckles down and the thumb outwards. The ends of the branches of the divining fork appear between the roots of the thumb and the forefingers." Thus armed the seer walks over the ground he intends to explore and, if he possesses the mystic gift, as soon as he passes over either a seam of metal or a natural spring of water, the hazel fork will at once begin to move. Count de Tristram details its motion thus:—"When two or three steps have been made upon the existing tract of ground, the fork, which, at starting, is held horizontally, with the point forwards, begins gently to ascend; it gradually attains a perpendicular or vertical position; sometimes it passes beyond that, and lowering itself, with its point to the chest of the operator, it becomes again horizontal. If the motion continues, the rod ascending becomes vertical with the point downwards. Finally, the rod may again ascend and resume its first position. When the action is very lively the rod immediately commences a second revolution, and so it goes on as long as the operator continues to walk over the existing surface of ground." With this hazel fork metallic lodes and currents of water underground have been discovered; and Saucier, the celebrated finder of water, made so many discoveries of this kind as to gain the wonder and gratitude of half the people of France. To Saucier himself the power was a mystery, but the discovery of OD tears away the veil, and makes the divining rod the common property of the world. These uncommon people are seers or sensitives, and the divining rod, or hazel fork, or white thorn, is only an outward symbol that a relationship is existing and taking place at the time between them and a vein of metal, or a current of water, beneath their feet, as the case may be. The practice of finding out a metallic lode, or a subterranean current, or a hidden treasure, has been followed, time out of mind, by the people in the counties of Devon, Cornwall, and Somerset, and is known by the name of *Dowsing*.

Amongst other proofs of this sort of relationship Reichenbach one day took Miss Zinkel, a sensitive, into the park which surrounds his country house. He knew the direction of a water-pipe which was under a large wooded meadow. He let her go across the meadow, but as she approached the pipe she hesitated, stepped to go back, and then stood still. She had no divining rod in her hand, but she felt in her left foot, up to the knee, a peculiar lukewarm

sensation, which she had not felt before in any other part of the meadow. The fact was she was then standing over the water-pipe. This experiment was tried with many other sensitives, and the result was the same. With the divining rod in hand, its motions, more or less, would have told the same story, viz., that it was the influence of OD developed by the running of water through the pipe producing a certain physical effect on the nervous system.

In his work "On the Truths contained in Popular Superstitions," Dr. Herbert Mayo says: "There must be a real foundation for the belief of ages"; and also, that "There can be no prevalent delusion without a correspondent truth." Although unmerciful contempt has been poured by certain cultivators of science, upon the "Virgula divina," the "baguette" divinatoire, the "Baculus divinatorius," or the divining rod, yet there are facts innumerable upon record to prove that it is something more than a mere wild fancy, as its indications have led to many useful applications; its unmistakable influence on certain persons of exalted sensitiveness shows that it has its origin in Nature; and the experiments of Reichenbach prove that the phenomenon can be satisfactorily and scientifically accounted for.

In a translation by Dr. Charles Hutton, of Montucl's improvement of Ozanam's Mathematical Recreations, the "divining rod" is ridiculed by Dr. Hutton in such a style as to lead to the Doctor's receiving a note of remonstrance from a lady, who informed him that she would come to Woolwich Common (the residence of the Doctor) and demonstrate to him and his friends, that his remarks were unfounded and in direct opposition to facts. The lady on her return from the Continent, called and gave her proofs. Conviction took the place of disbelief, and Dr. Hutton in the next edition of the book, had the candour to acknowledge his error, and stated, moreover, that there was clearly an innate foundation in Nature for the phenomena manifested. This individual was no other than the Honourable Lady Milbank, the mother of Lady Byron, the wife of the great Poet, Lord Byron.

Thouvenal, a celebrated physician of France, fell in with a man named Bleton, a discoverer (by trade) of springs, by means of the divining rod. Thouvenal, to see if there was any truth in it, tried this man more than 600 times, and in the presence of 150 persons of all ranks and grades, amongst whom was Jaclet, professor of physics, at Nancy. This seer, like Lady Milbank, knew when water was beneath his feet by the rise of a peculiar internal feeling about the region of the diaphragm which was always coincident with the movements of the hazel-rod; the feelings being more or less strong according to the volume and depth of the water. Bleton was not a sick sensitive; for, during an illness, the power left him, and it was three months after he got well before the former condition returned. Whilst this man was walking, trying to discover lodes or seams of metal, or springs of water, Thouvenal counted the motions of the divining rod which he held in his hands, and observed that it made from thirty-five to eighty revolutions per minute. Another case. Mrs. G. had heard of the practice of dowsing for water. She had a servant susceptible to magnetic influence. They had bad water on the premises, and Mr. G. had tried again and again to find a fresh spring, but without success. It was proposed that the servant should be magnetised, and see what she could do. Harriet was operated upon, the divining rod put into her hand, and she was allowed to walk over the grounds, taking her own way. She went on for about twenty yards, when she suddenly stopped, as if she had been shot. No one spoke, but all kept their eyes on the divining rod, which twisted so far back, as if it were giving her pain to hold it. She at length cried out, "Don't you see the stick?—here it is—the water is here, under my very feet—I see it—I see it—let me look—don't speak—I like to look at it," and she sank down on the

grass, and seemed more like a little witch than anything else. The spot was specially marked. Mr. G. caused a hole to be dug, and at the depth of three feet water was found. The well was bricked round, and a constant supply of excellent water was the result of this exploit with the divining rod in the hand of this mesmerised girl.

If we remember correctly, the artesian well which supplies the city of Chicago, in America, with thousands of gallons of water per day, was first pointed out by a sensitive of that city.

(To be continued.)

THE SPIRITUAL OUTLOOK.

XLI.

[We shall esteem it a favour on the part of our readers if they will forward us, for use in this column, any allusions to Spiritualism and Psychical Research they may come across in the course of their reading. We see a great many of these ourselves, but it is obvious that there must be many references to the subject which do not meet our eyes.—ED. OF "LIGHT."]

Facts: Yes, I am always proclaiming the necessity of facts to any real philosophy. We cannot prize them too highly. We cannot labour for any better object than to make them known. The one important thing is truth, which rests on observation. The one longing of the mind is for truth, as the one longing of the heart is for love.

I have just spent many hours in reading "Force and Matter: Empirico-philosophical studies, intelligibly rendered;" by Dr. Louis Büchner, President of the Medical Association of Hesse-Darmstadt, &c. Well, "Kraft und Stoff" is an able and learned book of the most ultra-Materialism which never could have been written had the author known one fact such as we have by hundreds in spiritual manifestations.

One fact—the commonest, the most familiar—a rap, a writing upon slate or paper—a materialisation—any of the scores of facts witnessed and recorded by Professor Zöllner, would have prevented Dr. Büchner from writing "Force and Matter," and saved me the trouble of reading its constant assertions of what I know to be untrue; and also saved the reader of these notes some bits of time and trouble.

Of course the book has its value, because it is full of facts—but all its reasoning is as false, as wrong, as bad and mischievous as it can be, because the most important facts, which ought to be, which must be, the basis of any true philosophy of humanity, are wanting.

The Materialists are right as far as they go. Their facts are interesting. I do not undervalue matter, or its forces, and their operations, but the reality of the spirit of man, and its survival of the failure and destruction of the material body, is a fact of transcendent interest and importance.

"But we believe that already," say some of my friends; "what need of facts to prove it?" Is your faith so strong that you would not care for certainty? Suppose it be "sure and certain"—to you; what of this Dr. Büchner? What of the thousands of Materialists, without hope, without the solace of faith? What they need is knowledge—and all real knowledge must rest upon the solid basis of facts.

I hope I do not undervalue any form of mediumship, but it seems to me that in our fight with Materialism and its logical and inevitable results, we need first and above all, the most simple, primitive, material manifestations—the solid, hard facts that no truly scientific mind can reject or undervalue.

Of course I am quite aware that truly scientific minds are not over-plentiful. A man in a pulpit is professionally unscientific. So is a man who has written a book to advocate some theory of philosophy or religion. People who run in grooves are necessarily and often hopelessly unscientific. The mind that can examine and accept a new truth—one which dissipates old opinions, prejudices, professions, is a treasure—splendid, but rare.

Great crowds at the "Inventions" have been entertained—more surprised than delighted—with the music (according to

Oriental tastes) of the Royal Band of the King of Siam. But the far East also sends us accounts of extraordinary ascetics. Here is an account of one copied from a Bombay newspaper: "Syed Noor-ud-Hoodah, known as a pir (saint), from Bombay, has been entertained in Howrah by Baboo Baney Madhub Mookerjee, an interpreter of the High Court, Calcutta, for some six or seven months. He has the power to effect miraculous cures of incurable diseases. 'During the last cold weather he passed fifty-one days in a tank by keeping nearly the whole of his body under water, and now he has been living for nearly a fortnight inside a pucca grave, six feet deep, which has been wholly covered over with masonry, keeping only a small hole (the diameter of which is about two inches) in order to serve him with his daily food, which simply consists of an orange or pomegranate juice, with one almond only. In this state he will remain for fifty-one consecutive days; and through the hole a string has been passed into the grave, one end of it being tied to a bell suspended on a bamboo post near the grave, to enable him to give the alarm in case he encountered any danger or mishap, by pulling the string and ringing the bell, also to respond to calls inquiring after his health in like manner, signifying thereby that he was all right. The pir entered the grave with his bedding, some holy books, two or three bottles of rose-water, and one or two phials of otto of roses, after which the opening over the grave was blocked up, barring the hole, and then, levelling the place with earth, some greens were sown, which, being regularly watered, are thriving nicely all over the grave. The pir has taken the rose-water with him, it is said, in lieu of plain water to wash his face, hands, and feet before saying his daily prayers. A money order came to his address from Bombay five or six days ago, which was rolled up and dropped into the grave through the hole, and it was soon after returned through the hole duly signed by the pir.'"

ANSWERS TO CORRESPONDENTS.

- F. F. COOK.—Received. Will appear.
H. W. HARRISON.—Will receive attention.
S. EADON.—We shall adopt your suggestion.
MR. BURCHETT.—"LIGHT" shall be kept for you as you request.
A. E. JONES.—Thanks for the cutting enclosed. Your order with reference to "LIGHT" is receiving attention.
A. FAIRLEY.—MS. received. Will receive due attention. We are glad you approve of the lines on which "LIGHT" is conducted. Our only desire is to arrive at truth, whether coincident or otherwise with the present views either of ourselves or those who write for its columns.
"LILY."—Will write shortly. We think events will justify the course taken with reference to the series of papers you mention, if for no other reason than that it is well at times to know and discuss the views held by our opponents. Mr. Eglington is now out of town for rest, but he will return on or about September 12th.
G. D. HAUGHTON.—The copies of "LIGHT" were duly sent to the address given, viz., High View, Bevois Hill, Southampton. Upon receipt of your card of complaint also bearing the same address, we sent duplicates. The next day the packet first sent was returned, the reason given by the Post Office officials for non-delivery being that you were not known at the address given, nor at Bognor to which town it had also travelled. The second bundle of duplicates has also been returned to us with the same inscription. Now we get another card from you with an exactly similar address. There is some mistake at your end. If you will look into it and let us know we will send the papers, but it is no use wasting stamps, time, and labour in sending the papers to an address from which they are constantly returned.

"THE GOLDEN GATE."—The four first numbers of this new Spiritualist paper have been forwarded to us. It is handsomely got up, of the size of the *Spiritual Offering*, and promises to be an able advocate of the cause. "While we shall aim," says the editor, "to present the best thoughts of the day on the philosophy of Modern Spiritualism, make our paper a faithful medium for the reports of spiritual meetings and lectures, the movements and methods of psychics, &c., we shall hold ourselves open to publish whatever may interest and benefit humanity. We shall endeavour to make the *Golden Gate* broad, liberal, charitable; guarding against the utterance of words calculated to wound the feelings of others. In this spirit we invite the co-operation of writers: no good comes of bitterness and uncharitableness." If the *Golden Gate* is conducted in this spirit it ought to be, and our hope is that it will be, well sustained. The editor informs us that there are several mediums in San Francisco for the independent slate-writing; through one, Mrs. Clara S. Reid, writings come in languages unknown to her, without the medium even touching the slates; through another, Mrs. Francis, the pencil is seen to write across the slate moved by unseen power.

THE "INDEPENDENT VOICE."

(From *The Spiritual Offering*.)

This is the title of a pamphlet of thirty-seven pages, by H. W. Boozer, of Grand Rapids, Mich., whom we have known as an earnest investigator for a quarter of a century. The medium of whom he writes has lived a considerable time at Grand Rapids, where her husband is a prosperous and respected citizen. She has an objection to her name being made public. She is approaching middle age, of medium height, rather stout, of a nervo-sanguine temperament. Until two years ago she was sceptical as to Spiritualism. Visiting then some friends, the amusement of table-turning was proposed, when they found they could get no turning without her hand being on the table. Subsequently it was found that it would move with only her hand being pointed at it; then that other objects in the room would move at her only pointing towards them. One evening, before lighting up, hands and arms were seen. The medium became interested, circles met at her house, and as time went on other manifestations occurred; at one, a year and-a-half ago, a large vase of flowers was carried, without bodily hands, to each member of a large circle for its perfume to be inhaled.

The medium, fatigued with frequent sittings, retired to the East for four months. On returning to Grand Rapids they took a smaller house, intentionally, to avoid séances. But friends importuned her to meet them at their own houses, and she has been kept exercising her mediumship ever since. The manifestations have been varied, but the most prominent one now is that of the "Independent Voice."

One of her controls is the spirit of an Aborigine, of whom the writer says, "The Indian seems to come to prepare the way for other spirits to communicate or prepare for fresh phenomena; that being done he takes leave of us." "The Aborigines," continues the author, "seem, by their constitution and habits in earthly life, to have become capable of imparting vital force to mediums, who recognise their influence as strengthening, healing, and helping."

The "Independent Voice" is heard in circles of any number under the conditions of absence of physical light; sometimes fifty are present, including sceptical inquirers. The medium takes a seat in the centre of the circle, which latter engages in singing until the voice is heard. This comes in front of one or other of the circle, two or three feet above the level of the floor. Some voices speak whisperingly, some with difficulty, others distinctly, loudly, and continuously, sometimes for half-an-hour. They are generally recognised by the names they use, their tones, and by what they say, which relates generally to what interested them when in the body; but they answer questions upon all subjects.

In this way an only child, a daughter, of Mr. and Mrs. Boozer, has frequently communicated with them, which seems to have added to Mr. Boozer's general interest in the mediumship of this lady.

He gives instances in his pamphlet of communications through the "Independent Voice."

"THE CARRIER DOVE," published at Oakland, California, has completed its second volume. From small beginnings the paper has become a large, twelve-page monthly, with a circulation that makes it self-sustaining. It is a welcome visitor to many a Spiritualist home.—*The Golden Gate*.

"THE GHOSTIC."—We have received the first number of this magazine from Oakland, California. It is edited and published by Mr. George Chainey, late secularist lecturer, assisted by Mrs. Anna Kimball. It proposes to discuss Spiritual and Occult topics. It is elegantly presented, with excellent typography. The first article is an eloquent lecture on "Walt Whitman," by the editor, who declares his sympathy with that remarkable poet in prose, backing his own by the published approbation of eminent thinkers in England and America. He claims Walt Whitman as a Spiritualist, giving quotations in proof from his "Leaves of Grass."

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT."—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

RELATIONS BETWEEN SPIRITUALISM AND SCIENCE:

MR. A. R. WALLACE AND R. M. N.

BY THE AUTHOR OF "SCIENTIFIC MATERIALISM."

"Any theory, hypothesis, philosophy, sect, creed, or institution that fears investigation openly manifests its own error."—ANDREW JACKSON DAVIS' Motto.

(From the *Journal of Science*, August and September, 1885.)

An article under this heading appeared in the *Journal of Science*, July, 1885, p. 400, by R.M.N.* From many passages I infer that R.M.N. does not, as many so-called scientists do, ignore the authentic facts of the so-called "Spiritualism"; the conclusions to which they lead are serious, not to say momentous. Supposing that the Spiritualistic theory be proved, there is this gain, viz., that the deviations from known natural laws witnessed by many thousands of credible persons result from the actions of the spirits of persons once existing in this world of life, and a logical answer to that most important question, the immortality of the soul of man (to use the word "soul" in its most comprehensive form), is given, and proves it without the possibility of question. If it be denied that the recorded facts result from the actions of disembodied spirits, then it must follow that, besides the phenomenal aspects of Nature, there is behind and within them an occult power tantamount to spiritual interposition. This would show that there is a world, beyond the world in which we live, inhabited by beings capable of suspending and counteracting those laws which we know as the laws of Nature. The facts, attested as they are by millions, cannot be ignored by any thinking mind. A mass of evidence is capable of being produced which is most overwhelming, and if adduced in any Court of Law, on questions of property or life, would make the verdict affirmative.

R.M.N. says: "Unwelcome as these facts may be to many of us, serious as are the conclusions to which they seem to lead, there is nothing to be gained, and possibly there may be much to be lost, by persisting in an attitude of blank sweeping denial." This, it must be admitted, is a fair statement, and it is much to be regretted that the prominent men of science, who assume to lead public opinion, have not fairly met the facts presented to their consideration. The treatment experienced by Dr. Slade, at the hands of Dr. Lankester and his coadjutor, was a gross persecution: subsequent events show that the acts of spirits (as he assumed) are far exceeded in the particular exemplification which he attempted.

It must be admitted that charlatanism is present at many séances; but this must be attributed rather to the wonder-mongers than to the mediums, who, in their desire to gratify the wonder-seeking crowd, have endeavoured to simulate the real facts in order that they might not go away disappointed. It is patent to frequent visitors of séances that the power which usually attends mediums is not only always present, or, if present, not always active. Mediums are but human, and it is easily to be understood that when impelled by their

cupidity they are not always in that frame of quietude and passiveness which is absolutely necessary for the presentment of the manifestations. I may say that rarely convincing manifestations are obtained from a mixed class of paying attendants. This may be said, that any person really desiring proofs is seldom disappointed.

So far as my personal experience is concerned, the few presentments of which I have been a witness have led me conclusively to believe that there was an *extra-mundane power active and present*. I hesitate to say that what I witnessed was the work of spirits, but to what other occult power it is to be assigned I am at a loss to determine. One well-attested fact is as conclusive as a thousand: two I witnessed placed the matter, to my mind, beyond doubt.

First.—A letter lock, of eight letters, which had been purposely deranged, was opened by Mr. Conklin. The person who, after deranging the lock, wrote what he conceived to be the opening word, enclosed it in a sealed envelope, but which proved to be wrong in one letter. The lock was given to Mr. Conklin, the envelope delivered to persons who were appointed as judges. The solution given by Mr. Conklin was the correct word, and the lock was opened; the word written in the envelope failed to effect its purpose. The whole transaction was so arranged that it was impossible that there could be any tampering either with the envelope or lock.

Second.—I accidentally called upon Mr. Conklin; whilst with him two gentlemen inquired whether Mr. Conklin would grant them a sitting. They were introduced, and stated that they were strangers in New York and had just arrived; having heard of the Spiritual movement they were (if possible) desirous of testing it. Mr. Conklin acquiescing I rose to leave (fearing that the visitors might think there possibly might be collusion between myself and the medium). Mr. Conklin wished me to stay, the sitters joining in the request; I did so. The séance was arranged: one, the questioner, asked if it was necessary to frame the questions in English, or might he communicate in another language? Answer: the language was a matter of indifference; the answers would be in English. The tests were knocks and writing. The questions were framed, in number I think twelve. As they were written they were placed, one at a time, face downward, before Mr. Conklin: he, being apparently in a semi-somnolent state, wrote the answers in English, seriatim, as placed before him. The answers were stated by the questioner to be exact answers, and such as he should have expected in a *ried roce* conversation. The questions were written in Welsh, and addressed to his wife, who had been dead twenty years, with whom he wished to communicate. He stated his conviction that he had had communication with the spirit of his deceased wife, and that the questions were upon subjects known only to himself and to her.

I must apologise to the editor for presenting such matter for insertion in this journal. Viewed as a philosophy, or as an analysis of facts, all objection should be waived. The narratives are couched in the baldest form, and presented to show that by no possibility could they be supposed to be mere *mind* reading—the usual subterfuge of doubters. In the first case such an assumption would be ignored, the word enclosed in the envelope being incorrect; in the latter case Mr. Conklin was ignorant of Welsh, and it might almost be said of any other language, his diction when in his normal state being most irregular. He was almost uneducated, and had been a common sailor; but when under influence his language was free, and the words correctly spelt.

R. M. N. appears to think that the "new revelations" are mischievous in character, and by possibility will subvert every existing order of things, as he says—

"Cast on all things surest, brightest, best,
Doubt, insecurity, and astonishment."

This is far from my idea, for they give an assurance and reality,

much wanted, which no other manifestation could satisfy; they afford evidence of other intelligences than those existing in the world's life, and present almost tangibly those of a world to come. I quite agree with R. M. N. that there is much to learn and probably much to gain, and, further, that the scientific world has proved itself most unscientific in ignoring presentiments because they do not accord with the assumptions of the scientific mind. Whether Science and Spiritualism will ever harmonise there is much room to doubt. Science has its purview of phenomena with the rigid requirements of exact law; but of the inner movements of that interior something which all men possess, developed or undeveloped, of its laws they know nothing. The Christian Church has existed for nearly two thousand years, and finds the world more ignorant of and unbelieving in spiritual matters than it was on its institution. Exactly what occurred in the early Church was experienced in the spiritual movement. The Church contained an idealism which, rightly directed, would have advanced the human race. Spiritualism, on the other hand, without idealisation, without dogma, presents its array of facts which properly considered would lead to the same end. No, science and theology are both in arms. Science resists because there are no apparent laws by which the movement can be directed or controlled: Theology rejects the friend which would lead to the development of those truths of which it considers itself the patron and promoter.

If Spiritualism, or the manifestations so called, were isolated facts, and confined to one family or to one nation, a halt might be made; but when America, Europe, and Asia present the same evidences, it then becomes a common question.

Colonel Churchill, in his work on Mount Lebanon, under the head of "Magic," gives an account of some manifestations occurring there. The statement is evidently that of an eye-witness, or of one who had examined the evidences and satisfied himself as to the facts. He says (Vol. I., p. 164 *et infra*): "The son of Sheik Bechir is one of the best informed of the Druse Sheiks, and has acquired a store of history and literature which makes his conversation in every way superior. He has for some years devoted his time, singular as it may appear, to the cultivation of magic, and the stories he relates of his interviews with immaterial beings are novel and startling. At times he will place a jug between the hands of two persons sitting opposite to each other, when, after the recital of certain passages taken indiscriminately from the Koran and the Psalms of David, it will move spontaneously round to the astonishment of the holders. A stick at his bidding will proceed unaided from one end of the room to the other. A New Testament, suspended to a key by a piece of string, will in the same way turn violently round of itself. On two earthenware jugs being placed in opposite corners of the room, one being empty, the other filled with water, the empty jar will, on the recital of certain passages, move across the room; the jar full of water will rise of itself on the approach of its companion, and empty its contents into it, the latter returning to its place in the same manner as it came. An egg boiling in the saucepan will be seen to spring suddenly out of the water, and be carried to a considerable distance. A double-locked door will unlock itself. There cannot be a doubt that an unseen influence of some kind is called into operation, but of what nature those may conjecture who like to speculate on such matters."

"But it is in more serious cases of disease or lunacy that his supernaturally-derived powers are called into play. Previously to undertaking a cure he shuts himself up in a darkened room, and devotes his time to prayer and fasting. Fifteen and sometimes thirty days are passed in this state of abstinence and self-denial. At last one of the genii, described by him to be much of the same appearance as human beings, will suddenly appear before him and demand his bidding. He then states his position, and requires assistance in the case he is about to undertake. The genii replies at once that his request is granted, and encourages him to proceed." A lady who had been for more than two years afflicted with a swelling, which had long been mistaken for pregnancy, was cured by the passage of his hand over her person, "and in five minutes she arose perfectly cured." A confirmed lunatic was brought before him: "in two days he returned to his home perfectly cured."

The Sheik "maintains his intercourse with spiritual agents to be real and effective." "The belief in magic, and in the interposition of an order of unseen creatures in worldly affairs, at the bidding of those who choose to devote themselves earnestly to such intercourse, is universal throughout the entire population of every religion and sect."

"Instances could be multiplied in which most extraordinary and unaccountable results have been brought about by the intervention of individuals who make this communion the subject of their study and contemplation."

R. M. N. demands the same mode of investigation for spiritual facts as for phenomenal facts. He says Science is based on law, Spiritualism on will: supposing this to be the fact, is he in a position to state that this will is not restrained by law? Exactly what he claims for phenomenal manipulations the Spiritualists claim for their manifestations. He states that under certain circumstances Science can "foretell phenomena," and that wherever the experiment is made "the result comes out the same," and "that under the same conditions the same results will follow." We have then a qualification—"There are of course numbers of cases in which the causes and conditions of phenomena have not been traced out." Now this is, as I understand it, exactly the Spiritualist's position; they have numberless facts, phenomena if you will, but know of no law or mode for the classification of them, nor has ever the attempt been made to find a law or apply a classification. It has never been presented as a science, but merely as a succession of manifestations which appear to evade all scientific rules. Being so, it seems scarcely fair, except so far as the evidences of the facts, for Science to demand that the manifestations—which appear to subvert all scientific principles and to obey no scientific law—should be subjected to an exact formula. It should be remembered that the manifestations cannot be produced at will, as physical or chemical combinations may be, but are the result of peculiar conditions. Some of these conditions are widely spread, others but rarely occurring.

All Science has the right to demand is that the evidences of the facts are unimpeachable, and ought not to be greater—and ought not to be required to be greater—than those which would establish a case if presented before a legal tribunal. There should be no saying, after the investigation establishing the fact, that it is impossible because contrary to the so-called laws of science or of general experience.

Let Science fairly collect the facts (manifestations), give them fair treatment, and then, if it can, find the law by which they result. If, as surmised, the manifestations are *supermundane* in character, no secular law will fathom them. This, at least, may be said—that the manifestations have never subverted physical phenomena detrimentally, and have never intervened to produce social difficulties, and therefore they would appear to be amenable to some law of which those who witness the evidences are unconscious.

It is quite futile to talk of will in connection with the manifestations. A person might will for ever; unless the conditions were quite accordant and present he could not float in the air as Mr. Home and others have done.

At p. 403 R. M. N. cites many manifestations, but does not show that any evil has followed: it therefore follows, whatever be the power manifested, that it is subject to restraint. It will be quite time enough when any of the evils R. M. N. appears to anticipate occur, to ascertain "what are the limits of the powers of these 'spirits,' and under what conditions can they be exerted?"

He says "this question has its moral aspect." Ersted had in his mind a different class of manifestations to those termed Spiritual. The evil of witchcraft was not its spiritual aspect, but the malevolence and ignorance of uneducated or theologically superstitious people. Assumptions were made which in no case were verified, and many were the victims to the intolerance of public opinion. There is no similarity in the facts, and can be no evidence, moral or otherwise, for or against Spiritualism.

Persons of rank and education have witnessed manifestations, and have given evidence of the truth of the facts. Professor Hare in America, and Mr. Crookes in England, applied the most delicate tests, and proved (in what might be called the minor physical manifestations) that there was no possible trick in the presentiments they tested. What was the treatment they received? And then, in the face of such gross scandals, to talk of scientific investigations and other scientific, &c., is the merest irony.

As to the moral aspects of Spiritualism, so far as I have been able to trace the facts, they have had the purest and best results. I witnessed the phenomena in America, on its outbreak there. It is foreign to my purpose to enter into a defence of Spiritualism, to show the good it has done, and the benefits and blessings it scattered broadcast. I could state facts and name names where,

in consequence of witnessing the manifestations, the characters of men have changed, and the result has been most beneficial. This much I may say: I have never known a person who became truly impressed by the spiritual idea who was not most radically improved in moral and social tone. At the same time it is not to be denied that charlatanism has entered largely into its precincts, and this is its difficulty: the same difficulty experienced by the Early Christians when base persons presented themselves as teachers, and cupidity (for means or rank) became its almost ruling passion. The sale of remedies, real or assumed, by professing spiritual mediums, and individual payment for séances, have wrought much of the mischief.

When R.M.N. talks of the harmony of Science and Spiritualism, and that it will "in the first place be necessary to discover the limits of the power of the spirits, under what conditions it is exerted, and how it may be combated when and where it may be undesirable," he will pardon me for saying that he has not given expression to much wisdom. Physical combinations and spiritual manifestations have nothing in common, and cannot be governed by the same class of laws, and therefore they can never harmonise. To his question of physical facts, wrought as it is said by spiritual agency, the only answer that can be given is the well-evidenced facts and the assumption that such results have been achieved by some supermundane agency. The simplest and most stupendous of the manifestations, the subversion or the apparent destruction of energy, tend to the same and only result—viz., that there are powers in the outer world of the laws of which men know nothing; that the manifestations of those powers are the proofs that the world life is not the only life of man; that beyond the death of the creature, the soul or spiritual energy of man has an existence, a power and a life, verifying Shakespeare's beautiful ideal—

"I gazed within the jaws of death and saw life teeming."

In conclusion, R. M. N. says: "My estimate of the visions of Swedenborg is founded on the fact that whilst he could furnish descriptions of planets known in his time, such as Jupiter or Saturn, he gives no hint of Uranus and Neptune. Had he done so his visions would have been completely freed from the stain of delusion and imposture."

If R. M. N. had happened on a work, "Nature's Divine Revelations," by Andrew Jackson Davis, he would never have penned the sentence italicised by me immediately above, for in that he would find the evidence in favour of spiritual seership which he pronounces would in his estimation have freed Swedenborg from "the stain of delusion and imposture."

Before the doctrine of Evolution was known in America so as to be familiar, I have heard Mr. Davis, in a state approaching trance, deliver many lectures on subjects setting forth the same theories and principles as those contained in Mr. Darwin's "Origin of Species." In his normal state Mr. Davis was not particularly intellectual; in his trance state a very different estimate would be given of him. The matter *apropos* to R. M. N.'s observation on Swedenborg's delusion was a spiritual communication given through Mr. Davis (March 15th and 16th, 1846), which applies to the planet Neptune, and was announced several months before its discovery by Professor Galle, of Berlin, in September, 1846. Science, of course, could know nothing of Mr. Davis' predictions: "The ninth planet (or cometary body), being composed of particles accumulated by the motion of the great sun, observed the same plane by the same specific force" ("Nature's Divine Revelations," p. 165). "The eighth planet" (Neptune)* was next evolved, observing the same principles of formation and the same general law of motion, and was situated

* From perturbations observed in the motions of the planet Uranus, it was supposed that they were occasioned by the presence of a planet beyond it. By the advice of Arago, Le Verrier was induced to investigate the subject of the motions of Uranus. Complete elements of the orbit of the unseen planet were finally deduced, making its longitude 325 deg., as seen from the earth in 1847. Adams, in 1845, attacked the same problem which Le Verrier took hold of two years later. In October, 1845, Adams communicated to Professor Airy elements of the planet so near the truth that, if a search had been made with a large telescope in the direction indicated, the planet could hardly have failed to be found. The Astronomer Royal was incredulous, and deferred his search for further explanations from Adams. The extraordinary circumstance is that no account was immediately published on the subject of Mr. Adams' labours. In the summer of 1846, Le Verrier's elements appeared. Observations of the planet as a star were actually made on August 4th, and again on August 12th; but the observations, owing to Mr. Challis' engagements, were not reduced—so the fact that the planet was observed did not appear. In September, 1846, Le Verrier wrote to Dr. Galle, at Berlin, suggesting that he should try to find the planet. On September 23rd, 1846, the planet was discovered. Later investigation showed that Lalande had observed the planet both on the 8th and 16th of May, 1795, but did not verify it as a planet. The planet Neptune presents the appearance of a perfectly round disk, about three inches in diameter, of a pale blue colour. No marking has been seen on it. A ring was suspected, but observation showed this suspicion to be without foundation. One satellite only has been discovered (*vide* Newcomb's "Popular Astronomy," p. 358 *et infra*). Uranus has (as recognised) two satellites; Herschel supposed he had discovered six, but this has not been confirmed. Professor Newcomb supposes there is a planet beyond Neptune; discovery has not yet rewarded his search.

in the orbit of the former merely because its composition was more dense than the first one evolved. . . . As the eighth and ninth planets have not yet been recognised as belonging to our solar system, there can be no conception of the original magnitude and diameter of the sun, as including its extended atmosphere" (*Ib.*, p. 165). The density of the eighth planet "is four-fifths that of water." Its "atmosphere is exceedingly rare, containing but little oxygen, being composed chiefly of fluorine and nitrogen. It has, like Uranus, six satellites." (*Ib.*, p. 167; *et vide* note, p. 169.)

Mr. Davis also, in his trance state, insisted on the identity of materials throughout the solar system. He says "that all matter and elements are fundamentally and essentially the same, and . . . a different law cannot govern any particle or element in the universe from that inherent law eternally established." This view as to identity of material in the sun and planets has since been confirmed by spectroscopic discovery. He also announced Faraday's discovery of Dia-Magnetism before it was familiarly known in America (*vide* p. 227, and an interesting note by Mr. Fishbough), and commented on its actions in Cosmic relations. Surely enough has been said to disabuse R.M.N.'s mind that revelations of mediums are not all delusions. The hostility of the scientific and theological world has much of the tone of the cry of the Jews, Can any good come from Nazareth? was there ever a prophet from Galilee?

Science in general deals with tangible phenomena, and because the scientist in his manipulations does not find a visible God, therefore the learned and would be all-knowing scientific theorists reject the interposition and idea of a God; hence arise Agnosticism and Materialism. Fortunately these observations have not universal application, for there are men of science great in achievement and grand in ideas. How men can dive beneath Cosmic realities and yet deny the designer it is difficult to understand, for the appreciation and confession of belief in the existence of God pledges to no theology, nor enchains the acceptor in the meshes of dogma.

In the investigation of phenomena there is always the presence of the unalterable law. If there be law, an institutor of that law must be assumed: this is a logic many are not equal to. In phenomena is found a sequence of effects induced by preceding causes, which sequences of causes predicate design, because from no concatenation of chances could order and uniformity result. It were quite as feasible and in point to deny the existence of mind because it cannot be put in a crucible and brought out a thought, as to deny design in Nature. When we look at a steam-engine and see the mighty results compassed,—the crushing power of the avalanche, or the tap gentle as the sighing of a zephyr,—no one thinks of the mind of the designer and the intelligence by which the almost living machine is produced, but without which none of the results witnessed could have been produced. So is it the theoretical scientist looks on so-called natural phenomena; he looks only to results. The designer of the steam-machine is known, and if inquired for he cannot be ignored, and the effects produced by the machine remain but effects. How small, indeed, when placed in contrast with the operations of Nature! It is indeed a poor logic which sees and profits by effects, and then denies the intelligence by which they were produced. Spiritualism discloses an occult power. What is its predicate, and where shall it stop?

The one result which the manifestations have produced (whatever more they may have done) is their proof of the existence of an occult world, at present beyond the reach of scientific investigation, of which the once denizens of this world are the inhabitants, and who have the power (regulated by certain conditions) of communication with beings of this life. The all (as I understand it) that Spiritualism claims to teach is the deathless life of the soul. Whatever other inferences its professors and believers please to draw from the manifestations are entirely matters for their own reason and faith. Spiritualism can no more harmonise with science than science can harmonise with religion, for each have separate domains and move in separate directions; the one is casual (science and theology), the other causal (morals and faith).

THE demands for proofs of a future life were never so pressing as at this present time. Our mediums, of whom we have many excellent ones here in San Francisco, inform us that their time is almost wholly occupied with earnest seekers after the truth, and some have more calls than they can attend to. And so the good work is progressing, not only in this city, but we believe throughout the State.—*The Golden Gate.*

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

The Harmony of Spiritualism and Science.
To the Editor of "LIGHT."

SIR,—It was in no spirit of controversy that I took exceptions to Mr. A. R. Wallace's definition of Spirit, and it is only that the difference involved in our respective positions—and these positions are representative of two distinct schools of thought in Spiritualism—may be clearly understood, that I once more crave a share of your valuable space.

Mr. Wallace thinks I mistook his position regarding the nature of mind or spirit by confusing two distinct meanings, one referring to "mind in the abstract," or as a "fundamental principle," and the other as mind "individualised in the human form." Whenever Mr. Wallace can show that such a thing as "abstract mind" exists—and that would be equivalent to showing what it consists of—then I shall consider his point well taken, but not before. No, there was no confusion, but there *was* denial. "Abstract mind" exists no more than abstract matter exists. There can be no matter independent of its properties. It is the same with mind. Now what is the essential property or quality of mind? Obviously it is *consciousness*—*awareness*. To speak of it otherwise is to speak of it in terms of matter. Now, consciousness is only another term for egoism. Therefore, if the "abstract mind" of Mr. Wallace be anything not material, it must possess the attribute of consciousness, i.e., it must be egoistic, and matter lends nothing but the element of experience to the embodied spirit or soul. My position in a word is this: soul or spirit *is*. It embodies itself in matter for expression or experience. The result is a definite recognition in the consciousness of the spirit of what takes place in matter, and this recognition, this awareness, confined to itself, constitutes man—not the physical, but the spiritual man—the real man—the enduring man. Man does not become immortal. He *is* immortal, and this immortality is not by virtue of anything in matter, but because he is the output of that which is always in eternity, is never out of eternity; and the difference between man here and man there is, that here he views himself under time conditions, which exclude spirit, and there he views himself under eternal conditions, which is the realm of spirit. When man here transcends his experience, as sometimes happens under what we call abnormal conditions, through intuition or the superior state, it simply means that he has broken through that which constitutes himself *as experience*, and is permitted to participate in the larger and fuller and freer life of that which impelled him forth, created him, so to speak. Thus it is not mind or spirit, but *experience* that is *evoked*—to mind or spirit itself nothing is added, and never can be.

Spiritualists of the school of which Mr. Wallace is so distinguished a representative, cannot long avoid facing the philosophical position involved in their assumption that a time product can somehow be hocus-pocussed into eternity. So long as a future existence was itself the matter of contention, it was idle to speculate about anything beyond. But for Spiritualists this is now established—it is the main postulate of all their reasoning, and thus the inquiry is pushed into a field until now entirely unexplored. The theory I here set forth, permit me to say, is not evolved from my own inner consciousness. It is plainly and clearly taught by several of the spirit instruments now most prominently before the public; and since its acceptance is not barred on the score that it is not taught by spirits, it is happily in a position to rely for acceptance on its inherent logic and moral and philosophical necessity.

One point more: I controverted Mr. Wallace's position that "progress towards a nobler and happier existence in the spiritual world is dependent on our higher moral feelings here," on the ground that it was a denial of justice or equality, because our moral nature as well as environment is largely imposed upon us. "But," says Mr. Wallace, "he does not say whether he accepts the *alternative* position, that all are to be at once good and happy in the future state, and that the most selfish, vicious, and sensual are to make equal progress with the benevolent, self-sacrificing, and virtuous." Why *alternative*? Why must all be at once both good and happy in order to controvert the theory that "progress towards a nobler and happier existence in the spiritual world is

dependent on the cultivation of our moral feelings here"? I forbear to take advantage of what in all charity I must attribute to a laxity in statement, by which it is plainly made to appear that only such moral progress as is begun here can be continued there. Otherwise, how can it be dependent upon it? No, I will assume that what Mr. Wallace meant is that the ratio of progress is so dependent. But even this I assail on the score of its fixed and arbitrary injustice, because its assumption involves the unspiritual conclusion that the opportunities for bringing about a change of life for the better are far worse there than here. Yes, I do believe that under spiritual laws the difference is not one of *goodness*, so much as it is one of *happiness*. Even under earth conditions the greatest of sinners have been known to become saints in an hour—sudden and complete *conversions* are facts incontrovertible. Orthodox Christianity is discredited to-day because it refuses to extend the law of repentance, conversion, and salvation beyond the grave. Is Spiritualism doomed to fall into what is practically the same grave misconception of a higher and divine law? A converted man is a man in whom the spirit is awakened or born to outer consciousness. The spirit always makes for righteousness; and when rid of all false appearances, is it permissible for us to suppose that it will not move even more and more mightily along the line of repentance and conversion? But here let me observe a distinction not observed by Mr. Wallace. He employs goodness and happiness, as if they were always necessary correlates. A converted man is a good man now, but he is perhaps far from being a happy one. He is under repentance, but the shadow of his crimes still lingers about him, and as it is here, so I make no doubt, it will be there. Has not the translated individuality every incentive to progress—true spiritual progress—I mean, having its source in repentance, and shall it be denied him by some arbitrary law dependent on the limitations of matter or the accident of birth?

236 E. 49th Street, New York.

FREDERICK F. COOK.

Facts or Fancies?

To the Editor of "LIGHT."

SIR,—The *Daily Telegraph*, in a leading article of August 19th, theorises on the case of a sea-captain who was lately found in a small cave on a Welsh mountain, so mad that nothing could be got out of him to explain the cause of his dilemma; while there were plain proofs, from the testimony of his former neighbours, that his disease was that far too common one, religious mania. After a long tirade of hypotheses of a somewhat loose and ambiguous nature, the article comes to the conclusion that this poor maniac "fancied that he heard voices," adding, "half the unfortunate creatures in our madhouses fancy that they hear voices calling to them out of the void." Now what or where the writer means by "out of the void" is problematical, for "the void" is, like the air, somewhat of a "chartered libertine," as Shakespeare tells us, and may be here or there as well as anywhere, like the flies, of which the ancients called one Beelzebub the chief, for Beelzebub, etymologically considered, has that signification, not prince of lies, but of flies, though he may be both, notifying omnipresence only by numbers, not certainly in his own person, or omniscience either. Indeed, there is satire and contempt in the very term, quite different from the conception of some moderns; though vexatiousness and annoyance by numbers is strongly expressed by the term itself, as our noble soldiers just arrived from the Soudan can well understand, for verily his name is legion, though this is but the assertion of his myrmidons.

Now the writer of this article, if he be either a Jew or a Christian, has no right to assume that what he acknowledges has happened in former days, this "hearing voices," may not recur. He has read of it from the time of Eve downwards, up to a certain point where, without a shadow of reason, it suits him to stop—not the voices, by-the-bye, but the writer. Perhaps that writer is an Agnostic; if so, his ignorance should teach him silence; but if a Jew or a Christian, he knows also that, under the best auspices, the faculty of "hearing voices" did not necessarily bring with it all the virtues to those who possessed it; certainly not the Christian virtues of ruling well their own households, ruling well their own tempers, or a spirit of mercy towards those who offended them. The writer, too, has read, and in either case, as Jew or Christian, would profess to believe that evil spirits have been in the habit of speaking to those spirits in the flesh who have the ability of hearing them, throughout the ages. Why should this be fact

then, and fancy now? Do we not hear, even now, of communication between the two worlds in every religion and every climate? Has nature changed in England only, that journalists and doctors should be thus inconsistent when it suits their fancy or perhaps their designs? And how is it that Spiritualists of the present day, among whom "hearing voices" is so common, do not go mad like other people? Can it be that they do not yield to the persuasions of designing spirits in or out of the flesh who tell them that facts are fancies, or fancies facts! Moreover, these intelligent people, the Spiritualists, are taught to let a little caution enter into their speculations, and even to fear fraud in their very inspirations, taking precautions against it, and thereby averting madness; precautions which it is to be predicated that others are not taught, for "hearing voices" is doubtless rather the cause of madness than the effect thereof.

Let me quote a well-known formulary on this point, printed weekly by Spiritualists for the guidance of their fellows: "Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has its accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason." Who knows, in the case of this poor maniac, supposing that he heard voices, whether his trust in great names did not lead to the abandonment of his reason?

Besides madness, what a heap of other evils arise from lacking such sound rules as I have quoted above. What happened to the late Mahdi by his following spirit counsel without a check? Why, he became a sensualist of the lowest order; four-and-twenty wives were the reward of his fancied sanctity before he left El Obeid. Moreover, beyond this, General Gordon says in his *Journal*, of October 31st, 1884, just published, p. 264, "The Mahdi has been taking women from others, which makes the Arabs doubt his holiness." Verily there be Nathans in every land! And so the common-sense of his very followers saw what his own converse with spirits could not show him. This happened when he had left El Obeid and was with his army near Khartoum. Unbounded licentiousness was the later vice of Mahomet himself, in the same way; and both died full of bloodthirstiness, war to the knife with all those who differed from them, no quarter, no mercy for the unbelievers, and all in the name of Allah!

Who doubts that the Sutte of India was caused by the inspiration of spirits; as well as the institution of whole sects, whose chief delight was taking the lives of their fellow men, both now happily exploded? I am a constant reader of the *Daily Telegraph*, and take clippings occasionally from it. In March, 1875, it tells us that, to please a certain "Goddess," thousands (in the region of Vizagapatam, halfway between Calcutta and Madras) were tortured to death; and it was not until 1836 that Colonel Campbell at length persuaded them to sacrifice beasts instead of men. They pray thus on that occasion: "Do not be angry with us, O Goddess, for giving you the blood of beasts instead of human blood, but vent your wrath on this gentleman." We do not hear that he was ever the worse for it.

So, in Africa, Sir Garnet Wolseley, in a despatch to Lord Kimberley, after the Ashantee war, when comparing the people of Coomassie, the capital of Ashantee, with those of Dahomy, says: "It may seem to be a horrid thing that a human being should be destroyed to propitiate an idol, or merely to bear some foolish message from a living to a dead savage, as in Dahomy. Still, here there is at least an object, a purpose in view, or the pretext of one, but in Ashantee there is nothing of the sort—that nation only kills for the sake of killing." I doubt much whether the sources of these murderous deeds are so very different as Sir Garnet applied to their action.

The above seem, now-a-days, extreme cases of what some spirits are still urging men to who put their trust in them; their thirst for blood seems as virulent as that of men in the midst of war. But spirits may have excuses that men have not, they may excite to manslaughter to get companions in their own state of living, or because they think it is a happier state.

There is one thing, however, still left to spirits in every country, the power of obsession, as probably this poor sea-captain may have found to his cost. Hereditary disease appears

to be especially open to its attacks; and if it be true, as the faith-healers say, that sickness is sin, perhaps pre-natal sin, obsession in such a case appears to be like seeking like; and if it be true that evil spirits sometimes inhabit the diseased bodies of suffering humanity, it may also accrue that the nauseous medicines which often seem to cure or alleviate madness may be a means of driving off the inhabiting spirits, luxuriating as they do in diseased bodies, but not in nasty physis; so madmen of the present day have to thank the doctors for this, as well as for much kindness of treatment other ways, all except allowing them to assert that facts are not fancies, often irritating them thereby, and retarding their progress towards recovery.

It was a grand beginning when a ram caught by his horns in a thicket was used as a substitute for manslaughter. It was better still when that makeshift, the slaughter of beasts, was discarded. And since it is God Who has made us, and not we ourselves, we may hope for improvement more and more. And as God is, we believe, not only the cause of the existence of all spirits of every nature, as well as of men, but also their Preserver, or, as it has been otherwise worded, the Maker and Preserver of all things visible and invisible; and since God is, we believe, also without passions, we must look to God for the cure of so much still that seems anomalous in our being, while we inhabit, whether on earth or in fluidic life, this exceptionally material and weighty planet, and earnestly hope that He may, sooner or later, bring us to other regions where order and serenity are found, as we see it now in the course of the stars.

T. W.

Baron Lazare Hellenbach.

To the Editor of "LIGHT."

SIR,—Should any of your German readers know of the present whereabouts of Baron Lazare Hellenbach, will they have the kindness to send his address, by telegram, to his daughter, the Countess H. Papadopoli Hellenbach, Semingasse, 5, Agram, Croatia, Austria, who will immediately refund the amount? I shall, furthermore, be indebted to them if they will kindly make any inquiries likely to lead to Baron Hellenbach being found without delay, and I trust the Continental Spiritual Press will be good enough to give publicity to this request.—Yours truly, G. Nottingham-place, W. W. EGLINTON.

Mors Janua Vitæ.

To the Editor of "LIGHT."

SIR,—My absence from London has made it impossible for me to read proofs. I have felt pretty safe in leaving them unread, on account of the excellent quality of the proofs that I invariably get. But, from my hasty writing on a holiday tour, two errors have crept into my last article which I beg permission to correct.

On p. 412, third line from the bottom of first column, for "administrates" read "adumbrates"; and in the twenty-third line of the second column, for "sever" read "surer."—I am, &c., August 29th. "M.A. (Oxon)."

THE WORLD IS FULL OF BEAUTY.

By J. MASSEY.

There lives a voice within me, guest angel of my heart,
And its sweet lisps win me, till tears will often start.
Up evermore it springeth, like hidden melody,
And evermore it singeth this song of songs to me—
"This world is full of beauty, as other worlds above,
And, if we did our duty, it might be full of love."
Oh! God, what hosts are trampled amid this crush for gold;
What noble hearts are sapped of night—what spirits lose life's hold!
And yet, upon this God-blessed earth, there's space for every one;
Millions of acres wait theseed, and food rots in the sun.
Oh! "this world is full of beauty, as other worlds above,
And, if we did our duty, it might be full of love."
Let the grim halter perish, with cursed war's gory splendour;
And men shall learn to cherish thoughts both kind and tender.
If gold were not an idol—were mind and merit worth—
Oh! there might be a bridal between high heaven and earth!
For the leaf-tongues of the forest, the flower-slips of the sod,
The birds that hymn their raptures into the ears of God,
And the sweet wind that bringeth soft music from the sea,
Have each a voice that singeth this song of songs to me—
"This world is full of beauty, as other worlds above,
And, if we did our duty, it might be full of love."

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NOTICE TO THE PUBLIC.

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Light:

SATURDAY, SEPTEMBER 12TH, 1885.

"SCIENTIFIC ATTITUDE"—A PARABLE.

Mind in Nature is the title of a "Popular Monthly Journal of Psychical, Medical, and Scientific Information," published at Chicago. Its July number, the fifth, contains an article by A. N. Waterman, in which the position of certain prominent persons with regard to psychical subjects is criticised. The writer takes the attitude, generally, of the scientific and theological worlds as the text for a parable, of which the following is a free abridgment.

"Long ago, in a distant country, where expanses of water were few and far between, there were certain individuals who claimed to be able to float and propel themselves on the surface of water. The possibility of this was denied by the inhabitants of the dryer parts of the country: these deniers pointed to the essential difference between water and land, upon which men naturally moved; they insisted upon the well-known fact that the feet sink in water; they quoted the established practice of making bridges and boats, which proved that man had always required something more solid than water under him, citing, in further proof, recorded cases of drowning in water.

"Still the minority loudly declared that it was possible for man to float and swim, and adduced, in proof, not a little testimony of men having done so.

"To this testimony numerous theologians of the country demurred; they asked how all the people of the earth, save one family, could have been drowned, as it is recorded, if men could have swum; and whether it was likely that an All-wise Creator could have arranged the destruction of His creatures by drowning when he must have known that they could swim.

"The greater number of the men of science of the country declared, on their part, that the question could only be settled by experiments conducted by trained scientific observers; they held that the testimony of any others on such a subject was worthless, because ordinary persons are so easily deceived, neither had they the faculty of reporting with exactness what they saw, nor of distinguishing what they did see from what they imagined they saw. These men of science went to work by selecting subjects alleged to be able to float and swim; they stripped them in order to assure themselves that they had nothing floatable about their bodies; and, after washing them in alkaline solution to remove all floating oily matters from their skins, threw them into a pool. But the subjects rose to the surface, floated, swam to the bank, and contrived to get away from being further experimented upon.

"Then certain jugglers came forward, avowing the possibility of the subjects having floated by the aid of fine bladders in their mouths, armpits, and other parts, which bladders they inflated when in the water; and the jugglers suggested that, in the next experiments, the subjects' legs and arms should be bound and their mouths gagged. With other subjects this was accordingly done, and—sure enough—when they were thrown into the pool they did not rise and float.

"The majority then agreed, all round, that floating and swimming on the surface of water had been demonstrated to be only a piece of charlatanerie pretence.

"But this conclusion was by no means agreed to by the minority, who—protesting against this process of binding and gagging—still avowed their assured belief in the faculty.

"Then a final experiment was made. Some children were taken as subjects, so young that they could not hide and inflate bladders, however fine, and were thrown unbound into the pool. They not rising to the surface and floating, it was held to be demonstrated that floating and swimming were impossible to the human being; that no demonstration had ever been scientifically made of his ever having floated or swum; and that, in the reports of his having so done, he must have had the aid of bladders, or a board, or some other thing which buoyed him up.

"And this continues to be the conclusion on the subject with the majority in that country, to the present day."

MR. W. EGLINTON is now in London, and will resume his psychographic séances after Monday next.

DR. STREET and Dr. Mack ask attention to their change of address, which is now 18, Langham-street, W.

So large a colony of Japanese reside in Vienna, the *Religio-Philosophical Journal* says, that a Buddhist temple is to be erected for them. The furniture and decorations are to come from Japan.

WE are informed that Gerald Massey will leave New Zealand in the course of September for England, stopping, for several weeks in October, in California, during which time he will speak at the Metropolitan Temple.—*The Golden Gate*.

TRANSITION.—It is with extreme regret that we learn of the passing away, on the 5th inst., of Mr. A. L. Elder, of Campden House, Kensington, and St. Helen's-place, E.C. Mr. Elder was a Spiritualist of long-standing and a generous supporter of Research. Our literature owes not a little to his kindly fostering care.

WALWORTH ASSOCIATION OF SPIRITUALISTS, 43, MAJOR-place-Walworth-road.—On Sunday evening the 13th inst. the meeting place of this society will be re-opened at seven o'clock, when the first of three addresses on Spiritualism will be delivered by Mr. James Veitch entitled, "Spiritualism: its Teachings." On the two following Sundays he will speak on "Spiritualism: its Evidence," and "Spiritualism: its History." The committee hope that they will be favoured by a good attendance at this the inauguration meeting of our winter session.

MISS ROSAMOND DALE OWEN, the talented daughter of Robert Dale Owen, who is as enthusiastic a defender of the truth of Modern Spiritualism as was her illustrious father, has not long returned from England, where she had a brief but conspicuous career as a lecturer. After necessary rest and recuperation, she intends, it is announced, to resume her work on the rostrum in behalf of the cause so dear to her father's heart. It is hoped that she may visit the Pacific Coast.—*The Golden Gate*.

DR. JOHNSON in his "Rasselas" puts the following words into the mouth of one of his characters:—"That the dead are seen no more, I will not undertake to maintain against the concurrent and unvaried testimony of all ages and of all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed. This opinion, which perhaps prevails as far as human nature is diffused, could become universal only by its truth: those that never heard of one another would not have agreed in a tale which nothing but experience can make credible. That it is doubted by single cavillers can very little weaken the general evidence, and some who deny it with their tongues confess it by their fears."

SPIRITISM.

By EDUARD VON HARTMANN.

(Continued from p. 432.)

The effects of mediumistic nerve force are particularly striking in cases where there is a quick alternation of attraction and repulsion, of stronger and weaker pressure on the object, or of points impressed, as in the motions of a bow over the strings of an instrument, or in the alternate depressions of the keys of an accordion or piano, or in the guidance of a writing pencil upon a surface.* What first in these phenomena we have at present to abide by, is that they usually only occur in a circle when the chain is closed, and the playing of the accordion, as the audible writing of the pencil, immediately pauses when and as long as the chain is broken by detachment of the hand of one of the party. From this it is to be understood, not only that all the party, by being charged with mediumistic nerve force, co-operate in the phenomenon, but that they co-operate in it in a way differently regulated by the medium from moment to moment. For the charging of each remains at first unaltered, even if the chain is broken; but the changing innervation impulses, by which the medium is altering at every moment the distribution of the force, lose by the interruption of the chain their path of conduction, and thereby their operation. If a closed slate, with a fragment of pencil inside, lies on the table or on the lap of one of the party, or is held by two of them, one has to represent to oneself a system of lines of attractive force, comparable to a radial net of tense elastic cords (*Gummischlaufen*), which on the one side all converge upon the bit of pencil, and on the other side conduct through the chain of sitters to the middle brain of the medium as to their central spot, from which alternately now one, now others of these threads are drawn sharper.

If individual strong mediums elicit the writing at a distance for themselves alone, in order thus to obtain instructions from their somnambulant consciousness for their direction, it is to be supposed that the different parts of the medium's body, his hand holding the slate, but especially the table beneath which the slate is pressed and on which the other hand is laid, supply the place of the chain otherwise formed from a number of organisms, and likewise afford sufficient points of support for the derivation of a system of concentric lines of force.

Our ordinary writing itself, by muscular movements of the hand, depends on a similar system of push and pull lines of force, with different points of support which are peripherally distributed about the pencil; but here the push and pull are conveyed by material contact, while in the slate-writing without contact both act from a distance. Even in ordinary writing our consciousness overleaps the feeling of intermediates, and projects its writing-feeling into the point of the pencil; this must also, according to psychological analogies, be the case for the feeling of the somnambulant consciousness in the writing at a distance. The somnambulant consciousness having once accustomed itself to mediate writing by a system of push and pull lines of mediumistic nerve force, the course of this innervation impulse is as easy as the analogous course of the other sort of innervation impulse in writing by involuntary muscular movements, and therefore it is not surprising that the writing at a distance succeeds just as quickly, delivering the like strokes as those of the involuntary somnambulant writing with the hand. The kind of innervation impulse must of course be different in the muscular mediation of it and in that by mediumistic nerve force, but the rhythm in the alternation of this impulse must be in both cases the

*The following is reported of Indian fakirs. In half a coconut shell filled with water floats a piece of cork, which is weighted below with two straight pins, and above carries a bent pin like a duck's neck. This cork duck dances in the water to the piping of a fakir several feet off, and concludes the performance by dipping under. ("Indian Jugglers and Conjurers," in the "Ausland," February, 1885.)

same. It may, therefore, be safely asserted, that a medium must bring practice in this rhythmical alternation of the writing impulse if he will be proficient in the writing at a distance; that is, only a medium who has learned to write will be able to produce involuntary writing or that at a distance. But even a medium versed in writing must first accustom himself to the kind of innervation impulse requisite for the writing at a distance, and to the command of it; and, therefore, is it that the early attempts are so illegible, unsymmetrical, crooked, and awry, as would be the case, suppose, with the first attempt to write with the foot.*

Already the mediumistic luminous phenomena exhibit definite forms, yet these are rather crystalline or still inorganic forms, as crosses, stars, a bright field with glimmering points of light, more resembling electric dust figures or Chladni sound figures than organic forms. In the writing at a distance, on the other hand, must already be admitted a system of push and pull lines, analogous to that which acts on the hand grasping a pencil in writing. Now, if we suppose such a system of push and pull lines of the nerve force acting at a distance to act, not on a hard slate-pencil, but on a stump of soft wax of the same form and size, this must exhibit the like bendings and impressions as if a human hand had attempted the same writing with a soft wax stylus.

Suppose another arrangement of the push and pull lines of mediumistic nerve force, corresponding to those relations of pressure produced by the interior of a hand stretched out flat upon an impressionable substance, then must the displacement of parts, resulting from such a dynamical system, again agree with that produced by the pressure of the hand; that is, must show the impression of an organic form, without an organic form having been materially there producing this impression. Since the dynamical effects of the mediumistic nerve force, like those of magnetism, penetrate unhindered every sort of matter, no material closures of impressionable surfaces could present even a difficulty to the production of such impressions. This is also in fact the case, according to Zöllner's experiments with Slade, repeated by others with private mediums. (*Ps. St. VII.*, p. 387, 388.) Zöllner says that he distinctly felt the double slate twice strongly pressed against the upper part of his thigh, on which it was lying; now as impressions were found on both the interior sides, for the one impression the system of lines of force must have pressed upon the slate; for the other impression, the slate must have been pressed or drawn against the system of lines of force.

Were it a case of actually materialised limbs, invisible to those present, the penetration of the enclosing material, or cover, would indeed be possible according to Spiritistic views, but would require an incomparably greater development of force than the impression on an open slate; the facility and rapidity with which these impressions were obtained are as much opposed to this view, as is the fact that the impressionable lid was left intact by the push and pull lines acting through it. If materialised limbs penetrated the upper slate, the layer of soot on the inner side of that slate (if not the paper on which it was spread) must have been torn away by the foot-soles penetrating the slate; that this did not happen, that no impression of the edge of the foot, intercepted by the upper slate, was visible in the soot-layer of the latter, and that this soot-layer remained wholly intact in the process, is a sure proof that the dynamical actions are limited to the impression of definite surfaces, that the system of force lines in question is directed only to those surface impressions, that thus, in other words, in this case, the dynamical analogue is not that of a foot, but only of a foot-sole, i.e., of a surface without corporeity behind it.

As the question is only of a system of lines of force

* Compare, for instance, the samples given in Owen's "Debatable Land."

with different strengths of push (of pull, if the back of the slate is turned to the medium), there is also no reason why the impressions obtained should resemble the limbs of the medium, for that which prescribes the arrangement of the lines of force is simply phantasy in the somnambulant consciousness of the medium, which can deviate at pleasure from the latter's own bodily configurations. So the impressions obtained represent limbs of the most different size and shape; a direct impressing of the medium's own limbs appears wholly excluded, quite apart from particular experimental arrangements, in the case, for example, of the impression of a child's foot.

Thus impressions of organic forms, as they cannot, like writing, have arisen by successive, but only by simultaneous formation, are among the most striking phenomena of the whole province, only surpassed, perhaps, by the instances of a penetration of matter. It is the more important inasmuch as their durable results, the impressions obtained, like the writing obtained, afford indubitable proof that in these two cases we have not to do with the transfer of hallucinations, but with objective operations of the medium's energy upon matter.

Even those who adopt the view that the pressures are of invisible materialised limbs, must still admit that these invisible members are then to be conceived only as real projections of the medium's somnambulant phantasy, that is, that their matter is borrowed from the bodily material of the medium, their form is occasioned and conditioned by the medium's somnambulant phantasy, and their effectuation by the medium's unconscious willing. Thus even were they to be regarded as material outgrowths from the organism of the medium, still they would be nothing further than exclusive products of the medium, to be explained by the co-operation of his unconscious willing, his unconscious phantasy, and his bodily organism. And the same would be the case, should it be supposed that in the writing at a distance an invisible material hand mediated the forces of push and pull by which the pencil is urged; such a hand also would then be nothing more than an efflorescence of the medium.

Since, moreover, such a supposition does not at all facilitate the physical explanation of the phenomena, only adding to the invisible system of push and pull forces the superfluous hypothesis of a formed, invisible, and intangible matter, it has no scientific justification, and seems to be only the involuntary psychological product of a cleaving to sensible representation.*

Finally, there remains to be mentioned the influence of the nerve force on living organisms. That sensitive plants can be hypnotised by magnetic passes of the hand is sufficiently established;† the same is true of animals, sleeping people, children, and savages, all of whom have no notion of what has been done with them. It is not at all necessary that passes with the hands, or motions with the arms, should be made; these are only aids to the transmission of the nerve force, as are, likewise, breathing upon, or fixed gaze, none of them being at all indispensable to its out-streaming or out-beaming. As little as it is necessary for a medium to charge by magnetic passes the objects to be moved, so little is this requisite in the case of a person to be hypnotised; strong magnetisers fascinate sensitives without any mediating action, and by their mere wills place them in a manifest or masked somnambulism which paralyses

* The few reports which speak of the writing of a visible spirit hand are of no weight, as they refer to dark sittings, in which the shadowy outline of a hand on self-luminous paper is said to have been indistinctly seen.—Owen: "Debatable Land."

† The furtherance of plant-growth, which is ascribed by the Indians to the mediumistic force, I mention only by the way, because I am not aware that this phenomenon has been observed in the presence of European and American mediums as a genuine process and one applicable to all stages of development. We know, however, that the physiological functions of vegetable life can be powerfully excited, as well by super-refrangible rays as by electricity and by chemical stimulants (spirit, camphor), that even in mankind a four-year-old boy can exceptionally have attained the development of a man of thirty, and that the growth of certain quick-growing vegetable germs can be artificially accelerated. Accordingly it seems well conceivable that the mediumistic force also is such a stimulant.

their conscious will, and in its stead subjects the functioning somnambulant consciousness to the will of the magnetiser.* On the other hand it is not the mere will of the magnetiser as such which elicits these phenomena in others by a pure psychical influence, any more than it is the mere will of the medium that, by a pure psychical influence, produces the physical phenomena referred to in inanimate objects; but in both cases the immediate action of the will is only to disengage magnetic or mediumistic nerve force from the nervous system, and to radiate it definitely upon living or dead objects.

This liberation and directive radiation of nerve force is under all circumstances, no matter whether the first impulse proceeds from the will of the waking consciousness, or from the unconscious will of the somnambulant consciousness, not a function of those parts of the brain which serve as support to the conscious will, but of deeper-lying layers of the brain which either coincide with those supporting the somnambulant consciousness, or are more approximate to them than to the first. It is, therefore, no wonder that the development of magnetic-mediumistic nerve force is stronger in the somnambulant than in the waking state, and that persons who in the latter have no power of magnetising others, develop it in somnambulism in a high degree. This accounts for the fact that mediums first evolve sufficient nerve force for the production of physical phenomena when they have entered the state of a masked somnambulism, and that especially straining and difficult phenomena are only produced when the masked somnambulism has passed into complete somnambulism; that is, when the waking consciousness and the reflex-prohibitions of the brain parts supporting it have quite desisted, and the collective vital energy of the nervous system has concentrated itself in the brain parts supporting the somnambulant consciousness.

As certainly as mediums in their masked or manifest somnambulism have the disposal of an amount of nerve force, be it self-produced or be it extracted and collected from the others present, such as no magnetiser in the complete waking state has ever developed, so certainly also must their power, by means of this surpassing quantity of force, to place the spectators in a condition of open or masked somnambulism, be greater than that of any magnetiser operating in the waking state. It is a common phenomenon at mediumistic sittings for sensitive members of them to fall into swoons, convulsions, trance, ecstasy or hypnosis, and these phenomena would be much more frequent if the mediums had an interest in them, and therefore sought to motive their unconscious wills to elicit them. Mediums, however, have just the contrary interest, opposed to the occurrence of open somnambulism among the spectators, because this has usually a disturbing effect, being often accompanied by convulsions and the like, which divert the attention of the rest from them and their performances, and they may find in the new somnambles competing mediums who may arbitrarily counteract their dispositions of the nerve force present in the circle.

On the other hand, mediums may well have an interest in eliciting a masked somnambulism in the party collectively to the degree that they are thus made susceptible to the transference of hallucinations, without becoming at the same time qualified for active competition with the medium. This interest and the nature of its motivation need not, of course, occur to the consciousness of mediums. But when it is considered that a somnambulant medium has hallucinations which he takes for reality, and has at the same time the lively wish that the spectators should perceive the same supposed reality, that is, have the same (hallucinatory) representations as himself, evidently we have given in the medium all sufficient psychological conditions to compel him to an unconscious influencing of the spectators,

* I was told in a private letter of a strolling tinker, of demoniacal aspect, who added to his earnings by inducing in women the illusion that their kettles had holes in them, and pretending to repair them.

in the sense that they are placed in a condition favourable to the arising of like representations (i.e., to the infection of hallucinations), which is just the condition of masked somnambulism.

Now since already, in masked somnambulism, mediums are actually subject to hallucinations of all sorts, usually without knowing them as such; since, in open somnambulism, they are wholly possessed by them; since, further, on account of their vocation, and from considerations of business, they, in fact, wish that the reality recognised by them of such purely subjective phenomena should also be recognised by those present; it would be inexplicable if, with the combination of conditions so favourable, the instatement of masked somnambulism in the assembled party, with frequent infection of the medium's hallucinations, did not occur.

If, in Spiritistic circles, these facts have yet not been at all remarked and regarded, that is because the concern has been only on behalf of the objective reality of all phenomena, so that such an observation from another quarter exasperates, and is rejected as a sacrilege. From the scientific psychological standpoint, on the other hand, every participant in mediumistic sittings must constantly regard himself as under the influence of a very strong magnetiser, whose unconscious interest it is to place him in masked somnambulism, for infection of hallucinations, and must consider that this influence is the more powerful the oftener he has frequented mediumistic sittings, and the oftener he has sat with the same medium. He must say to himself that this state of a masked somnambulism is announced to his own waking consciousness by no direct symptom, but only by the capacity for being infected by the representations, especially the sensations, and quite particularly the hallucinations of the magnetiser (here the medium), and must be the more prepared for implanted hallucinations, the longer he occupies himself practically with the subject.

We shall see later on how extensively this transference of hallucinations actually takes place at mediumistic sittings; at present we are only establishing the fact, that in a circle of similar composition, throughout a long series of sittings, the most favourable conditions conceivable are afforded for elicitation of a masked somnambulism even in non-sensitive persons.

(To be continued.)

GERMANY has a new Spiritualist paper, *Spiritische Wochenblatt*, published at Rostock.

THERE is nothing which so helps us to feel that our life has been worth living as the thought that we have helped another soul to fulfil its earthly destiny. For this consolation the dying miser would probably give all his gold could he but get a reprieve from death.

PSYCHOGRAPHIC MEDIUMSHIP.—In San Francisco, at 100, Sixth-street, now resides a young man under twenty, Mr. Fred. Evans, in the family of Mr. and Mrs. Hance, whose daughter is a test medium. Mr. Evans is a medium for the slate-writing. The writer, with his wife, attended one of their sittings last Sunday evening. There were fifteen present. Two slates were, by a committee, of which the writer was one, cleaned, bound together with some bits of pencil between, and then sealed. The writer put on each slate a private mark. The committee laid their hands, with those of Mr. Evans and Miss Hance, on the bound slates, and soon sounds were heard as of the bits of pencil fluttering between them. Mr. Evans then held them successively on the shoulder of each member of the circle. Writing was heard to come to all except two. On unsealing and separating the slates, which bore the writer's private mark, messages were found, addressed to the writer and to eleven others; the messages were generally in the handwriting of the persons, when in the body, whose signatures were appended. Some of the messages were in very minute writing. Here was a test of independent direct writing of the same kind as those recorded by the German Professor Zöllner as occurring in the presence of Slade. When will science explain the marvellous phenomenon!—*The Golden Gate*.

SOME ODD "FADS" AND FANCIES; THEIR RATIONALE AND EXPLANATION.

By S. EADON, M.D.

V.

THE ARTESIAN WELL OF CHICAGO.

Chicago, as is well known, is one of the most go-a-head cities in the world. Like Jonah's gourd, it appeared to spring up in a night. Its population rapidly increased; and water soon became a *sine quâ non*, both as regards use and luxury. Science was at fault; for geologists had pronounced that there could be no water beneath such a stratum. Top water was all that could be looked for, and presently a water company was formed to supply this impure kind of liquid.

There happened to live, at this time, in Chicago, a person named Abraham James, a simple-minded man, of Quaker descent, uneducated, and, in fact, quite an ignorant person. It was discovered by a Mrs. Caroline Jordan that James was a natural clairvoyant, in fact, a medium, and that he had declared, when put into the trance condition, that both water and petroleum, in large quantities, would be found, in a certain tract of land, in the neighbourhood of the city. For a long time no attention was paid to his statements. At length two gentlemen from Maine, called Whitehead and Scott, coming to Chicago on business, and hearing what had been said by Abraham James, took him to the land where he said water could be had in immense quantities by boring for it. Being entranced, James at once pointed out the very spot. He told them that he not only saw the water, but could trace its source from the Rocky Mountains, 2,000 miles away, to the spot on which they stood, and could sketch out, on maps, the strata and caverns through which it ran. Negotiations were at once entered into for the purchase of the land, and the work of boring was commenced. This was in February, 1864, and the process went on daily till November, when, having reached a depth of 711 feet, water was struck, and flowed up at once at the rate of 600,000 gallons every twenty-four hours.

The borings showed the following kinds of strata passed through by the drill, and this was spiritually seen and described by the clairvoyant, as practical proofs to the senses of other people. First the drill passed through alluvium soil, 100 feet; limestone, saturated with oil, thirty-five feet, which would burn as well as any coal. Joliet marble, 100 feet; conglomerate strata of sand and flint mixed with iron pyrite and traces of copper, 125 feet; rock (shale) saturated with petroleum, the sediment coming up like putty, thick and greasy, 156 feet; galena limestone was next reached at a depth of 539 feet; a bed of limestone, containing flint and sulphuret of iron, was next bored through, the depth being 639 feet, and being very hard, the work went on slowly. At this point there appeared a constant commotion, arising from the escape of gas, the water suddenly falling from thirty to sixty feet, and then, as suddenly rising to the surface, carrying with it chippings from the drill, and other matters. The work still went on, when at the depth of 711 feet the arch of the rock was penetrated, and the water suddenly burst forth from a bore 4½ in. at the bottom, of a temperature of 58° F., clear as crystal, pure as diamond, and perfectly free from every kind of animal and vegetable matter; and which, for drinking purposes and health, is found to be much better adapted than any water yet known, and will turn out to be the poor man's friend for all time to come.

Here then is a huge fact for the faithless; a fact brought to light by dynamic or invisible agency, and which no power of negation can gainsay. Natural science said no water could be found; but psychology said, False! for I will point out the spot where it will flow in splendid streams

as long as the earth spins on its axis. Since 1864 the Artesian well of Chicago has poured forth water at the rate of a million and a half gallons daily; and what is economic, to say nothing of Yankee shrewdness, it is flowed into ponds or reservoirs, which, in winter, freeze, producing 40,000 tons of ice for sale, and which might be quadrupled at any time.

What will science say to this *cui bono* matter of fact? What, those super-wise people who, with finger on lip, moon about, and whimper, and cry out, What's the good of the dynamic and the invisible? Is there no good in finding, by spirit agency, a living fountain of pure water for the use of millions of human beings for ever? Is it not a mighty boon for the humanity of that part of the earth? Verily it is; and the source of knowledge was a communication from disembodied spirits in spirit life.

Let us now turn more particularly to the man—Abraham James—by whom, and through whose mediumship, this discovery was brought about. He was of Quaker origin; without schooling; ignorant of any language but his own—English—simple-minded, upright, truthful, honest, ignorant as a clodpole. Of drawing he knew nothing; and as to science, he could not tell a triangle from a parallelogram; and as to their properties and relations, he was in profound ignorance. Yet this same man, Abraham James, when in the trance state, can lecture on geology, chemistry, medicine, astronomy, the philosophy of life, and on any branch of physical and natural science, and that, too, with such knowledge and eloquence as few *sacans* can equal.

Although English is the only tongue he knows, yet in the trance state he speaks French, Italian, Spanish, German, and an Indian language, of each of which he knows nothing in his natural or normal condition.

Abraham James never received a lesson on drawing in his life, yet, in his trance condition, his drawings of the formation and stratification of the earth's crust are marvellous productions. He drew a series of diagrams, which traced the Artesian well at Chicago from its source to its outlet or fountain head. This picture, when put together, is composed of six sheets of drawing paper twenty-six inches by forty inches each, and was done in sixty hours—a piece of work which would have taken any ordinary artist sixty weeks, in his ordinary condition!

It matters not to Abraham James, when at work, whether it is light or dark. He generally uses from one to six different kinds of pencils, sometimes using one hand, and sometimes both hands at the same time, the fingers moving with a rapidity which often troubles the eye of the beholder to follow. Whether in light or in dark; with eyes bandaged or not; with a piece of paper held between his face and the picture, it matters not, the work goes on. What he sees with his spiritual eye, in the interior of the earth, he can delineate on paper with perfect accuracy. Speaking of the drawings of Abraham James, a writer who has seen them says: "The floors of some of these caverns were composed of great masses of some of the most beautiful shells, which in their shadings and perfections are evidently the work of a master hand. The elaborate character of the shell work which runs through all these geological pictures, the millions of accurate pencil strokes necessary to complete them, and the very short time in which they were executed, are matters of great astonishment and wonder to all who have seen them."

In the trance state, Abraham James drew a full-length portrait of the martyred President Lincoln on sheets of paper 7½ feet long by 4½ feet wide. The President is represented life-size, standing upon a rock, the broken chain of African slavery beneath his feet, and in his left hand, the scroll of American Liberty. This picture was completed in the medium state in twenty-four hours, and is a remarkable production even amongst the other marvellous efforts of this *trance artist*. Whence comes this skill? The human spirit acts without the ordinary instruments of the senses; "Suns teeth, sans eyes, sans mouth, sans everything," and yet the work goes on in light or in dark with almost lightning speed till the picture is completed.

(To be continued.)

ON MAGNETIC HEALING.

By BERNARD RAGGAZZI

(Editor of *Le Journal du Magnétisme*, Geneva).

II.

One might think that those who devoted themselves to the study of a subject of such importance to humanity would have had encouragement from those who made the healing art their vocation; but no! the majority of these have displayed only hostility towards them. This hostility engendered bitterness and anger. But let magnetism have charity; the love of doing good should alone rule in them, as it did in their Divine Master. They who would perfect themselves will follow His example as closely as they can.

In the application of the human magnetic force to the restoration of health let it be ever kept in mind that "It is the Spirit that giveth life." Premising that I do not magnetise unless I am in good health, and that I cease operating at the first intimation of fatigue, I state my simple method of proceeding. First, I lay my hands calmly, and with earnest prayer to do good, upon the suffering part of my sick brother; I let my heart go forth in sympathy with him. Doing thus I have sometimes had to rejoice at an instantaneous cure—a cure without any further proceeding. But such cases have been exceptional; generally I have to continue. The most influenceable parts of the body are the head and the epigastrium; from the head I make slow, more or less energetic, passes with my hands, without contact, to the epigastrium. After a time, short or longer, the patient may speak of an uneasiness in one or other of these parts; in the head, perhaps, of heat, heaviness, and then sleepiness; in the epigastrium of heat and stifling; then I extend my passes from them downwards to the hands and to the feet; by these equilibrium is established, and the uneasiness disappears. The same result may follow from breathing strongly, and with concentration, upon the part affected, and then making transverse passes from the part and outwardly. In these operations the magnetic fluid is accumulated upon the principal seat of the malady, and the surplus is thrown off.

The experience of practised magnetisers may be a guide as to which of these, or other processes, should be observed, and how long and often they should be continued; but I trust much to my own intuitive feeling, the feeling which seems to develop itself in the sensitive by unselfish brotherly love. The brotherly love which our Divine Master taught by word and example will teach us well the mode or process most suitable for treating severe cases.*

There are processes of manipulation with the finger-points, of rubbing and kneading with the hands, in cold congestion and chronic pains, which processes aid in rousing vitality and quickening circulation. There are the breathings, insufflations, already spoken of, the warm in deep-seated local pains, and the cold in hot congestions. Any of these processes may seem sometimes to intensify existing pains. This, however, generally denotes aroused effort of nature to be calmly sustained; but the patient should not be left until such intensification has passed off: the magnetiser's presence will sustain him.

You will be sure to read and confer with others upon the subject of your studies and practice, but accept nothing without good scrutiny. Men, ignorant of causes, are prone to misinterpret and exaggerate. Of all books I commend those of Dupôtet; no writer has understood the subject better than he.†

From every individual there radiates an aura, agreeable and salutiferous, or the reverse. The odour of the rose refreshes, that of the poppy stupifies. The radiations of some individuals are repellant, may even be injurious. The

* Bernard Raggazzi does not profess to be a Spiritualist, but he gives here the experience and language of a healing medium.—F.R.

† The equivalent for English readers and students is our own Professor Gregory's work on "Animal Magnetism."—Ed. "LIGHT."

calm, cheerful, benevolent man diffuses around him a corresponding moral atmosphere, while that diffused by another, under the influence of low passions, excites uneasiness.

Reflect well upon the truth that the soul radiates an atmosphere which affects and modifies the state of the beings they come in contact with, and you will comprehend that in the treatment of the sick, the psychical and moral dispositions of him who operates magnetically play an important part.

To excel in healing, prayer is a potent means: if the soul is exalted in faith and brotherly love, it can perform marvels. Witness the works recorded of the great healers of all times.

EIGHT-FOLD FULFILMENT OF A PROPHECY.

The *Times*, discussing the question, Are there two Earls of Mar? narrates a remarkable fulfilment of an ancient prophecy, pronounced 320 years ago, and alluding to no less than eight events connected with the Earldom of Mar. The details are thus given:—

It was in consequence of an Earl of Mar having taken the stones of Cambuskenneth Abbey to build a castle in the town of Stirling, which was very distasteful to the inhabitants, that this prophecy appeared, to the following effect—viz., that "Mar's work," as it was called, would never be completed. It still stands unfinished. That "horses should be stabled in thy hall, that a weaver should throw his shuttle in thy chamber of state." In the beginning of this century, upon an alarm of the French invasion, a troop of 30 horses was stabled in the ruined hall of Alloa (the family place), and a weaver, unable to pay his rent, set up his loom in the state chamber. That "the dwelling in which a king was nursed shall be burnt, that thy children shall be born blind, yet shall thine ancient tower stand, for the brave and true cannot be wholly forsaken." In 1801 Alloa Tower, which had been the abode of James VI. as an infant, was burnt, and several of the family of Mar have been born blind, but possessing beautiful eyes, notably the present Lord Mar's great aunt, Lady Jane Erskine, and Henry David Erskine, who died in 1848. That "an ash sapling shall spring from the topmost stone of the ancient tower," which was seen there between 1815 and 1820, and "then shall thy sorrows be ended, that the sunshine of royalty shall beam on thee once more, thine honours shall be doubled, the kiss of peace shall be given to thy countess, the days of peace shall return to thee and thine, the line shall be broken, but not until its honours are doubled and its doom is ended." The course of events has completely fulfilled the prophecy, for the sunshine of royalty has for the third time beamed on the ancient earldom—first when Mary Queen of Scots, in consequence of the usurpation of it by the Crown, restored it to its rightful possessor in 1565; secondly, when George IV. restored it from its attainder in 1824; and thirdly, when Queen Victoria restored the rights and privileges of the present Earl of Mar—in 1885, in consequence of a new and hitherto unrecorded title of Mar—assumed to have been created by Mary Queen of Scots in 1565, and adjudged by the House of Lords in 1875 in favour of the Earl of Kellie, but leaving untouched the ancient earldom—having had the effect of unjustly depriving the inheritor of the ancient dignity of his rights and privileges as a Scotch peer. It was also in consequence of no less than 104 peers having respectfully petitioned the Queen in favour of the rights of the inheritor of the ancient earldom that an Act of Parliament, introduced by her Majesty's command, has been recently passed, after a searching inquiry into the pedigree and descent of the present Earl, from Gratney, Earl of Mar, and his wife, the sister of King Robert the Bruce, to the present time—an inquiry by which it was established that this time-honoured earldom was still in existence, and had never been extinct. This act of gracious intervention of the Queen has thus become the means of completing the fulfilment of the various warnings given in this remarkable prophecy and "doubling the honours of Mar."

RACES differ in spiritual gifts as they do in colour, stature, or other exterior quality. Among some, seership prevails; among others, mediumship. Some peoples are given to sorcery, transmitting the rules for its practice from generation to generation, enabling them to exhibit special ranges of psychical phenomena. Occult knowledge is unholy or holy according to its application to purposes of self or to purposes of good to the neighbour.—BLAVATSKY.

HAUNTING.

Mr. G. Pedell, West End, High Wycombe, Bucks, favours us with a letter enclosing a long cutting from the *Evening Advertiser*, published at London, Ontario. It reports with minute details the haunting of a house in Bond-street, of that town, while Mr. P. resided there, three years ago. The details were furnished by the family (six persons), who finally left the house by reason of being perpetually disturbed and alarmed by noises as of feet shuffling about; doors overhead slamming, followed by sounds of struggling and heavy falling; then a long continuous and monotonous sound as of the dropping of some heavy liquid on the floor above, on a part where there was a dark stain; at feeling cold winds on their faces while passing along the passage and stairs; sounds of moaning. All these and other phenomena occurred when none but the family, who alone occupied the house, were in it. On their leaving, the premises were put under thorough repair, and Mr. P. believes all such disturbances ceased.

ANSWERS TO CORRESPONDENTS.

- J. C.—Thanks for extract. It will be used shortly.
 G. Z.—See answer to "M. A. D." We have not yet received the letters to which you refer.
 J. D. HULL.—We sent to Professor Lyman exactly as you directed. We will, however, according to our rule, send again.
 J. MAYNER (Kingston, Jamaica).—We are duly receiving the exchange. "LIGHT" is being regularly despatched to your address.
 WM. KEENLYSIDE.—We are pleased to learn that Mrs. Britten's visit to Blyth has been productive of such good results. We will look out a few books for you shortly.
 CARA.—Your experience is interesting. You will receive a communication on the subject to elicit further details, after which we shall publish it. Your name and address shall be treated as confidential.
 G. D. HAUGHTON.—We are pleased to learn that you have ascertained the reason why your copies of "LIGHT" were not delivered, and that the error did not rest with us. The book has been duly despatched.
 J. C. D.—Letter about "Electric Girl" received, but we do not think it advisable to publish it until further evidence is available. It is not yet quite clear whether the phenomenon is genuine, or the result of mechanical arrangements.
 J. RUMBLE.—We do not think an advertisement would be of any use, and that you would spend your money fruitlessly. [Mr. Rumble desires to obtain a situation for a girl of fifteen, as nursemaid, or in any light capacity. She has been brought up in an industrial school.—ED.]
 M. A. C.—We refused to advertise the so-called "psychic healer," Theon, unless he gave us references to well-known Spiritualists. This he refused to do. With reference to "Dr. S.," yours is not the first complaint we have received. If what you say is true, you should publish the facts.
 MRS. JEROME.—We are much obliged by your drawing our attention to Jules Claretie's novel, entitled "Jean Mornas." We like to know of every book in which allusions to Spiritualism and allied subjects are made, especially in cases like this, where so much interest is excited. Your statement that Schoppenhauer was either consciously or unconsciously a Spiritualist is very interesting and valuable. Will you kindly send us the extracts from his biography which bear on this point? If you could also lend us a copy of "Jean Mornas," we could make good use of it.
 JAMES J. ROGERS (Barrow-in-Furness).—Surely the egotism and ignorance of Mr. A. H. Sykes's letter to the *Independent Review* speak for themselves. As we have already pointed out in these columns, Mr. Gowland stands self-convicted of having made false statements, and as for Mr. Sykes, he deliberately and knowingly misstates the facts of the case when he asserts that we adopt "coercive measures" to silence anti-Spiritualists. Every reader of "LIGHT" cannot but be aware that we always give a hearing to all opponents who write in a courteous spirit. Mr. Sykes was abusive, and threatened us if we failed to insert his letter. We naturally promptly refused to comply with his request, but at the same time promised that, notwithstanding his offence, we would, as soon as he approached us in a courteous manner, give him the same opportunities for stating his views as we have always given to opponents. Mr. Gowland's performance was a mere burlesque of Mr. Eglinton's séances, the conditions being entirely dissimilar, and moreover, the former made wild assertions at a public meeting which he had afterwards to retract. In these circumstances, you can hardly be surprised that Messrs. Gowland and Sykes are not regarded as worth powder and shot. As regards the table, you must remember that Mr. Gowland himself pronounced it satisfactory, giving a certificate to that effect. This certificate is in our possession. It is true he afterwards said he gave that certificate "to show how easily people could be gulled," but in doing so must have forgotten that he convicted himself of prevarication if of nothing worse. Mr. Eglinton not only does not refuse to submit to any reasonable test condition, but he, on the contrary, rather courts critical investigation. Mr. Eglinton will probably see this answer of ours, and may write himself on the subject.

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobus, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à M.M. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*tout de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession."

"4th May, 1847."

ROBERT HOUDIN.

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (*tout à fait impossible que le hasard ou l'habileté puisse jamais produire des effets aussi merveilleux*).— I am, monsieur, &c.,

"May 16th, 1847."

(Signed), ROBERT HOUDIN.

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid."

"I am indebted to the courtesy of Mr. Eglinton, the Spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved."

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht*, *nach Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely trustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the mediumistic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect."

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the physical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny."

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit in 'spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. I must rest with such men of science as Crookes and Wallace, in London; Perty, in Bern; Butlerov, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses."

"Berlin, December 6th, 1877."

(Signed) SAMUEL BELLACHINI.

ADVICE TO INQUIRERS.

The Conduct of Circles.—By "M.A. (Oxon.)."

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT."—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

SPIRITUALISM, SPIRITUALISTS, AND THE SOCIETY FOR PSYCHICAL RESEARCH.

AN OPEN LETTER TO THOSE WHOM IT MAY CONCERN.

By JOHN S. FARMER.

The following letter addressed to me by a prominent working member of the Society for Psychical Research, and my reply, speak sufficiently for themselves to need no further introduction:—

DEAR MR. FARMER.—I learn from Mr. — this evening that, from some remarks of mine which have been reported to you, you have inferred that I intended to impute possible dishonesty to you in the matter of the W— séance. Pray let me assure you that no remarks of mine were intended to bear such a construction. I have no ground for supposing you to be less honest in this investigation than I am conscious of being myself, and I have never said a word that was intended to throw a doubt upon your *bona fides*. I am sorry that there should have been any misunderstanding.

I did, however, express my regret that you had been present at the W— séance, and had held an important position at the séance—next to the medium, that is; and I think it likely that my remarks on the point were misinterpreted. I said that to the outside public the fact of your presence in an important position in the circle would certainly lessen the evidential value of any phenomena obtained, and for this reason. Outsiders think, as you doubtless know better than I do, that a believer in Spiritualistic phenomena is probably either an accomplice in fraud or an easy dupe—in either event, a bad witness. Under whichever category outsiders might place you, your presence at the séance would certainly be regarded as a weak point in the evidence, and would probably render an account of the séance of little value for evidential purposes. To put it syllogistically, a sceptic would reason in this way:—

From the testimony which Mr. F. has already given, it is evident that, if he is honest and a trustworthy witness, some of the phenomena called Spiritualistic are true.

Now—according to the testimony of universal experience—none of the phenomena called Spiritualistic are true.

Therefore Mr. F. is either dishonest or incompetent.

I hope this explanation will satisfy you that I cast no slur upon your character in regretting, as I did regret, your presence at the séance in question.

DEAR MR. —, —As your letter of the 28th ult. refers to questions of general interest now exercising the minds of many Spiritualists, and as it also touches indirectly on the whole attitude of the Society for Psychical Research to—

* It is only fair to state that the writer did not, in the first place, intend this letter for publication. I therefore treat it as a private communication by excluding the signature and other marks of identity. I am sure that every opportunity will be afforded for replying under the same or other conditions.—J.S.F.

wards Spiritualism, I will reply through the columns of "LIGHT." I am further induced to do this in the hope that frank speaking, and fuller explanations, may, in some measure, remove the unpleasant impressions now entertained by many Spiritualists, both inside and outside this Society, as to its attitude and capacity.

It will suffice for me to deal with your letter mainly on general lines. The W— séance is only one incident, and I do not take the arguments to apply to myself personally; they are, I conceive, used in a general sense and apply to Spiritualists at large, and their capacities for, and methods of investigation. Allow me, without in any way anticipating the report of the W— Committee (which, however, I now publicly challenge them to publish with full names and particulars), to briefly relate the salient points of the séances in question.

The Haunted House Committee of the Society for Psychical Research received, from apparently trustworthy and independent witnesses, a record of hauntings in a cottage some distance from London. There appeared to be a good *prima facie* case for inquiry, whereupon certain members of the Society for Psychical Research formed themselves into a committee of investigation, and arranged to spend from Saturday to Monday at the place. For some reason or other it was suggested by them that probably better results would be obtained if they were able to secure the services of a medium. They were successful in so arranging, and they also courteously asked me to accompany them as a guest, the reason stated being my "long experience in regard to Spiritualistic phenomena." Of the eight men forming the party, six were members or associates of the Society for Psychical Research; the other two—the medium and myself—were not connected with that Society, and were, moreover, well-known and long-avowed Spiritualists. The results exceeded all expectation: the phenomena occurring were rough and violent,—maliciously so to my mind. On each occasion, mainly for reasons obvious to experienced investigators, I occupied a seat next to the medium, two other individual members of the party also alternately filling the corresponding position. The séances were held in total darkness. This was much against my will and advice. At each séance I protested strongly against this condition, the medium naturally expressing no opinion. Hands were held all round, and at the close of each séance each member of the circle testified that the chain had been unbroken as far as he was individually concerned. The phenomena were of such a nature that, accepting these statements, and in view of a thorough search of the house previously, they must have been due to some agency outside the eight persons visibly present.

This is, I think you will admit, a correct though bald account of the circumstances of the case. Now what are your points? You "regret my presence at the séance," and that I "held an important position—next to the medium, that is." Surely your first point is a matter which concerns the members of the Society for Psychical Research, who originated the circle, more than it concerns me. If they wilfully introduced elements, knowing that such introductions would, in their minds, vitiate results, they were deplorably lacking in common sense. I, however, do not believe a single member present at the séance in question adopts the attitude so foolishly and rashly taken by those

who were absent. I am, however, open to correction in this. With regard to my sitting next the medium it is true I did so. Why, however, should I be singled out for objection? You admit there are no grounds for supposing me to be less honest in this investigation than you are conscious of being yourself. Yet you not only say nothing calling in question the *bona fides* of the other two men who also occupied at times a similar position, but actually specially mention me. Is it because I am a Spiritualist and they are not so avowed? There really seems only this inference that can be drawn, more especially in view of the whole tenor of your letter.

If we deal according to the rules laid down by you with regard to alleged "suspicious elements" in the conditions, as narrated, it seems to me I have grave cause for logically doubting the *bona fides* of all the circle except the medium, inasmuch as the experiment was, as a matter of fact, held in total darkness in spite of my protests.

This brings me to the general attitude of yourself and several prominent members of the Society for Psychical Research, but I wish it to be distinctly understood that nothing I may say is in the least degree meant to be personal. You speak of "the outside public," putting them in the place of critics. In the first instance, I deny the competency of "the outside public" to occupy such a position, and I shall be surprised if you maintain the claim. A chemist might just as well expect a man ignorant of the rudiments of chemistry to understand fractional analysis. Douglas Jerrold once said, "Public opinion is only the average stupidity of mankind." He was not far wrong. Only those who are competent—i.e., those who have proved themselves lovers of, and seekers for truth, who have had the requisite experience, and have exercised common sense in dealing with this experience—are capable of passing judgment, or giving a verdict. Whose view shall we then accept, taking these qualifications as our basis?—"the outside public," or the men of experience, whose verdict, by-the-by, as to the genuineness of these facts after due inquiry, has been and is unanimous?

It seems to me, therefore, that you and the leaders of the Society for Psychical Research generally put yourselves in a false position when you attach so much importance to what an incompetent tribunal will say and think. Does not history give the lie to the utility of such fear for one's skin? Do you really imagine that such a course will recommend itself with respect even to that outside public, which you are so anxious to consider and convert—a world which, though slow to receive and apply any new truth, is remarkably keen, clear-sighted, and appreciative when it is a question of straightforward out-spokenness? The fact of Spiritualists standing firm and immovable in defence of what they know to be a truth, through nearly forty years of ridicule, abuse, and persecution, is bearing fruit at last. Would that the labours of those who have borne the burden and heat of the day—men who have alone rendered possible a society like the Society for Psychical Research—were duly acknowledged by those who should be amongst the first to appreciate the results at which they have arrived.

Instead of this their work is largely discounted and passed by, or surely the attempts to prejudice the subject by the many disparaging allusions to Spiritualism and Spiritualists, and the capacity of the latter, together with the soundness of the methods they adopted, which crop up so frequently in the literature of the Society, could never have found currency. Spiritualists as a class are not thin-skinned, their past experience having rendered them proof against much that would otherwise burn and rankle, but these allusions have, I fear, wrought little service to the Society for Psychical Research, and that in the face of a loyal desire to acknowledge and recognise at its full value

the work done and results obtained by the Society in one branch of occult research.

For myself, and I think I also express the views of a large number of Spiritualists, I believe our "cue" is to trouble but little about "the outside public." They are not as yet even ready to accept evidence, much less to judge righteous judgment.

Do you, however, class yourself among "the outside public"? I hope not, as thereby you would be doing yourself an injustice. Nevertheless, the position you take up for the supposititious "outside public," although thinly veiled, is, I take it, meant to represent your own attitude. If I am right I do not wonder at your finding yourself with a barren experience. There is yet the very first lesson in spiritual science to be learnt.

Your syllogistical application of the sceptic's position contains a gross fallacy. It is not the case that "according to universal experience none of the phenomena called Spiritual are true," and your deduction therefore falls to the ground. As a matter of fact the universality of testimony is rather on the other side. If you will point out a nation or an age in which phenomena, similar in kind, if not in degree, to those called Spiritual have not been alleged to occur, I will at once abandon my position. In the meantime I aver that there is a weight of testimony in favour of Spiritual phenomena such as few of even the so-called exact sciences can produce. It is true that there has been "money," in many of the latter and that, therefore, the facts have been more exhaustively studied and applied to the needs and conditions of life than has Spiritual science. That, however, is a reproach which will doubtless mend itself in time. As a matter of fact, many things in scientific research are contrary to the "universal" experience, so-called, of "the outside public," and, moreover, are not supported by collateral evidence occurring all over the civilised globe—do you therefore reject them?

It is with extreme regret that I have to confess—and my opportunities for judging are by no means few—that the feeling amongst Spiritualists at large is that, in spite of the fair promise under which the Society started, there is little now to be expected of them as far as Spiritualism is concerned; that the whole attitude to and treatment of the subject is hardly calculated to inspire confidence. The claims of Spiritualists and Spiritualism are systematically ignored; the genesis of the Society has been misrepresented in the *Proceedings*, and to crown all a member of the Society for Psychical Research, reputed to be antagonistic to the Spiritual theory, and who it is doubtful has had the requisite experience for such a task, has accepted an invitation from the editor of the "Encyclopedia Britannica" to write an article on Spiritualism for that work, instead of standing aside in favour of those who at least have the requisite knowledge and experience. Verily the outlook is not reassuring. Mr. Myers, in the last *Proceedings*, complains that an appeal for evidence relating to Spiritual phenomena produced little reply. I regret the fact, but I am hardly surprised. If those who have channels of investigation which they could throw open to the members of the Society for Psychical Research are informed that because their experience has led them to certain conclusions their presence at any séance would be "regretted," and would "probably render an account of the séance of little value for evidential purposes" to those who confessedly lack experience in such matters—if they know this, it is scarcely surprising that such an appeal should be made in vain. Is nothing to be counted in regard to honesty of purpose and sacrifice for truth?

Complaints are made that evidence is scarce, that there is a dearth of witnesses. My answer is, first publish boldly

REVIEWS.

MANUAL OF PSYCHOMETRY: The Dawn of a New Civilisation. By Joseph Rodes Buchanan, M.D. Published by the author. Price 8s. 6d. English Agency, The Psychological Press, 16, Craven-street, Strand, W.C.

Psychometry (from *psyche*, the soul; and *metron*, a measure) or the power of measuring by the soul, owes its discovery to Professor Buchanan, who, in the winter of 1842-43, observed certain facts which led him to the conclusion that mind and character could be measured; the history of the hidden past revealed; and the interior nature and history of persons and things present or absent, living or dead, truly and critically estimated. By personal investigation and instruction, and also by means of lectures on the subject he gradually extended a knowledge of its principles, and, by degrees, a mass of facts was collected which seemed to allow of no questioning of the general truth of these startling claims. For upwards of forty years Dr. Buchanan has continued his researches, and has now given to the world in this large volume the results of his labour. There is much in Dr. Buchanan's work of interest and, what is far more important, of extreme value to the Spiritualist. Without desiring in any way to underrate the value of the excellent results attained by investigators in the past—their works speak, indeed!—it yet seems to us that we Spiritualists of to-day are too little careful of the heritage we have had handed down to us; and that we are somewhat in the position of the servant who, in the ancient fable, had received a talent which he forthwith hid from sight and rendered useless either to himself or his fellow men. We want above all else careful and original research in regard to the latent powers of spirit, embodied or disembodied; for that we must learn to depend upon ourselves and not on others. In this light, therefore, we regard Dr. Buchanan's *Manual* as extremely opportune and useful.

Psychometry deals with the latent normal powers of the embodied spirit. It is curious to note in this respect the correlation between the trio, Psychometry, Mesmerism, and Mediumship. They may be thus tabulated:—

Psychometry: dealing with the normal powers of embodied spirit.

Mesmerism: dealing with the abnormal powers of embodied spirit.

Mediumship: dealing with the powers of disembodied spirit.

Each of these three branches of occult science overlaps and merges into the other, and it is difficult to say where one ends and the other begins. One thing, however, seems clear, viz., that we here possibly catch a glimpse of an orderly arrangement and graduation of phenomena which have in some respects seemed without sequence, and beyond any but a general classification. Not less important are the indications we also get as to a more rational method of dealing with those who are honestly and truly seeking practical knowledge concerning the nature and capacity of spirit. We have long felt, by reason of the experience gained while conducting this journal, that some well-conceived system of study, capable of being placed before those who thus seek, was urgently required. Broadly it appears to us that the course should be as here indicated; the details of the instruction we leave for abler organisers to arrange or suggest. Surely, however, the first step for an inquirer is to recognise and study the capacities and powers of the embodied spirit in its normal state—to begin at the lowest rung of the ladder instead of half way up, or near the top, as when Spiritualism is studied without a previous knowledge of either psychometry or mesmerism. In such a case half the difficulties which beset the inquirer would not exist at all, and the many other advantages of such a course of study are sufficiently obvious to need little particularisation.

Those who take a similar view cannot do better than peruse and study Dr. Buchanan's "Manual of Psychometry"—indeed we will go farther and say that even advanced Spiritualists who have no acquaintance with this subject have missed a very important and indispensable branch of spiritual knowledge.

Dr. Buchanan's discovery was made in this wise. Having for many years made a special study of the nervous system of man, he was informed by Bishop Polk, of the American Episcopal Church, that his sensibility was so acute that if he should, by accident, touch a piece of brass, even in the night, when he could not see what he touched, he immediately felt the influence through his system, and could recognise the offensive metallic taste. The discovery of such sensibility in one so vigorous both in mind and body as

and without comment what is already collected; adopt the same course with Spiritual phenomena of any kind that you have with "Phantasms of the Living," and I make bold to say that you will require to double the size of both your magazines. In the case in point, you have considered testimony which is certainly not even of yesterday, or all first-hand. If "LIGHT" of the past two years alone is ransacked, a wealth of evidence will be found, which, if duly weighed and considered, will, I venture to say, shatter the extraordinary amplification of Dr. Carpenter's "unconscious cerebration" theory, now put forward by the Society for Psychical Research in explanation of some of the phenomena. It is all the more strange that this evidence should be neglected in face of the fact that a fair proportion of vice-presidents, members of Council, and members or associates of the Society for Psychical Research are among the witnesses referred to. Dearth of evidence indeed! Nor is this all. It is, I believe, true that certain prominent members of the working section of the Society for Psychical Research possess records of séances kept during many years. If these exist, why are they not dealt with? Surely they are of undoubted value. The only conclusion is that if evidence is wanted there is plenty to hand.

I am afraid you will regard my letter as a grumble all round. At any rate, it is better for any society to know what is being said of it. At present it occupies a position somewhat analogous to that of a clergyman who year in and year out lays down the law without fear of opposition or criticism. The bulk of the debateable questions connected with these topics appear in the *Journal*—published "for private circulation only." It is true permission is given to quote if applied for, but in any case the restriction tends to cramp free inquiry and discussion, both of which are doubly invaluable when dealing with abstruse subjects of inquiry like Spiritualism and kindred subjects.

For the rest, I hope and believe a basis of agreement and work will be found possible between Spiritualists and the Society for Psychical Research. The former, I will answer for it, will readily respond to any disposition on the part of the latter to treat the subject of Spiritualism with that calmness and justice which is due to it. We have both a common interest in attaining such a position.—Yours truly,

JOHN S. FARMER.

A LAD in the State Institution for the Deaf, Dumb, and Blind, at Romney, Hampshire County, Vir., born with cataract in each eye, has gone under operations resulting in his acquiring sight. For fifteen years he had depended upon his other senses for his impressions of the outer world. His acquisition of the new sense was at first useless to him. Objects which had been familiar to him he did not recognise until he touched them. His eyes were like an infant's, gazing at things with a vague, wondering expression. Thus will it be, we imagine, with those who in this life are blind to spiritual things, when they have laid off their garment of earthly material.—*The Golden Gate*.

REV. P. S. HANSON recently delivered a lecture in Chicago on "Fools." He discoursed of "Fools old, young, big, and little; of religious fools and irreligious; drunken fools and sober fools"; and lastly of "Spiritualist fools." Upon the last point he said: "No spirits ever returned to the earth after their eyes had fallen upon the glories of Heaven. Spiritualism is all wicked bosh, and I warn Christians to flee from it as from a lie of the devil." We wonder if Rev. P. S. Hanson believes the story of the return of Moses and Elias on a certain occasion? Is it not possible that he omitted, in his discourse, the enumeration of still another class of fools?—*The Golden Gate*.

WHAT has been meant by the tradition of Christ's resurrection was essentially the belief that He had reappeared from the spirit world to certain disciples. The stories that have been handed down concerning those manifestations have heretofore simply perplexed good people, who have ventured to reason upon the matter, by their apparent contradiction to all they had known of the limitations of bodily existence. And now behold these same phenomena are before our eyes as natural forms of action of rare organisations, even in the flesh. Regarding the phenomena of Spiritualism, therefore, simply as strange manifestations of man's nature upon earth, they clear the air for us to see the possibility of what Paul called a spiritual body. Physical science does not even seriously challenge our faith in immortality. It is clearing the ground for a new, natural, and rational faith in immortality.—REV. J. NEWTON.

was Bishop Polk led Dr. Buchanan to suppose that it might be found in others. In this he was justified by observation. It soon appeared that the power was quite common; that there were many who could determine by touching a piece of metal or by holding it in their hands, what the metal was—as they recognised a peculiar influence proceeding from it which in a few moments gave them a distinct taste in the mouth. This power was not confined in its operation to metallic substances. We continue in Dr. Buchanan's own words:—

"Every substance possessing a decided taste appeared to be capable of transmitting its influence into the system, and of being recognised by its taste. Sugar, salt, pepper, acids, and other substances of a decided taste, made so distinct an impression that each could be recognised and named by many of those upon whom the experiment was performed. It did not appear that the sense of taste was translated to the fingers, or changed any of its known laws, but it did appear that contact of the sapid substance with the papilla of the tongue was by no means necessary. The peculiar influence of the substance touched or held in the hand by sensitive persons appeared to affect the hand locally, and thence to be transmitted gradually along the arm, recognised by some peculiar sensation as it passed, and producing no other effects until it reached the chest or the head. In the head it produced its impression upon the brain and nerves, and, if possessed of sapid qualities, was recognised by their characteristic impression upon the tongue and fauces. The sweetness of sugar, the pungency of pepper, and all the peculiarities of other tastes were recognised, as if the same substances, instead of being held in the hands, had been gradually, in small quantities, introduced into the mouth. (It is perhaps necessary for me to state that these experiments were entirely independent of any mesmeric process, and consisted simply of what I have stated. The public mind has been so accustomed to the processes of mesmeric operators, that unless a special disclaimer is made, it may be supposed that such experiments were made upon mesmeric or somnambulant patients, prepared by a magnetising process.) The number of individuals who could exercise the acute sensibility and taste which I have described appeared to be variable in different localities, being greater in warm climates than in cold. In some places one-fourth, or even one-half, of the whole population appeared to be capable of displaying this new power of the nervous system. In other places not more than one in ten or fifteen could display it distinctly. Mental cultivation and refinement, acute sensibility, delicacy of constitution, a nervo-sanguineous temperament, and a general predominance of the moral and intellectual organs, constituted the most favourable conditions for its exercise."

In a class of 130 students experiments were made in this direction with medicines of various kinds, the trial being conducted in such a way that any play of the imagination could be at once detected, and in some instances the medicine was unknown to all present until the close of the experiment. Forty-three members of the class, or about one-third, were successful in these results.

The conclusion arrived at through these and other experiments was that the nervous system is capable of being affected by a subtle influence emanating from all objects, and it was soon verified by experience that those who possessed this sensibility were distinctly affected by contact with living beings, and were able to correctly appreciate the influence proceeding from them, even without actual contact. The next steps are thus described:—

"It seemed probable that if the psychological influence of the brain could be transmitted through a suitable conducting medium, it might also be imparted to objects in proximity to it, and retained by them, so as to be subsequently recognised by one of impenetrable constitution. Without relating the experiments which established this proposition, I would proceed at once to the most wonderful experiment of all. To proceed with my narrative: It was in the latter part of '42 that I made the experiment which I would narrate now—not merely to appeal to the reader's faith, but to give him an example for his own experimental inquiries. I had clearly ascertained in a young gentleman with whom I had made many experiments the existence of extraordinary acuteness of sensibility. In a moment's contact with the head of any individual he would discover his entire character by the sympathetic impression. Reasoning, which I need not now repeat, had convinced me that he possessed the power of recognising a mental influence in any autograph that he might touch. I was sitting with my young friend in an apartment in Astor House, when I resolved to test his powers. I proceeded to my trunk, and took four letters written by individuals of strongly marked and peculiar characters. I placed them successively in his hands, and requested him to watch the mental impressions to which they gave

rise in his mind, and report his conceptions of the characters of the writers. He did so, and his descriptions surpassed my anticipations. He entered into the spirit of each character as familiarly as if he had been in contact with the individual, and described not only his intellect and his principles of action, but even his personal appearance and physical constitution. He knew not of whom he was speaking—he did not even know what letters I had placed in his hands—yet I can say, without exaggeration, that his description would not have been more correct if he had described the individuals from familiar personal knowledge."

It is foreign to our present purpose to deal further with the practice and application of psychometry, of which Dr. Buchanan gives many examples. It would be impossible within these limits to do anything like justice to the importance of the subject. Sufficient, however, has been said to indicate the scope and practical aim of the book. We also purpose publishing at an early date a few practical articles on the subject.

FIVE YEARS OF THEOSOPHY: Mystical, Philosophical, Theosophical, Historical, and Scientific Essays selected from "The Theosophist." London: Reeves and Turner, 7s. 6d. May be obtained by post from the Psychological Press, 16, Craven-street, London, W.C.

As implied by its title this book consists of reprinted articles selected from the *Theosophist*. They embrace a wide field of study; how far they are of value we are not at present in a position to say. Though these special articles are not, we understand, put forward as authoritative, yet we cannot but remember the attitude adopted by prominent members of the Theosophical Society, in the controversy arising out of circumstances to which we need not now more particularly allude.

The protest of Spiritualists in connection with this controversy with Theosophy was not directed against any new light which it could possibly throw upon a perplexing subject, but rather against the arrogant "Thus saith the Lord" method of its presentation; against the insufficient evidence upon which Spiritualists were expected to swallow the alleged facts of Theosophy; and more especially against the wilful and systematic misrepresentation of Spiritualism indulged in by prominent Theosophists. They habitually, and we confess, it appears to us wilfully, attributed to the Spiritualism of to-day the characteristics of twenty years since, whereas vast strides had been made since then. As a matter of fact, Theosophy at its inception, and at the time of which we speak, calmly and coolly passed off as its own exclusive teaching much that was due to the labour and research of Spiritualists, and it had not even the grace to acknowledge the source of its inspiration. And as regard the methods and "facts" of Theosophy has not the logic of events proved the value of the general conclusions arrived at by Spiritualists?

We feel we are only re-echoing the views of the majority of Spiritualists in this country when we welcome criticism on all sides. Feeling that the more we learn of Spiritualism the less we really know, we are ready to be taught by any man having knowledge and ability. We feel that, standing midway between the Theosophical Society, as now constituted, on the one hand, and the Society for Psychical Research on the other, we may learn much from both. All we ask is that there may be no misunderstanding of the position we hold, or of the methods we adopt. Let it not be forgotten that while insisting upon the spiritual theory as a legitimate outcome of facts, we do not presume to deny the action of spirit other than that of the mighty dead; that we recognise that man is a spirit here and now, and as such has latent spiritual qualities; that beyond the order of embodied and disembodied spirit there may be a vast realm filled with the unembodied orders of spiritual being: this, we conceive, is the present position of most Spiritualists.

It is with regret that we notice the same dogmatic and unreasonable estimate of Spiritualism perpetuated in the volume before us. We had hoped that it would have been otherwise. For the rest we may say that those who care for speculation devoid of an apparent sound foundation on facts, will find in "Five Years of Theosophy" a volume to their tastes.

THE JOURNAL OF SCIENCE (1s. 6d. monthly, 18s. per annum).

All Spiritualists should read this magazine. It is one of the very few which deals fairly and honourably with Spiritualism. Hardly a month passes but that it contains articles or notes relating to the subjects with which we are specially concerned. In last week's "LIGHT" we gave in *extenso* an article taken from this magazine which could not fail to commend itself to our readers,

• Chas. Inman.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

The Electric Girl.

To the Editor of "LIGHT."

SIR,—It appears from a letter from one of your correspondents some weeks back, and an answer to "J. C. D." in your current issue, that the "Electric Girl," or "Goddess Electra," is affording some mystification; and, "as it is not yet quite clear whether the phenomenon is genuine, or the result of mechanical contrivance," perhaps you will kindly allow me to offer your correspondents the assurance that it is the result of a very simple contrivance which anyone can effectively employ. As I should be most unwilling to injure the exhibitor of this, whose only means of living it may be, I cannot make public the explanation, but will most willingly do so by private communication to any of your correspondents who would not prefer to cherish the illusion.—And remain, sir, yours very truly,

149, Cheapside, London, E.C.

C. T.

September 12th, 1885.

AN appreciative "local sketch," entitled "With the Spiritualists," appears in a recent issue of the *Coventry Herald*.

A LIVELY discussion on Spiritualism has been in progress in the *South Australian Times*, published at Adelaide. As an instance of the interest excited, it may be mentioned that special supplements of correspondence have been issued.

DRAWING MEDIUMSHIP.—D. L. Shaw, of Chicopee, Mass., writes: "I am an investigator. A dear daughter, eighteen years old, departed this life nine months ago. She had learned to paint flowers, &c. She seems to have returned to her mother, who is now executing some fine drawings. They come through her hand when she takes a pencil in hand and holds it on drawing paper laid on the table. My wife was never a Spiritualist. She also has communications by writing: some very beautiful."—*Religio-Philosophical Journal*.

ANOTHER SLATE WRITING MEDIUM.—Dr. H. R. Rogers has recently come to New York from Philadelphia, and is giving sittings. The writer of this had one a few days ago, and received a message covering the whole surface of a slate, under the following conditions: Two slates cleaned by himself and fastened by a rubber band, with a small piece of pencil between them, were held by himself upon the top of his head, the medium standing at his side with his hands upon the surface of the upper slate. The sound of writing was heard within the slates for about three minutes; then three light taps. The sifter then removed the band, and found the written communication spoken of.—H.K. in the "Spiritual Offering."

DIRECT SPIRIT PAINTING.—Mrs. Diss Debar is a medium through whom direct paintings come. She hands to one of the circle a small, plain square of cardboard, and, after he has marked it, tells him to hold it on the top of his head in such a way that the edge of the card may rest on it with the marked face of the card forward. The medium does not touch it from the moment of putting it plain into his hands. At the end of perhaps a minute, after a few squirms, holding the hands of one or more of the circle, the medium says, "Look now," and there on the unmarked side of the card is a fresh little painting which would take an artist hours to execute. This manifestation reminds me of séances I had years ago in company with Epes Sargent, when coloured crayon drawings were produced in a somewhat similar way. We did not think the drawings were done by any kind of mechanical operation, but psychical, as I do the present paintings. We may know hereafter more about such things than we do at present.—*The "Spiritual Offering's" Boston Correspondent*.

A HAUNTED CAR.—Two tram-cars run on Chestnut and Walnut-streets after midnight. The driver of one, Bill, an old and trustworthy one, says that some nights ago his car was boarded by a man resembling closely one whom he knew as a constant passenger, and who died five years ago. On his approaching the man he nodded and smiled just as he used to do, and then faded away. He told another passenger what he had seen. This passenger, making the journey a few nights after, saw, with Bill, the same object. He says: "Being kept in town very late, I had to ride home in Bill's car. As it ascended the bridge hill, Bill called my attention to someone standing on the platform of the car. He was of ordinary appearance, with a full blonde beard. Bill went up to him, and as he did so I saw the man smile and nod as to an old acquaintance, and then melted away. As the car descended the hill, Bill and I saw the same man seated in the corner of the car. Bill approached him, and the seat was empty! 'That man,' said Bill, 'rode in the car for years. We were always friends. I always used him right, and I can't understand why he should have it in for me.'"—*Philadelphia Press*.

and this by no means exhausted the extracts we felt tempted to make. Editorially, the subject is treated on its merits. For example, in the August number occurs this passage in a review of Laing's "Modern Science and Modern Thought," a book the object of which, in its own words, is "to give a clear and concise view of the principal results of modern science and of the revolution which they have effected in modern thought." The author deals incidentally with Spiritualism, and his estimate of it "as another widespread modern delusion," the *Journal of Science* regards as "scarcely in harmony with the facts of the case." We now quote the *Journal*:—

"He [Mr. Laing] writes: 'In vain medium after medium is detected, and the machinery by which ghosts are manufactured exposed in police-courts; in vain the manifestations of the so-called spirits are repeated by professional conjurers like Maskelyne and Cooke, who disclaim any assistance from the unseen world.' Now, here is precisely the difficulty. Maskelyne and Cooke have never, as far as we are aware, succeeded in producing under fair test conditions even the simpler forms of 'psychography.' They have never—though the attention of one of them was especially called to the case—fixed on the wrist of a man an iron ring, like that of Mr. Husk, too narrow to be passed over the hand. The author's remarks on dreams, somnambulism, and mesmerism, however, are worth attention."

In the same number appeared the first portion of the article we reprinted last week. Curiously enough it was followed by one entitled "Ignoramus et Ignorabimus," intended, we should think, as a kind of apology for the pronounced views expressed in "The Relations between Spiritualism and Science." Here are some of the most pertinent paragraphs:—

"We see that, if any of our present senses were wanting, entire categories of phenomena would escape us, and that entire branches of science as we have them could never have arisen."

"Such being manifestly the case, is it not justifiable to assume that, had we more senses, more gateways of knowledge, we should become cognisant of classes of phenomena which have now for us no existence, and that new unimagined sciences would be developed? A little reflection will convince most of us that the additional knowledge thus gained would in many cases inevitably modify our present views."

"Unless we are prepared to deny the possible existence of such senses, we must admit that our present insight into nature is most fragmentary. We are like men gazing upon a nocturnal landscape upon which fall five narrow beams of light from the windows of a castle, leaving broad regions between them unilluminated. What these dark spaces may contain it is impossible for them to say; but they will be presumptuous in the extreme if they venture to assert that they have a complete view of the entire region, that they see all which does exist, and that whatever they fail to see is 'impossible.' Yet this is exactly the position which men of great reputation have not unfrequently taken. Hence true men of science, fully alive to the responsibilities of their position, are now very reluctant to pronounce on 'impossibilities.'"

"These considerations show us how very imperfect and fragmentary is the primary material upon which science has to work. Entire categories of phenomena escape us. What would be the position of our bookworms if, in the ancient treatises in which they delight, letters, words, sentences, and chapters, in great numbers, were here and there missing? What if they were not aware of the very existence of such gaps and deficiencies, but believed that they had before them the complete text, and proceeded to expound it accordingly? Misinterpretation, surely, of the wildest character would result. Yet the position of us interpreters of nature is but too closely analogous. With our few—and, as we have just called to mind, imperfect—senses, much fails to reach our understanding. Much? Possibly in some directions the most important part. Surely, therefore, we should take good heed not to talk of impossibilities. Remembering that we see only in part, we should not be hasty in rejecting any new light which is offered for our acceptance."

The drift of this is obvious, and we hail with joy the undogmatic attitude here adopted. A fair field and no favour is all that Spiritualists ask; here we shall probably get it.

FAITH-HEALING.—A new sect has arisen in England, claiming to heal by the exercise of faith—by auto-magnetisation. It is severely censured by journals of the pietist school, in the name of what they regard as the true Christian faith. "LIGHT" calls the attention of these latter to the correlation between such facts as those reported of the faith-healers and those recorded of Jesus Christ, and of many prophets and saints. But partisan spirit blinds men to not perceiving that they furnish arms against themselves.—*Le Spiritisme*.

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NOTICE TO THE PUBLIC.

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Light:

SATURDAY, SEPTEMBER 19TH, 1885.

MATTER AND FORCE.

Monists and Dualists are now in deadly conflict, the former affirming that all the phenomena in the universe consist of various aspects and attributes of matter and force, and the latter that behind nature there is "an infinite power that makes for righteousness."

The Monists are to a man against Spiritualism in any form, even in the form of a future existence for mankind, and specially in the form of a supreme, infinite, and absolutely independent Ruler of the physical universe, and its innumerable and infinitely varied inhabitants.

In the opinion of Monists, who for the most part are speculative physical scientists, there is no God, and no necessity for one; no spiritual man, and no future state of conscious existence for man in any form.

The Dualists, on the other hand, and specially those who have adopted what are termed modern spiritual theories, recognise a Supreme Ruler to whom all nature is subservient, and they further recognise the existence of innumerable commonwealths of spiritual beings, who have been born upon, and passed their preliminary stages on the myriad worlds of this infinite Cosmos.

Monists accept the theory that matter and force have all the powers and potencies with which we are familiar, and, besides that all the powers and potencies of the universe, of the overwhelming majority of which, the wisest men on earth know absolutely nothing.

Monists further affirm that matter is infinite, eternal, and indestructible, that it always has been and always will be; that its quantity will never vary an atom in weight or physical potency, although they can scarcely affirm that it will not vary in intellectual potency, and what may be termed its vital power has vastly increased since the earth was a molten mass, although Monists may assert, that the force which was exhibited in heat in the molten earth, is only now being exhibited in another aspect as vital and intellectual force, and that all vitality and all mentality are merely peculiar chemical or other physical actions. To believe this, they must believe that all vital action and mental manifestation lay potentially in the earth's primordial fire-mists, and further, that it must have been there eternally.

Dualists or Spiritualists, on the other hand, as a body, refrain from the expression of opinions as to the eternity and essential potencies of matter, and recognise the existence of a Supreme Spiritual Power, and spiritual intelligences, who do not come within the range of those conditions to which all matter appears to be subject.

Monists believe in a material universe, and that only. Dualists defend the theory of a dual universe, the two parts

of which are intimately related to each other, but the laws governing one, although related to, are not analogous to those governing the other.

From the times of Lucretius, Lucippus, Democritus, Epicurus, Anaxagoras, Aristotle, Socrates, Plato, Descartes, Leibnitz, Newton, Holbach, Diderot, and more modern writers and thinkers, the contest between Monists and Dualists has proceeded, and now proceeds with increasing vigour, since both sides admit that motion is a property of matter, and that not only is every huge sphere in the universe in complex motion, but that every atom and molecule in existence is in a condition of ceaseless activity, and that a motionless atom is an impossibility.

Rest, says Meyer, does not exist. "It is an exquisite dream, a phantom of hope which the world knows not, which is without an instance in Nature. Nature itself knows no death, but only change; no destruction, but only the passing over into other forms of motion; it is an eternally raging, whirling sea of motion and of change."

Modern Spiritual phenomena have not reached us a day too soon. The intellectual world is drifting into a cheerless and pessimistic Monism, which allows us life without a sentient future, a high intellectual and moral Now, to end in blank negation. The theologians of the world are powerless to meet the needs of the profoundest theorists. The analogies of nature itself are far from clear, and the despised phenomena of Modern Spiritualism, which science at present taboos as unworthy of examination, are breaking, and will continue to break, the links that are fast binding the learned world in what appear to be adamant chains of materialistic falsities.

MRS. CORNER, the medium, is now on her way to St. Petersburg in her husband's ship.

MR. J. G. MEUGENS has returned to this country after a successful trip to the United States.

CLAPHAM JUNCTION.—If any readers of "LIGHT" know of any Sunday services for Spiritualists in this neighbourhood will they kindly send particulars to our office?

MRS. M. S. WILLIAMS, the American medium, accompanied by Mrs. Anderson, left London on Thursday last for the United States. The reception accorded her on the 7th inst. was well attended.

WE regret to learn that Miss Kate Cook, so favourably known to many of our readers as a remarkable physical medium, has been seriously ill, but we are happy to announce her complete recovery.

A MAGNETIC HEALER.—D. M. Bowman, of Cleveland, Ohio, commercial traveller, has discovered that he has the gift of healing. Some residents of this city have experienced remarkable results of it. He has never made a charge for exercising it: he has simply used it as an investigator.—*Religio-Philosophical Journal*.

THOUGHT-READING.—*Apropos* of this the *Boston Transcript*, gives the following as from Goethe:—"One soul may have an influence upon another, merely from its silent presence; of this I could relate many instances. It has often happened to me that when I have been walking with a friend, and have had a lively image in my mind of something, he has begun to speak of that very thing. I have also known a man who, without saying a word, could silence a party engaged in cheerful conversation, merely by the power of his mind; nay, he could introduce a tone which would make every one uncomfortable. We all have something of an electric and magnetic force within us."

THE guides of Mrs. Cora L. V. Richmond announce her return to America the last week in October. The meetings in Kensington on Sunday evenings will be the last public meetings in London for the present. A series of private meetings will be held (time and place to be stated to individuals) every Thursday evening during Mrs. Richmond's stay in London, for inner teachings. Those desiring to attend will please send their names (for acceptance by the guides), care of Mrs. Strawbridge. A limited number only can attend. Mrs. Richmond will also answer a few calls to speak in suburban towns, on week-day evenings, but they must be accessible and within easy reach by rail.

SPIRITISM.

By EDUARD VON HARTMANN.

(Continued from p. 443.)

III.

THE IDEALITY OF THE MANIFESTATIONS (*Der Vorstellungsinhalt der Kundgebungen*).

Having in the previous section discussed the phenomena, which more or less serve as the expression of an ideal content, or under favourable circumstances are applicable to the communication of it, we have now to examine the ideal content itself, which is communicated to us in these unusual ways. Already in dealing with the involuntary movements of speaking, writing, &c., we saw that the guiding intelligence is to be sought in the somnambulant consciousness of the medium; but as the handwriting remains the same, whether the pencil is guided by involuntary muscular movements of the hand itself, or by the mediumistic nerve force through a system of dynamical push and pull lines, so the content of the writing remains in both cases the same. We have, therefore, no reason whatever to doubt that the same parts of the brain which give the innervation-impulse for the radiation and distribution of the nerve force, as for the involuntary muscular movements, serve also for the support of the somnambulant consciousness.

The ideality of the manifestations of a "speaking-medium" coincides with the temporary ideality of his somnambulant consciousness; for a speaking medium is only an auto-somnambulant with the peculiarity of spontaneously imparting his occasional ideas connectedly. The ideality of a writing-medium is, however, not essentially different from that of a speaking-medium, and that of the former is independent of the mode of writing, whether by rapping out the alphabet, or by pointing out letters, or by involuntary handwriting, or by writing at a distance. Whether the medium speaks with changed voice, writes with changed handwriting, or speaks or writes in the character of a named or unnamed third person, makes no difference in this conception; for we know that in the somnambulant consciousness a conversion of the *Ego* into another person is a phenomenon of quite common occurrence.

Since the medium is either without waking consciousness, or if in masked somnambulism his persisting waking consciousness has ordinarily no knowledge of what passes in the somnambulant consciousness, the medium also must be unaware that it is himself—his somnambulant consciousness—who has in himself, and ejects from himself, this ideal content, i.e., he writes in his waking capacity unconsciously. The experimental proof that this writing is only relatively unconscious, but for the masked somnambulant consciousness is conscious, may, however, be afforded by the medium placing himself in open somnambulism, and then remembering the former unconscious writing and giving an account of it by word of mouth. This happened with Slade, for example, according to Zöllner's report, in respect of a writing at a distance effected in a closed slate the previous day, which had not yet been opened, so that none of the party knew the contents.*

The writing or other mechanical means can give information of everything comprehended in the medium's somnambulant consciousness, but of nothing which this does not fathom. The ideality of the manifestations is just so instructed or ignorant, cultured or uncultured, serious or sportive, thoughtful or foolish, witty or dull, intellectual or silly, as is the content of the medium's somnambulant consciousness. There is no longer much dispute about that; but there are still individuals who are unable to keep distinguished the somnambulant and waking contents of the medium's consciousness, and refer the deviations of the former from the latter to a source apart from the entire

person of the medium. It is thus really the ignorance or insufficient knowledge of somnambulism which causes Spiritists to misapprehend the obvious exclusive origin of the communications.

The masked somnambulant consciousness compasses the simultaneously existing waking consciousness, without being itself compassed by the latter, as the waking consciousness of the past is fathomed by the consciousness of open somnambulism, but not the converse. In other words: the conduction of ideas and wishes from the parts of the brain supporting the waking consciousness into those supporting the somnambulant consciousness is easy, but the reverse is difficult. Therefore it is, that the somnambulant consciousness writes words and sentences, answers questions, and takes account of wishes, dictated and proposed by the waking consciousness, either before the commencement of the masked somnambulism or during its continuance. On the other hand, however, the somnambulant consciousness is also able to answer such questions and to heed such wishes as have become known to it (e.g., by thought-reading), though not to the waking consciousness.

The content of the somnambulant consciousness is distinguished from that of waking consciousness partly by its form, partly by its derivation. The form is generally more perceptual (*anschaulichen*) of greater sensuous palpability, inclines to symbolising and personifications, but is thus easily confused, obscure, and enigmatical in comparison with the abstract reflections of waking consciousness. The derivation is partly the simultaneous waking consciousness, partly the hyperæsthetic memory of the parts of the brain supporting somnambulism, partly direct Thought-transference,* and finally, in part, true clairvoyance. Whoever rightly knows the range of these different sources will scarcely be tempted to look beyond them for explanation of the ideal content of the mediumistic manifestations. But unfortunately the facts of the hyperæsthesia of memory, transference of conscious and unconscious impressions, and clairvoyance are, to the great majority of Spiritists, as unknown as to their opponents. So far, however, as they are known, they are deliberately thrust aside and underestimated, because they threaten destruction to the wishes of the heart.

Hyperæsthetic memory of the somnambulant consciousness yields often the most astonishing material, the derivation of which seems wholly inexplicable, because the simultaneous waking consciousness of the medium has not only no memory of this material, but often fallaciously believes itself able to conclude from accessory circumstances that such impressions could never have been experienced by it. As the somnambulant speaking is able to repeat the sound of words or sentences in foreign, not understood, languages, which have been heard long ago without attention, so can the somnambulant writing repeat the written or printed characters of words and sentences in languages not understood, which have been once regardlessly seen, or even spell such out from unintelligent memory of word-sounds in languages not quite unknown. If, besides, in such proceeding the symbolising and personifying tendency of the somnambulant consciousness induces it to put these communications in the mouth of an absent person, its dramatic metamorphosing talent must at the same time, succeed in dressing out the communication with all sorts of small external traits appropriate to the person represented. In this way communications can be brought about, which in form and content appear to belong as little as possible to the waking consciousness of

* *Vorstellungstransferung* I translate "Thought-transference," because that term is already familiar to the English reader, who is in no danger of here restricting "thought" to intellectual process, or a purely abstract content. "Vorstellung" is sometimes rendered "idea" (as by Messrs. Haldane and Kemp in the title of (and throughout) Schopenhauer's work); "idea" having, then, the extended significance which Berkeley gave to it. In its most general sense, "Vorstellung" is perhaps most properly translated "representation," as always by Mr. Meiklejohn in his translations of Kant's "Critique of Pure Reason." Dr. Hutchison Stirling, in his "Secret of Hegel," remarks on the frequent difficulty of finding a good English equivalent.—T.

* "Transcendental Physics," c. 10.

the medium, and as much as possible to the presupposed author of the dictation. Anyone not familiar with the peculiarities of the somnambule consciousness will in such case almost unavoidably fall into the delusion that the communications are under the spiritual influence of the absent or deceased person who is indicated in them as their author.*

Thought-transference yields results which, for those who are unacquainted with this class of facts, are still more surprising than the effects of hyperesthesia of memory.† We are here putting quite aside interpretation by attitude, gesture, involuntary muscular movements, &c., although even this interpretation may be involuntary, instinctive, of reflex manifestation (*reflektorisch zur Kundgebung gelangende*), and from the latter afterwards first recognised by the waking consciousness. We restrict ourselves rather to the cases in which such sort of mediation is undoubtedly excluded by the experimental arrangements. We have, then, to distinguish (1) willed perception with willed implantation; (2) willed perception without will in the other to implant; (3) not willed perception with will to implant; (4) not willed perception without will in the other to implant. The will to implant on the side of the person transmitting,‡ and the will to apprehend on that of the recipient, are powerful furtherances to thought-transference; and, indeed, the will to implant seems to have an incomparably greater power of realisation than the will to perceive: a power so great, that with persons in sympathetic rapport through love, friendship, or magnetic relations, it overcomes all earthly distance. The will to perception of others' thoughts can also act favourably, but not in the same degree as the will to implant, because perception by the waking consciousness is generally impossible, and the somnambule consciousness is not immediately subject to the conscious will; more operative than the latter is the ardent desire of the heart, the inward and urgent longing, because it imparts itself to and intensifies the somnambule will.

The will to implant operates likewise, at least in proximity, only through an excitation of the somnambule parts of the brain; but this active, and in few seconds concentrated, excitation is more easily directed, than is the passive to perception, since to a brief perceptive excitation there may be no corresponding energetic thought whatever in the other. The will to implant may also be an unconscious one, seated in the somnambule layers of the brain, in so far as the urgent heart-longing produces the wish to be perceptible to a beloved person; so sleepers may have this unconscious will and transmit their dream-images to a distant person awake or likewise dreaming. With extinction of the motive feelings (home-sickness, longing of love), usually disappears also the unconscious will to thought implantation. All reports of voluntary implantation of intuitive representations in a distant person point to this, that the success of such experiments depends as much on the ability of the willer to place himself transitorily in open or masked somnambulism, as on the sensitivity of the recipient and the strength of the sympathetic rapport between the two. The result seems easier, when the recipient is in a dreaming or half-awake condition, in one, that is, in which the waking consciousness is more or less suppressed.

Success seems most sure when two persons agree upon a definite minute in which to direct their thoughts upon each other, both placing themselves in open or masked somnambulism, the stronger willing of the two undertaking the active, the more sensitive the passive part. If two

persons have first practised this distant intercourse, the connection between them is to be re-established at any time by the will of one being directed on the other, exciting in the latter at first an indefinite feeling, or appearance of a distant light, or some other indication serving as a signal, and occasioning him to place himself in somnambulism for the perception of definite communications (*Vorstellungen*). In this way the initiates of higher degrees in the secret brotherhoods of Tibet have acquired the power of conversing with one another at a distance without telegraph wires, and similar attempts have often succeeded in Europe.* They are most hopeful between magnetiser and somnambule, if the magnetiser is able to put himself into open or masked somnambulism.

Persons between whom there is no sympathetic rapport will have no prospect of success in thought-transference at great distances; in this case the transference, if it is to succeed at all, must be facilitated by spatial proximity or material connection. The nearer the two are to each other in the same room, the better success is there, while in the transference over extended tracts the degree of remoteness does not signify. The presence of other persons is disturbing, because then the cross-influence of all their thoughts trouble and confuse the particular thought to be perceived; and it is especially necessary that spectators should stand considerably away from the transferor. Also confronting with eyes bound seems better for success than when one stands behind the other. If several agree to think the same thought, the transference is facilitated, as the number is greater, evidently by a multiplication or exaltation of the influence similar to that attained when the will to implant and the intensity of the thought are strengthened in a single individual.

Contact, as by application of forehead to forehead, laying the hand on the forehead, crown, or back of the head, or clasping hands, facilitates greatly; but as here the influence of unconscious understanding of involuntary muscular movements comes already into play, results thus obtained no longer prove immediate thought-transference. It is better to form a chain of hands between the two persons, yet then the intermediates introduce disturbance, positive results being only still obtained when the recipient is somnambule, and in magnetic relation to the transferor, but in no rapport with the intervening persons. (*Ps. St. IV.*, 298.) I cannot understand why inorganic conductors of different substances (metal wires, damp cords, &c.) have not yet been used in these experiments, as every communication by involuntary muscular movements is securely avoided by such interposition. Between magnetiser and somnambule no contact or conduction is required to transfer the sense impressions and thoughts of the former to the latter. (*Ps. St. III.*, 529-531.) Also light seems to have a disturbing influence in these experiments, which may bear out the corresponding assertion of mediums; moreover all fatigue is to be carefully avoided, and series of from 30 to 100 experiments in immediate succession, such as Richet's, are a mistake.†

As regards the nature of the representations, the most easily transferable appear to be feelings, dispositions, and distinct sensations of the lower sense organs. Transference of musical impressions and their combinations seems not yet to have been tried, although the telephone, as an aid to sensible presentation, would facilitate such experiments; the diviner must, of course, be musical enough to designate or imitate the tune heard. The transference of visual representations is easier as the representation approximates by hallucinatory distinctness and vivacity to perception;

* Cf. *Ps. St.*, VII., 481-488; VI., 294-301, 344-352; Du Prel's "Thought-reading," p. 24-26.

† *Revue Philosophique* for December, 1884. The English reader will also find an account of these experiments in the number for December, 1884, of the *Proceedings of the Society for Psychical Research* (Trübner, Ludgate-hill, E.C.). The important original experiments of this Society, recorded in various numbers of its *Proceedings* during the past three years, should be referred to in connection with this subject.—Tr.

* Of this nature, for example, seem to me mainly Aksakow's "Philosophical Problems mediumistically propounded." (*Ps. St. X.*, 547; XI. 1, 49, et seq.)
† Compare the opportune survey of this subject by Du Prel: "Das Gedankenlesen" ("Thought-reading"), Breslau: Schottländer. 1885. Especially pp. 11-13, 16-18, 22-26.
‡ The "agent" in the convenient terminology of Mesara, Gurney and Myers in the publications of the Society for Psychical Research. This term (and the correlative "percipient") not being restricted to the case of voluntary processes, might be used here throughout, could I venture to take such a liberty with the text.—Tr.

perhaps the facilitation of transference at a distance when the transferor is in a somnambule state has for its sole reason the fact that only in this state are hallucinatory distinctness and vivacity possible. The transference of whatever is not sensible perception or its lively reproduction will be much more difficult, but still in that case easiest when it is clothed with the perceptive form of inwardly spoken and heard words.

All transferences at a distance are hallucinatory sight-pictures, usually of the figure itself of the person who would be manifest to beloved ones at a distance. I know no case in which words put in the mouth of such a figure by the phantasy of the recipient have been verified by the transferor. All manifestations at a distance are completed by mimical movements of the implanted hallucinations, or by symbolical additions to them, but abstract thoughts are never transferred at such a distance.

In immediate proximity, under favourable conditions, not only words, sentences and numbers, but also abstract thoughts, and even thoughts not clothed in words, are transferable. Somnambules accomplish with tolerable certainty the thought-commands of the magnetiser (*Ps. St. VI.* 103-106), especially if used to this sort of transference; they can repeat, by writing and verbally, words and sentences in languages which they do not understand, which the magnetiser or another placed in rapport with him, dictates for transference, and even understand the sense of them, so far as the transferor understands and conceives while speaking the words aloud or inwardly. The proof is in the fact that somnambules answer intelligently, in languages with which they are familiar, questions put in languages of which they are ignorant, but the answer fails as soon as the question is put in a language which the questioner himself does not understand.* Here it is clear that a thought is transferred which is intelligible by itself, apart from the words, unintelligible to the somnambule, to which it is attached; this is the most spiritualised case of thought-transference conceivable.

When there is neither the conscious nor unconscious will to transfer a mental representation, but there is on the other side the conscious or unconscious will to perceive, then the usually too-widely employed term "thought-reading" is strictly applicable; in which is included "character-reading." A somnambule who is placed in rapport with a person previously quite unknown to him, either by direct contact, or by the mediation of the magnetiser, or by contact with an object containing the personal aura of the individual in question, receives a certain collective impression of the latter, a compound of impressions sympathetic and anti-pathetic. If now the somnambule's will is directed to the interpretation, dissection, and restoration of this impression, there will emerge, according to the sensitivity, and faculty of conveying its impressions in words, a more or less incomplete, indefinite, and inexact, yet not wholly unlike picture of the personality, its character, its immediate feelings and dispositions, and under circumstances even its immediate thought. Thought-reading can finally be an involuntary reception of impressions, if the sensitivity of the somnambule is highly exalted, and the other conditions are favourable.

The percipient of the transferred representations is always the somnambule consciousness, never immediately the waking consciousness. If the somnambule consciousness is alone present and commands the machinery of speech, it is not difficult to establish by interrogation the fact that thought-transference has taken place. It is otherwise if the percipient's somnambule consciousness is masked by the waking consciousness, and the latter has sole rule over the organs of speech and the voluntary muscles. In such cases it cannot be said whether behind the waking consciousness there is a somnambule consciousness or not, and

* Du Prel; "Das Gedankenlesen," (Thought-Reading), pp. 19-22.

whether, if there is, it perceives another's thoughts or not. Only when the division between somnambule and waking consciousness is not complete, but a faint shimmer of the somnambule consciousness gleams unnoticed into the waking consciousness, imparting a weak colouring to the contents of the latter: only then is it possible to infer mediately, from the waking consciousness, that a thought-transference has taken place in the somnambule consciousness.

The waking consciousness of a normal person must thus be consulted as to the representations in the other person's mind, and if in a long series of experiments its testimony is better than was to be expected from the calculation of probabilities, the overplus is to be set to the credit of the thought-reading somnambule consciousness which even in the normal person lies concealed. These experiments are instituted by Richet,* and in the guessing of colours of playing cards have yielded about ten per cent. better results than the probability, experimental results when the cards were drawn without being looked at agreeing with the latter. Had results when the brain was tired not been taken into account, the percentage in favour of an influence upon the waking by the somnambule consciousness would have been considerably larger. It is most desirable that the experiments should be repeated with avoidance of all fatigue and with greater exclusion of light, new experiments being added by introducing a conductor between the two bodies, gradually increasing the number of transferors, and varying the distance between them and the diviner.

With sensitives to experiment upon, there is a very different prospect of results. Whereas in normal persons the somnambule consciousness not only remains below the threshold, but also has small noticeable influence on the content of the waking consciousness, with sensitives this influence is remarkably apparent, and can be considerably exalted by avoidance of every disturbing and distracting external impression on the waking consciousness, and by attention being concentrated on stimulations transmitted from the somnambule sphere. Barrett's experiments on healthy but sensitive children show that the successful cases of transference of perceptive thoughts (e.g., objects to be fetched) from a person thinking them to the sensitive may exceed the probable figure by more than 100 per cent., and that in the transference by several persons fixing on the same thought the chances of success may rise almost to certainty, so that the sensitive already guessed while outside the room the thought of the sitters within.†

Still more favourable are the conditions, if the difficulties of transition of the thought from the somnambule into the waking consciousness are avoided, i.e., if the experimental conditions are so arranged that the persisting waking consciousness knows nothing at all of the guessing and announcing. This is possible, if the reflex-prohibitions of the parts of the brain supporting the waking consciousness are so far debilitated as to admit the despatch of involuntary innervation impulses by the parts of the brain supporting the somnambule consciousness. This happens in the state of masked somnambulism when the somnambule consciousness, veiled by the waking consciousness, announces its contents either by involuntary muscular movements,‡ or by mediumistic nerve force. Already the divining rod is even for apparently normal and insensitive persons an excellent aid for revealing the thoughts of others by involuntary designation, so far as these thoughts are fixed on an object in the room, and yields successful results

* "La Suggestion Mentale et le Calcul des Probabilités," *Revue Philosophique*, 1884, No. 12, pp. 609-674. 1885, No. 1, pp. 115-118.

† Barrett, Professor of Physics at the Royal College of Science, Ireland. "On Thought-Reading." *Ps. St.* (The English reader will find Professor Barrett's contributions to the subject in the first vol. of the *Proceedings of the Society for Psychical Research*.—Tr.)

‡ "We have in our collection," says Mr. Edmund Gurney, "several cases where a mental question, on the part of some one present, has been answered in writing, either with a planchette or a simple pencil, without any consciousness of either the question or the answer on the part of the person whose hand was automatically acting." *Proceedings of the Society for Psychical Research*, December, 1884.—Tr.

exceeding the probable figure about two to three-fold. (*Revue Phil.*, 1884. No. 12, p. 639, *et seq.*)*

Yet more surprising are the results if recourse be had to the table, for rapping, or to the psychograph, requiring, it is true, longer practice than the divining rod. Involuntary writing with the hand leaves too much room for interchange with voluntary writing and for the suspicion of intentional deception, for it to be suitable for demonstrative experiments; but in the writing at a distance of mediums, excluding the change into voluntary writing, there is the purest possible experimental material, which then, as indubitable expression of the masked somnambulant consciousness, affords also, in fact, the most astonishing proofs of thought-reading. If, for instance, questions are written in a closeable slate, on the second inner side of which the medium then writes at a distance the answers (*Ps. St. IV.* 388; *XI.* 497),† no explanation more readily suggests itself than that the somnambulant consciousness of the medium perceives the question from the thought of the person writing it down, and thereupon imparts the answer.

Thought-reading is yet more involved and removed from detection, in that not only thoughts of the waking consciousness, but even those of the masked somnambulant consciousness of the persons present, can make entry into the somnambulant consciousness of the medium. This could only be completely proved by experimenting with two mediums, one to guess the answers which the other had made to questions without previous knowledge by the waking consciousness. But it can also be inferred with approximate certainty from the fact that somnambules frequently give information concerning the past of the questioner, contradicting the present recollections of his waking consciousness, that the statement is nevertheless persisted in, and that either his memory, sharpened by more circumstantial additions, at once recognises his own error, or being subsequently accidentally led into the right track confirms the somnambule's assertion.‡ Such cases are usually treated as clairvoyance, but it seems more probable that there is a masked somnambulant memory in the questioner, which, excited by the question, by means of its hyperæsthesia realises truer recollections than the duller memory of waking consciousness. Further, someone present, whose interest is excited in a particular direction, may have in his masked somnambulant consciousness recollections of formerly heard or seen sentences in foreign languages; these impressions may, by the medium, be divined by thought-reading and be involuntarily written (or rapped out), without the waking consciousness of the other recognising the result thus presented to him as his own recollections.§

As these instances are not numerous, and as on the other hand there are a not inconsiderable percentage of persons, in whom the masked somnambulant consciousness lying below the threshold has a certain vivacity, nothing is opposed to the presumption that the phenomenon in question only occurs in somnambules in connection with such persons having masked somnambulant consciousness.

Given the case of the somnambulant and waking consciousnesses of the questioner presenting their respective impressions of different characters to the somnambule, according to the foregoing it is not surprising that the more hallucinatory impression of the somnambulant consciousness is easier perceived than the more abstract thoughts of the waking consciousness, so that under these suppositions the phenomenon also is explained without clairvoyance.

Slade, for example, saw the figures which were on the three coins contained in the plastered-up boxes, and Zöllner

finds in that an instance of true clairvoyance, because he had put the coins in the boxes a long time previously, and no longer exactly remembered of what description they were.* Just in this case it seems to me doubtless, though subsequent confirmation by correction of Zöllner's memory is wanting, that there was here no clairvoyance, but thought-reading of somnambulant impressions. For that Zöllner was a masked somnambule, who, without knowing it, co-operated with Slade, is highly probable from the whole character of the phenomena manifested in those sittings, and just as probable is it that Zöllner, in putting up the coins, had accurately observed them. These two suppositions suffice, however, for the data, first, that Zöllner's somnambulant memory had taken in the numbers of the coins, and secondly, that with the tension of mental occupation with the object, the hyperæsthetic somnambulant memory realised these numbers, while the memory of the waking consciousness endeavoured in vain to recall even the descriptions of the coins. Under such circumstances, Slade's somnambulant consciousness could perceive the numbers by thought-transference, and all that is striking in the case is that this perception was so lively as to pass as visionary sight into the waking consciousness and into expression there; unless the opinion is preferred, that at that moment Slade's waking consciousness had sunk below the threshold, and the somnambulant had possessed itself of the organs of speech. Slade being also a speaking medium, there is nothing to prevent the adoption of the latter view.

A medium has always a lively interest in divining the open or masked thoughts of those present; for it is his interest to eluce astonishing manifestations, and nothing can be more astonishing for "sound common-sense" ("gesunden Menschen verstand") than exhibitions of a knowledge which the persons present believe to be confined exclusively to themselves, or which is even withdrawn from their own waking consciousness. The will to perceive must therefore be supposed continually present in the medium. But if the others, on their side likewise, have a lively interest in the occurrence of striking phenomena, that must develop in them the will to support the medium according to their own powers, and to lighten his difficulties. And then the unconscious will is excited to thought-transference. Moreover in circles the hands are in contact, so that all conditions are as favourable as possible for thought-transference. And when the other person is a masked somnambule like Zöllner, it is scarcely still surprising that results at such sittings should exceed the average.

For experiments in intentional thought-transference, there can be no subjects better adapted than mediums with the faculty of writing at a distance, only there must be an end to misusing the medium's nerve force by the childish game of oracular questioning, and systematic experimentation must take its place. These trials must at first relate to impressions of single senses, and gradually rise to more abstract representations; the distance of the transferor from the medium must also be gradually increased, and the percentage of successes as depending on distance be ascertained. For the effects at greater (mile-wide) distances, a second medium must be introduced, and the influence of distance, if any, and of what kind, must be determined. Hitherto spiritistic sittings afford no material for thought-transference at great distance, the medium having always been the only active party, instead of being reduced, as in such experiments is necessary, to a passive relation to another medium at a distant place.

(To be continued.)

* M. Richet himself, as diviner, thus obtained 6 successes in 13 trials, the probability being 1 in 6. *Proceedings of the Society for Psychical Research*, December, 1884. P. 245.—TR.

† [An experiment which is said to have repeatedly succeeded also with the medium Eginton.—TR.]

‡ Du Prel's "Thought-reading," pp. 22, 23.

§ Cf. Aksakow's already cited "Philological Problems mediumistically propounded."

* ("Transcendental Physics," c. IX. Zöllner's statement is as follows:—As mentioned above, I had already, in December, 1877 (the séance was on the 6th May, 1878), "fastened up these boxes, and as I had observed neither the value of the enclosed coins nor their dates, I could afterwards only ascertain by the noise from shaking the boxes, that enclosed in the circular one was a large German coin (a thaler or a five-mark piece), in the rectangular one two smaller pieces; whether these were pennies, groschen, or five-groschen pieces, I had, after the lapse of half-a-year, at the time of Slade's last stay in Leipzig, entirely forgotten." Page 155 (English translation).—TR.)

SOME ODD "FADS" AND FANCIES; THEIR RATIONALE AND EXPLANATION.

BY S. EADON, M.D.

VI.

Whence comes this unseen, supernatural power? Can it be aught else than a disembodied spirit, of a high order, working upon and influencing the spirit and physical organisation of man, whilst yet in an embodied form, producing effects which human beings not so impressed from spirit-life are unable to produce? Genius is but another name for spirit-aid from a higher life. Poets in all ages, and men "of high-born genius" in every department of science and of literature have ever felt these inspirational influences from another life, and never forgot to invoke their aid in any "adventurous flight," as, when Milton says:—

"And chiefly thou, O spirit, that dost prefer
Before all temples the upright heart and pure,
Instruct me; for thou knowest
What in me is dark
Illuminate."

Again, he says, that his "Heroic Song" was due to

"My celestial patroness, who deigns
Her mighty visitation, unimplored,
And dictates to me slumbering, or inspires,
Easy, my unpremeditated verse."

Who aided the soul of Shakespeare to roam at will through boundless and untrodden paths of thought, and to write, as no man ever did before, or, perhaps, ever will again? Who? but, as Coleridge says:—

"Contemplant spirits! Ye that hover over
With untired gaze the immeasurable fount
Ebullient with creative Deity!
And ye of plastic power that interfused
Both through the grossest and material mass
In organising surge."

Who inspired the spirit of Newton, from the mere incident of the fall of an apple, to open up the mechanism of the heavens, and demonstrate laws which govern stellar systems, invisible save by telescopic and Nebule vision? Who? but some mightier Newton from spirit life? As it ever has been, so it will ever be, as man becomes fitter for higher kinds of knowledge, disembodied spirits will select embodied forms of analogous order, as mediums, whereby to open up higher forms of thought, and point out the means whereby discoveries may be made preëminent with social and national advancement, and which will tend to raise, in due time, the whole family of man to higher kinds of civilisation not yet dreamed of. The spirit world is about us; and

"Millions of spiritual beings walk the air
Both when we wake and when we sleep."

And the great want of the age is a universal kind of mediumship whereby disembodied spirits can hold high intercourse with spirits

"Whilst yet in their muddy vesture of decay."

The signs of this interchange are at hand; and soon will be manifest, that the unseen and the seen are, in reality, but

"One realm,
One continent of easy thoroughfare."

And the earth, in these fast-coming times, will

"Be but the shadow of heaven, and Kings therein,
Each to other like, more than thought."

Great changes yet await the earth and its inhabitants. A genius is, in reality, a medium between the invisible and the visible, making known a higher form of thought, a now and a then,

"Down the corridors of time,
For man's advancement."

The time will come when millions of men will be thus endowed, and knowledge, of a kind unknown at present, will cover the earth as the waters cover the sea. In those days, mankind—having cast aside the creeds, the forms,

the devices, and the uncertain theologies of men—will, with one accord, and with singleness of heart and purity of purpose, worship the Great and Supreme Intelligence beneath the starry dome of millions of suns and systems, mingling their songs with the music of the spheres, in one grand harmonious chorus—

"For ever singing, as they shine,
'The hand that makes us is Divine.'"

A German mineralogist, by means of the divining rod, discovered many very valuable mines, thus proving its use in a practical and commercial sense. Nor has it been without advantage in furthering the ends of justice. A man and his wife, for the sake of their money, had been murdered in a cellar. A man named Jacques Aymar, a wealthy peasant, and a sensitive, was taken to this spot. Guided by the rod, he followed the track of the murderers into hotels; told the glasses from which they had drunk; tracked them by land and over rivers; recognised the beds upon which they had slept, the very pots they had touched, till he was conducted, by this hazel fork, to the gates of a prison, where he felt sure one or more of the wretches would be found. Four male prisoners were placed before him, when the rod turned violently towards a man with a hump-back, who had been admitted, only half-an-hour before, for some petty larceny. The peasant said the man with the hump was one of the assassins. The fellow at first denied it, but at length confessed; and he corroborated, in every particular, the truth of the track taken by the sensitive over forty-five French leagues. This case is remarkable, and is well authenticated. From these examples, it is highly probable when veins of metal break, and geologists and mineralogists are at a loss to point out the corresponding seam, if a sensitive were called in, he might be able to indicate where the broken vein begins. In these cases, sensitives, cataleptics, lunatics of a certain order, and somnambulists may, some time, be quite in request for commercial purposes; and instead of being a burden, might really prove benefactors to their several localities, doing, in fact, what science had failed to accomplish. The discovery of OD, seems quite adequate to explain the phenomena of which the hazel-fork is the outward symbol. It is something more than a mere sort of hocus-pocus, or legerdemain, to satisfy the vulgar mind, which is never contented unless a veritable something impinges upon the senses, and seems adequate, in their eyes, to account for the effects observed. The opinion of Dr. Herbert Mayo, Tardy de Montrivel, Ritter, Thouvenel and others, is "that there is strong evidence to show that, in competent and honest hands, the divining rod really does what is pretended of it"; i.e., in the hands of sensitives whose Odic force seems naturally to have some kind of occult relationship with lodes of metals, seams of coal, and the flowing of subterranean water.

(To be continued.)

A MATERIALISATION SEANCE with the medium Mott, Kansas City, is reported by T. J. Haughey, in the *Spiritual Offering*. After detailing the constitution of the circle, &c., he relates the appearance at the window of the cabinet of General Bledsoe, and the particulars of the conversation between the General and himself; then of his old well-remembered captain in the War of Secession; then of his mother, in her well-remembered head covering. He concludes: "Each of the eight sitters got some revelation that seemed to be good to them. The recognised father and brother of one lady were seen by us all. She was very agitated. Her father bade her be brave, and said if she could conquer her nervousness, he would be able to appear in full form outside the cabinet. We each paid a dollar and a-half. We parted with Mr. and Mrs. Mott, feeling thankful that nature is so kind to give to every soul a conscious immortality, and that she has not arbitrarily arranged an eternal separation. I inwardly bless human nature, and take courage to prosecute my earthly journey. I must express regret that all have not an opportunity to visit this medium and witness for themselves this divine phenomenon."

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (sont de la plus complète exactitude), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession."

"4th May, 1847. ROBERT HOUDIN."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux).—I am, monsieur, &c.,

"May 16th, 1847."

(Signed), ROBERT HOUDIN."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid."

"I am indebted to the courtesy of Mr. Eglinton, the Spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved."

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Muscelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht, nach Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely trustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianistic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect."

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates medianistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny."

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit in 'spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you, &c., &c."

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Bern; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses."

"Berlin, December 6th, 1877."

(Signed) SAMUEL BELLACHINI."

ADVICE TO INQUIRERS.

The Conduct of Circles.—By "M.A. (Oxon.)."

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT.—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

MISS ELIZABETH STUART PHELPS

AND THE

SOCIETY FOR PSYCHICAL RESEARCH.

By "M. A. (Oxon.)."

The current number of the *North American Review* contains an article by Miss E. S. Phelps on "The Great Psychical Opportunity," which she "is tempted to call the Opportunity of the Century." Giving a substantial approval to the principles on which the Society was founded in England, and subsequently in America, Miss Phelps wants to know what is being done. Darwin, we are reminded, "was twenty-two years in collecting and controlling the material for 'The Origin of Species' and 'The Descent of Man.' He had in the highest degree the two things necessary to the discovery of a great principle: the power to attend, and the power to infer. We might add a third, the power to imagine. He observed and recorded as no other man of our day has done: his power of inference proved equal to his observing and recording power;" and as a result we have the doctrine of evolution.

Desiderating the employment of the same patient methods, Miss Phelps recognises, "with a keen sense of their wisdom," the appeal of the officers of the Society for Psychical Research to the public for co-operation in collecting and investigating alleged facts that lie hid in the recesses of human experience. It is "to the help of the unlearned that the learned have appealed." "Do we sneer or smile? If we are wise we shall do neither. These men know what they are about, and why they are about it. . . . The greater the weight the more the strands in the cable that hoists it. Nothing is too small for so huge a work as that which would lift the load of mystery, older than the Witch of Endor, terrified at her trick [where does the "trick" come in, Miss Phelps?] which had summoned what we should now find it fashionable to call a 'telepathic impression'—a load as new as the last poor creature, in fresh mourning, paying two dollars a sitting to a fifth story medium, to get 'communications' from her dead child. He who means to win in a charge on this mountain of mystery and misery can condescend—must condescend to the infinite drudgery of discovery."

There is no objection to be raised against this candid and cautious tone. The work is enormous; surrounded with difficulties; envied with prejudice on every side. The records available are in some cases emotionally related, and of no value as exact narratives. And even those which do relate, with some approach to scientific accuracy, facts that are really important, are not in themselves such as

the Society has hitherto deemed most suitable for its purposes. Miss Phelps makes some calculations as to the number of Spiritualists—two millions (she thinks) in America, and more than that number in Great Britain. "Here, let us say, to take the most modest figures, are two millions of our people, intelligent enough to conduct the affairs, and obey the laws, and bear the responsibilities of average civilised society" who testify respecting these facts. "Hundreds of people," she says in another place, "whose word of honour is as good intellectual coin as that of the reader of this page or the contributor to this review, have testified to the conveyance of thought, without visible, or audible, or tangible media, from embodied mind to embodied mind; to the tragic or trivial incidents of mesmerism; to the coincidence of dreams; to the prophecy of mental convictions; to the visual appearance of the distant living; to the sight or sign of what is thought to be the more distant dead." "Say what we may (and we ought to say it) of the nonsense, of the fraud, of the jugglery, the hysteria, the blasphemy mixed to a mush with the whole matter, the significant fact remains that here is a whole class, not of the lowest or most illiterate, while not yet, to any marked extent, of the wisest or highest, who believe themselves, in our highly illuminated times, to have found some means of access to the consciousness of the dead."

Or, perhaps with a passing word of warning not to be hasty in assuming fraud and hysteria too conveniently, it would be better to say that there is a compact mass of people, quite as capable of judging evidence as their critics, with level heads and clear minds, and with a block of experience to reason from to which these critics can make no pretence, who believe that the so-called dead have systematically communicated with them. To this it may pertinently be added that this compact body of thinking and reasoning people is not troubled with deserters from its ranks, but is constantly receiving accession from those who have examined for themselves, and find the Spiritualistic hypothesis the only one which covers the facts, in spite of the opposition with which science meets it, and, I may say, in spite of the tentative and often puerile efforts which some notable scientific folk have made from time to time to explain, or to explain away, that which they have not first taken the pains to understand.*

I agree with Miss Phelps in her desire for Darwinian patience, as I also do when she defines the scientific basis of thought and action as requiring two paramount qualifications—"equipment and candour: the presence of equivalent ability and the absence of nullifying prejudice." We Spiritualists have had too much reason to complain that adequate intellectual equipment in our critics has not always co-existed with adequate patience in the study of our facts; nor have these qualifications been always illuminated by that candour and impartiality which springs most of all from the "absence of nullifying prejudice." Perfect candour is a rare gift. "The bigotry of the laboratory and the library is quite as robust as the bigotry of the altar and the creed. . . . We hear a great deal about the value of scientific evidence. We have a right to ask a great deal from the scientific attitude."

* Vide Dr. W. B. Carpenter (*passim*), Prof. Lankester, Prof. Tyndall, and other leaders of scientific opinion, for instances of hasty, inaccurate, and insufficient generalisation.

What should it be? That which George Eliot would call one of 'massive receptiveness.' What must it be? That which will stand the test of its own primer and grammar. . . . An imperceptible jar of human prejudice may spoil the finest web of attention and inference that ever the human mind has wrought. . . . What is it, indeed, to be candid but to be willing to see a thing turn out either way? What is the scientific spirit but the honest spirit? What is it to be wise, but to be just?"

That seems to me to be a much-needed protest on behalf of an elementary qualification for dealing with these mysteries, which may be commended alike to the high priests of exact science, to the Psychical Researchers, and to the Spiritualists, which latter body, having what they confidently believe to be truth on their side, can, while recommending candour to their critics, afford to exercise themselves that measure of the same virtue which consists in being "willing to see a thing turn out either way." We have nothing to fear from candid, impartial, and exhaustive investigation; nor, indeed, from inadequate theorising for which the time has not yet come.

"It is not time yet" (says Miss Phelps) "for any 'working hypothesis.' It is too early to have assurances that one thing can, or another cannot be. We shall never have the truth by inventing it, but by discovering it. . . . I say, without hesitation, that no investigator is qualified to pass judgment on psychical phenomena who is not equally ready to admit—if admit he must—in the end that he is dealing with the physiological action of cells in the frontal lobes of the brain, or with the presence of a human soul disembodied by death."

Gradually Miss Phelps comes to apply her general statements to a critical examination of the methods of the English Society for Psychical Research. The passage formulates what, it must be admitted, is in the mouths of men expressed even more impatiently.

"In the work of the English Society, a close observer may already detect the danger of a mistake in the precise direction where the Society most deprecates mistakes in its coadjutors. It seems to us that a hypothesis is put to very hard play, if not to work, in the hands of the committees most interested in the telepathic theory. . . . Suppose that the telepathic theory might explain an immense proportion (I do not say all) of what are called the supernatural facts of Spiritualism; whether it does so we have not yet 'accumulated and reflected' enough to say."

That is temperately put, and true as far as it goes. We cannot say yet how far exactly the hypothesis will reach; but we can say that it does not reach so far as it is sought to stretch it. And, while substantially agreeing, as I do, in the methods of the Society for Psychical Research, it is open to me to say that it seems both illogical and wasteful of effort and of time to persist in applying a hypothesis to facts which it admittedly will not wholly cover. It is not necessary to urge the adoption of the Spiritualistic hypothesis, though it claims by right a hospitable reception; but it is open to us to point out that it is no new thing in the world, that it does cover all the ground, and that it should not be evaded through antagonistic prepossession, an attitude which I am thankful to find that some of the leaders of action in the Society for Psychical Research categorically disavow. Such distinct disavowal as Mr. F. W. H. Myers, for instance, has more than once given in most unequivocal terms must be accepted *ex animo* if any friendly or courteous controversy is to be maintained. I fear, however, from a perusal of the open letter of Mr. Farmer in last week's "LIGHT," that there is in some quarters, which I do not seek to define, a feeling which Spiritualists, as a matter of ordinary self-respect, must resent and disavow as unworthy and even insulting.

It will be very necessary to clear the air of these thunder-clouds before any candid and impartial investiga-

tion of subjects about which Spiritualists certainly know more than most people, can be hoped for. I have not discerned for myself all that antagonism to Spiritualism which I know many believe to exist on the part of the chief leaders of thought and action in the Society for Psychical Research. I have had much sympathy with the course of action pursued, though I have thought it slow sometimes. I have, indeed, regretted that facts lying at our thresholds should seem to be neglected, while the Society went far afield only to return empty. I have seen difficulties in the way of investigating Spiritualistic phenomena by committees; and also of the sifting of evidence in the way that the Society has hitherto employed. I was quite content to wait; but I am compelled to say, with pain and deep regret, that this unfortunate letter of Mr. Farmer's correspondent, with its most unfortunate language, comes just at a time when it will give colour in the minds of susceptible people to an idea which it is to the last degree desirable to avoid.

"PSYCHICAL RESEARCH."

The method of investigation pursued by the leaders of the Society for Psychical Research has before now called forth strong protests from Spiritualists and others, both outside the Society and within it, but it is pretty evident that the charges which have been brought against it cannot be ignored much longer, and that they will have to be met and answered fairly. The most recent adverse criticism from a member of the Society is that of Mr. G. D. Haughton, which appears in the August number of the *Journal*, and to which additional interest will attach through the strikingly inadequate reply of Mr. Frederic W. H. Myers.

No one will deny that the Society has done some very useful and important work, and that to some extent it has been clearing the ground. It stands midway between the Spiritualists and the outer world, or *profanum vulgus*. It is able, no doubt, to command a certain amount of attention from men who require, in regard to occult matters, to be treated gently and tenderly, and for whom the phenomena and teachings of Spiritualism proper are what Chemistry or Greek would be to a boor. It has collected a number of facts—most of them, it is true, of secondary value, and has appointed various committees for "investigation," and even for experiment, which, by the way, appear to be chiefly remarkable for the non-presentation of reports—but for all that, the criticisms which have been made are neither uncalled for nor unjust, and no unbiassed person who has studied the Society's *Journal* and its general method of procedure will be disposed to think that Mr. Haughton exaggerates when he says that the members have become wearied by "negative and abortive results," and that the energy of the Society has been misdirected by the digging up of "shadowy reminiscences of what occurred many years ago," when there are plenty of similar phenomena occurring at the present time to be inquired into.

It would probably not be inapt to compare the Society's method of study and of collecting facts to those adopted by the older and less scientific of the Alchemists, though the word "method" is, perhaps, hardly an appropriate one, for there is but little, if any, method in either case worthy of the name "scientific." The most serious and dangerous error of which those who are responsible for the Society's guidance have been guilty, is the invention of theories. Theorising from insufficient data is the curse of every science. The making of a certain class of theories is far more easy than the making of experiments and the planning of investigations, and the theory-maker accordingly crops up in every direction. He finds, or it may be invents, a big word or phrase wherewith to label his theory, and in nine cases out of ten becomes so firmly wedded to it that he will stretch it to the utmost limits that his mind can give to it, which is saying a good deal; and that he will ignore—generally unconsciously—any facts, however important, which militate against it. To this highly valuable class of hypothetical productions, the Society seems to attach the very greatest importance. "Telepathy" and the "unconscious secondary self" are both before an admiring world, the second, however, being merely a new label for Dr. Carpenter's threadbare "unconscious cerebration" theory, with which that great man for ever settled all the phenomena of Spiritualism.

It must be admitted that it is in the highest degree unscientific to start a theory based upon a few out of a certain

body of analogous facts, to refuse to look at the others which might altogether subvert the theory, and to proceed as if they had no existence. There is a distinct *petitio principii* in the manner in which the word telepathy has been used in the endeavour to account for such phenomena as the "death wraith," as well as in many other instances; and as to the "unconscious secondary self" it is pretty generally known that that most monstrous hypothesis was revived and republished in the face of large numbers of phenomena in themselves sufficient to render the theory untenable, and alleged by the most competent of witnesses to be true. Did the resuscitators of "unconscious cerebration" pause and proceed to investigate these phenomena, which, it was admitted, if they existed, were sufficient to modify or overthrow their theory? Not at all. The theory was published straight away, to remain and act as a stumbling block to future investigation and study, a proceeding which cannot but be considered as other than grossly unscientific.

As pointed out by Mr. Haughton, Messrs. Gurney, Myers, and their friends are vainly endeavouring to propitiate the Scientific Ogre. They have determined to be very "scientific" indeed, and have succeeded wonderfully in being the reverse. They are, perhaps, afraid of being "investigated" by Mr. Lankester, according to the superior methods so elegantly advocated and practised by him; and they tremble at the name of the Royal Society, which is really a very harmless body after all. Mr. Myers shelters himself behind one of the Psychical Society's famous committees, which ought to have "reported" but has not done so. He has not entered into the Barkas case because the inaccuracy or absurdity of some of the replies "seemed to him to preclude the likelihood of a scientific spirit from guiding the medium." In other words, Mr. Myers thinks it easy to lay down the law about the conditions attending such phenomena as these; they are all clear and simple to him; but he says nothing about those replies which were accurate and not absurd, and entirely outside and beyond the knowledge of those present, except that they were "interesting." We can expect no more since no theory with a high sounding name is yet ready to come out of the Society's forcing-room. Because a certain medium is supposed to have been guilty of fraud upon some occasion, Mr. Myers decides to have nothing to do with her or the phenomena that may occur in her presence. We know the value and the meaning of many of these so-called detections. Mr. Myers clearly does not. It would be well to know whether the evidence of this medium's alleged fraud has been subjected to that careful and rigid scientific and legal scrutiny for which the Psychical Society is so pre-eminently distinguished; but whether it has or has not, it would appear from Mr. Myers' statement that he considers himself incapable of distinguishing between fraudulent and genuine manifestations, of guarding against the former and of appreciating the latter, and that therefore he cannot very well rank as a "first-class witness."

The real *mot d'ordre* of the Psychical Society may be summed up in the well-known phrase, "Spirit is the last thing I will give in to," a position which involves some of the most wanton assumptions possible. There is the monstrous assumption that in view of the "well-known laws of Nature" the spirit hypothesis is the most difficult to accept; whereas, if the matter is to be argued from *a priori* grounds, it will be found somewhat more rational to accept the spirit hypothesis than, for example, the hypothesis of the "unconscious secondary self." Again, there is the assumption that Science is opposed to Spiritualism. True Science is not opposed to Spiritualism—far from it; it unquestionably tends in that direction. The whole Scientific world may be safely defied to prove—with the wretchedly small glimmering that we possess of a few fragments of some few of Nature's laws—that the teaching of modern Science is anti-Spiritual. None of the really great and true among men of science have ever finally thought so. It is but a few camp followers who have raised the cry, and who at the utmost have believed that they believed in it.

"Let us have facts first and theories afterwards," says Mr. Haughton. Let us hope that the leaders of "Psychical Research" will see the force of this. "*Les faits restent et les théories passent.*" And let us also hope that when at length these gentlemen descend from the pinnacles where they fondly believe themselves to be enthroned, and do us the honour of seriously investigating the present phenomena of Spiritualism, they may be imbued with the true scientific spirit, not with a grotesque imitation of

it, and with that single-mindedness, absence of bias, and humility which are the first necessities for the man who would seek and know the truth.

THYMOL.

To be happy in old age it is necessary that we accustom ourselves to objects that can accompany the mind all the way through life, and that we take other things as good in their day. The mere man of pleasure is miserable in old age; and the mere drudge in business is but little better; whereas natural philosophy, mathematical and mechanical science, offer a continual source of tranquil pleasure, the study of which, in spite of gloomy ecclesiastical dogmas, is the study of true theology. It teaches man to know and admire the Creator; for the principles of science are in creation, are unchangeable, and are of Divine origin.—PAINE.

MENTAL TELEGRAPHY.—Those who have lived in Asiatic countries, know that the natives can convey intelligence to each other with more than ordinary rapidity. This was done throughout the great Indian Mutiny, when the "Secret Mail" was known to long forestall the most rapidly-conveyed Government despatches. But the investigations of the London Society for Psychical Research and the New York Academy of Anthropology have well-nigh satisfied us that the Indian natives are in possession of a system of mental telepathy, or telegraphy, advanced beyond the stage of mere experiment.—*American Psychological Journal*.

PSYCHIC THEORY.—The late Dr. Whedon called the departed "dead angeloids." He had a theory that the ramifications of the nervous system formed in themselves a figure corresponding to the visible external configuration of the body, the one being a perfect resemblance of the other; that this nerve-contour, at death, detached itself to become the external of the spirit. Others have advanced the theory of a still finer form underlying this of the delicate nervous organism, imperceptible to mortal sight, the spirit form of the being. It is as difficult, however, to conceive of the survival of any part of the nervous system, as it is of the resurrection of the old and useless body itself.—*Golden Gate*.

SINGING IN SPIRITUAL CIRCLES.—The members of a circle should sing at dark seances; the spirits sometimes join in the singing, their voices vibrating clearly: if we stop to listen they often stop, as if for want of support. The singing of a circle promotes unity; it prevents the circle from being troubled by the noise of words which disturb concentration of attention. Singing has a magnetically harmonising effect upon circle, medium and spirits. During the operation of materialisation, and in the manifestation of the spirit voice, the singing of the circle is found especially useful. Spirits use the sound waves in their own speaking and singing; and the better the singing of the circle, the better for the spirit's vocal manifestation.—*La Lumière*.

A DREAM.—The wife of a prominent citizen of Chicago reports: "My husband handed me four new ten-dollar bills one morning, on leaving home for office. I put them in my note-purse. I went out, but made no payment. At night I found only three notes in my purse. I went to sleep thinking of my loss. In the morning I awoke with a dream of my talking with a lady in a store, and that on my turning to leave she called my attention to my note-purse, hanging at my wrist, being unfastened. I had folded the notes separately and loosely, and they had caused the purse to bulge, but I had thought it safe not to open without pulling. In my dream, I sent a servant to the store to ask if I had dropped the note there, and that he returned with the note. My dream revived in my mind the incident of the lady calling my attention to my open purse, and after breakfast I sent the servant. He brought me my lost bill, with the message that it had been picked up and handed to the cashier, who had put it aside to be claimed."—*Spiritual Offering*.

DEVELOPMENT OF A MEDIUM.—Louisa House, on recovering from an illness two years ago, had a vision; then she saw clairvoyantly; then she had attacks of unconsciousness for hours; on recovering she related scenes that she had witnessed in what she called "heaven." She was, although in ordinary good health, conscious of the attacks coming on, and would ask not to be disturbed in them; for the family had tried to rouse her to consciousness by rough handling and stimulants. Once, remaining unconscious for eleven hours, the family doctor was sent for, when she sprang to her feet and delivered a religious exhortation. The trance attacks then came on frequently, and spirits, evidently, spoke through her. Neighbours came in; one, a Dane, told me that he was addressed in his own language. Last winter one of these attacks lasted over two days. Fraud, hysteria, insanity, and the devil, were of course on the tips of the neighbours' tongues; but Spiritualists regarded her as under development as a medium. Her father was a materialist, but a deceased brother of his, through her, satisfied him as to his continued existence. Descriptions are now given through her of spirit spheres, corresponding with those through Swedenborg. She has a sister, Phoebe, who is under a similar course of development; but her mediumship seems for tests and drawing in colours. The whole family is esteemed as honest, conscientious, harmonious, and benevolent.—DR. W. JORDAN, in the "*Spiritual Offering*."

THE BLINDNESS OF SCIENCE.

In Paul Richer's "Etudes Cliniques sur l'Hystère Epilepsie" (Paris, 1881), a work which, for the rest, will well repay the reading of the enlightened Spiritualist, appears a striking example of the utter blindness of science when it is brought face to face with the supernatural. Three reports of cases are given side by side, of which two differ essentially from the third, in exhibiting characteristics perfectly familiar to most readers of our pages, but which have these essential particulars quietly ignored by the learned author.

We will give the three cases, that our readers may behold for themselves this deplorable hiatus in the scientific mind: we quote first the possibly purely pathological case.

"Mademoiselle S., aged forty-six years, believes that all the evils which happen on earth are caused by her. To hear her, she has committed every sin. God has withdrawn Himself from her and delivered her to the devil. This alienation, which manifested itself first merely in melancholy, now manifests itself by songs, recitations, monologues, poured forth with extreme volubility and tones exalted with passion. Mademoiselle feels how absurd all this is, and that it might make her pass for a mad woman, but she obeys an irresistible force which controls her. Nothing on earth can prevent this unlimited expansion, this terrible efflorescence. To these exalted states succeed hysterical crises. She struggles for a long time, violently convulsed. During these attacks the faces of the bystanders, for her, are transformed; she sees hideous phantoms, the devil appears to her, her ideas of possession are much more vivid, she utters piercing cries, praying to be delivered from these apparitions, bursts into laughter, and dissolves in tears. Then at the end of some hours she returns to her habitual state."

Now let the reader compare with this fairly normal case of what is usually, and perhaps rightly considered, in our days at least, solely as disease, the two following:—

"We read in Schurigius that the only daughter of Himpelius, a young modest lady, eighteen years of age, had frequently hysterical attacks. They were very violent, bending her body like a bow, and causing her to utter such loud cries that every one hearing them despaired of her life. However, with the close of the paroxysm, though a little delirious, intellectual capabilities returned to her. She sometimes called for pen, ink, and paper and set to work writing sacred verses and hymns, not without felicity and poetry, such as she would by no means have been able to compose in her usual condition. Sometimes, to the general amazement, she would extemporise a sermon, very eloquent, either in her native tongue or in other languages which before had been unknown to her, Hebrew, Greek, Latin, French, and which, after the paroxysm, she knew no longer."

"Marguerite B., eleven years of age, of disposition a little violent, but having pious and Christian sentiments, was seized on the 19th of January, 1829, without previous illness, with convulsive attacks, which lasted for a couple of years, with only few, and those short, interruptions. As long as they lasted the child was unconscious, rolling her eyes, making grimaces, putting her arms through all sorts of fantastic movements. On the 21st a voice was heard several times by those around her, which said, 'You are being prayed for.' Immediately she came to herself, weary, exhausted, knowing nothing of what had happened, saying only that she had been dreaming. On the 22nd another low voice, quite distinct from the first, began to be heard also. This voice spoke almost without cessation as long as the crisis lasted (half-an-hour to an hour or more), being occasionally interrupted by the first, which always repeated 'You are being prayed for.' The voice evidently wished to be taken for that of a personality other than the sick girl. It spoke of her sometimes by the third person. It gave to itself an objective source. In all that it said there was no confusion, no incoherence; on the contrary, perfect conscientiousness of ideas, logical method of replying to all questions, even a tone of mockery in rejecting some."

But the distinguishing mark of these discourses was their moral, or rather immoral, tone. They expressed pride, arrogance, millery, hatred against God, Christ, and Truth. "I am the Son of God, the Saviour of the world; bow down and worship Me," were the first words, often repeated, spoken by the voice. Then followed jests on holy things, God, Christ, the Bible, violent indignation against the lovers of goodness, the most fearful curses, boundless fury, a rage altogether indescribable, upon seeing anyone praying, or even clasping the hands. All this might have been considered as pointing to an external influence, if the voice had not of itself betrayed its origin by calling itself devil. As soon as the voice was heard the girl's countenance suddenly changed in the most astounding manner; her aspect became diabolic, so that to conceive it one must read in the Messiah the description of the devil offering Jesus a stone.

On January 26th, at 11 a.m., the very hour, so she said, in which an angel had announced to her that her deliverance would come, all these phenomena ceased. The last thing heard was a voice issuing from her mouth, saying, "Begone, unclean spirit; leave the child. Knowst thou not how dear she is unto me?" She then returned to consciousness.

On January 31st, the same condition reproduced itself with the same symptoms. But gradually new voices were heard, till the patient had six of them, all different in timbre, or a choice of words, or the character of discourse. Each represented the voice of a distinct person, and was announced as such to the patient by the first voice, so often heard. The violence of wrath, the curses, blasphemies, and reproaches of these voices reached the highest pitch in this stage of the disease; and the lucid intervals, in which, by the way, the girl preserved no recollection of what had passed in the paroxysm, but used to read and pray fervently, were shorter and more rare. The 9th of February, which again had been announced to her as the day of her deliverance, put an end to this miserable condition. As before, it was at 11 a.m., after the voice had repeatedly announced its departure, that the following words were heard proceeding from the mouth of the patient: "Begone, unclean spirit; leave the child; thy kingdom is at an end for ever." The girl then came to herself and has since had no relapse. (Kerner, Geschichten, Berenener. Stuttgart, 1834.)

Supposing, then, that our author has taken the trouble to verify his cases, which he has collected, apparently, from independent sources (and we confess that before the prestige of scientific reputation we are too much in awe and trembling even to suggest that he has not), what are we to say, what will twentieth century professors say to his putting these three cases in exactly the same category, and ascribing them all simply to hysteria followed by delirium with hallucinations? Can the force of a blinkered, fatuous, fixed idea further go? Can modest young ladies, by becoming delirious, acquire four languages? Can pious little girls chop logic and swear *ad libitum* to boot in six voices, by hallucination? We are sceptical.

Alas! M. Richer, your great grandchildren will have to discard the agreeable pages, their ancestral heritage, for others less delectable if they wish to pass the preliminary examinations of the future.

Forty thousand dollars are to be expended on a crematory near Philadelphia. It will be located at Manayunk, within an enclosure of eleven acres.

CHARLES E. WATKINS, the medium for slate-writing, writes H. Martin, invited, some months ago, correspondence with young mediums, to enable his guides to ascertain if they were mediums for slate-writing. I was one to respond. After a few letters I was invited to visit him at the restful home farm, where he is getting up his health after twelve years' work as a public medium. After his amiable wife had retired we had a séance, and his guides encouraged me in my development. I had delightful communications from some of my own spirit friends who promised help. Mr. Watkins proposes, with the aid of wealthy friends, to found in Washington Territory an institution in which suitable mediums may be developed, to meet the need for more mediums to demonstrate the fact of spirit-return, and for imparting the philosophy of Spiritualism. In the meantime he continues his work of helping to develop mediums for the slate-writing. He showed me a large basket filled with letters received by him in answer to his call for correspondence.—H. EUGENE MARTIN, DIMONDALE, MICH., in *Spiritual Offering*.

SUPERNATURAL phenomena have marked the close and opening of each dispensation in the past. What has been may be, and the signs are thick upon us that such forces are again in our midst. Mark the lesson; these show that the sands of time, as regards the present dispensation, are well nigh run out. Spiritualism has proved beyond reasonable doubt that it possesses a force and knowledge which is neither earthly nor human. Millions of persons, many of them hard-headed and sceptical men of science, are disciples thereof. It is neither reasonable nor wise to disregard this warning fulfilment of 1 Tim. iv. 1, and Rev. xvi. 14. In America, its centre being in Boston, a sect of "Christian Scientists" has been formed, who profess and practise healing by the "mind-cure." The healer and the patient sit opposite to each other, thinking intensely on the desired cure, until the combined mental power produces what is termed "a chemical change in the fluids of the system that results in health." The Salvation Army has in its ranks members who profess and practise the gift of faith (or miraculous) healing. At St. Mary's Hall, London, N., June 1st to 5th, an "International Faith-Healing Conference" was held; morning, afternoon, and evening. Remarkable testimonies as to personal cures were borne, and on one day alone between forty and fifty persons professed to have been cured at the meetings.—*Glad Tidings of the Coming Age*, September, 1885.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

A Plea.

To the Editor of "LIGHT."

SIR,—Now that Science has turned her gaze upon things psychical, so long left by her unexamined, and has deigned to regard them if only through a reversed telescope, it may be not unfitting to utter a special word of protest.

The investigation ought not to be accompanied by vivisection of the conscious subject.

It is one which, being undertaken, pre-eminently requires to be conducted with humanity.

The victims, when there are any, our weaker brethren, should not have their very seats of sensitiveness cut down upon by the knife of the critic; and their cerebral, moral, or intellectual insufficiency painfully revealed to themselves and to the world. The operation should be conducted privately under chloroform. The victim should be made aware of what has happened as little as possible. He should be treated as the subject of a lithotomy once was, whose feelings of property and of vanity were equally gratified by the present of a pretty glass marble; while the extracted phosphatic debris, perhaps representative of brain waste, was finally thrown away, and only referred to in dry analytical tables.

A properly educated Spiritualist or Occultist, of course, can front every investigation with fearless confidence. It is amusing enough to witness an encounter between the precluded scepticist and a Spiritualist of the first water. Vain is it to try to cut a diamond with steel, to pierce mail-proof with a barber's pole. I am thinking of that Recoil of the Broomstick. How infinitely just and amusing that was!

But if there are retailers of experiences who are palpably deceived (and I confess to have occasionally met such, though not among the properly educated), and if there is here and there, quite possibly, a medium (all mediums are not Eglintons) who may mingle fraud with his manifestations, it is sufficient for Science generally to bear in mind these negative discoveries, and allow them to have their due influence in her understanding and exposition of the positive. It is not necessary for her to descend from her estate, high above temporalities, to smite or to slay any of the erring fugitive race of mortals.

At least this is the fugitive opinion of, sir, your obedient servant,

"A Few Words on Spiritualism," from "Lily."

To the Editor of "LIGHT."

SIR,—I have been reading with deep interest the admirable letter in your issue of the 12th inst., by the author of "Scientific Materialism," entitled "Relations between Spiritualism and Science," and as one whose experience of Spiritualism (for eleven years) has been in the strictest privacy of private life, perhaps you may consider a few words from me on this subject not irrelevant.

I have always studiously read and pondered over whatever has come in my way—scientific or otherwise—on the "Why and the Wherefore" of Spiritual phenomena, every phase of which, except the paraffin moulding, I have witnessed over and over again, and almost always in the privacy of my own or a dear friend's apartments.

But none of the manifold arguments or would-be explanations I have read, have ever moved me from the simple, common-sense explanation of the phenomena that I formed after due investigation (and which time and experience have only served to strengthen to the uttermost), viz., that they are the work of human beings, every bit as human as we are ourselves—like ourselves, men, women, and children—the only difference being that they are freed from the outer garment of flesh, which we still wear, and which renders us visible to the eye of flesh, as they were, so long as they wore it, and which they still are, when circumstances allow of their resuming it temporarily for our instruction.

Why will men surround God's choicest gifts—as religion and Spiritualism are—with difficulties, and dogmas, and mysticisms, that do not belong to them, and that only deaden and drown their grand and simple beauty and purity?

For the grandest truths are always the clearest and simplest, and most emphatically prove themselves to be such, to all who

will watch their workings with reasoning and patient earnestness.

As the whole of religion is comprised in those few sublime yet simple words, "Love God with all your heart and soul, and your neighbour as yourself," so is the whole sublime truth of Spiritualism comprised in equally few and simple words, "God's love to us, in sending His messengers (our fellow men) once more to earth, to teach and raise us spiritually, by a close and personal intercourse with us."

Fearing to trespass too much on your valuable space, I have confined myself to the barest outline of this most gracious ordinance of the Father, for the uplifting of His benighted children; for were I to attempt to illustrate it by my experiences, a large volume would not suffice.

I will, therefore, only say, as the result of these manifold experiences, that if the Spiritual Beings who now come to us are not men, women, and children, *neither are we*; for they are counterparts of us in all the essential characteristics of our humanity; and if those who elaborate such abstruse and far-fetched arguments in their endeavours to prove the contrary, would only seek for themselves the same experiences I have had for many years past (and which all may do) they must most inevitably come to the same conclusion.

Trusting to your kindness to allow this letter to appear in your columns,—I beg to remain, sir, faithfully yours,

September 15th, 1885.

"LILY."

The "Electric" Girl at the Albert Palace.

To the Editor of "LIGHT."

SIR,—In your issue for August 15th there appeared a letter asking for an explanation of the above phenomenon, and, at the same time, indicating that the writer had indeed placed faith in the statement of the wily showman.

About this particular "Electric Girl" I have no information, but a knowledge of the *modus operandi* used in the production of other electric boys and girls, together with one clause in your correspondent's letter, leads me to believe that this girl is as great an imposition as the rest.

The visitor is placed on one side of a low barricade, on the other side of which are the showman and the girl in question. The floor in front of this barricade is, in some cases, covered with sheet lead or copper, in others with matting saturated with salt and water or dilute acid, and a similar covering of lead, copper, or moistened matting is laid behind, under the feet, usually bare, of the electric girl. These two pieces of matting are connected with the secondary coil of an induction machine (commonly known as a galvanic battery), which is situated so far off that the noise of its vibration is not perceptible.

On shaking hands, or in any other way making contact with the girl, the circuit is completed through the boots, body, and arms of the visitor, to the arms and body of the girl, and so to the floor. The current, which, owing to physiological formation, is only felt in the hands and arms when passing through the body, would not pass at all if the spectator wore goloshes or water-tight rubber boots, which was probably the case with the gentleman mentioned by your correspondent. This fact is taken advantage of by the exhibitor to still further strengthen his statements.

He frequently wears on one foot an ordinary boot, and on the other a rubber sole or covering; to show, as he says, that the electricity is not coming up from the floor, he lifts the girl off her feet, and the shock is still felt. Should the visitor hint that the current is still passing through him, the 'cute' exhibitor lays down the girl, extends his hand, and the astonished investigator feels nothing.

"There is no deception, ladies and gentlemen,"—(aside)—"but you didn't see me stand on my insulated leg when I shook hands with you." The whole show is very amusing and interesting, and, if the showman would only stick to the truth, would be quite as lucrative and more harmless. But the gravest part is yet to come.

I have seen, day after day, week after week, a little negro boy, barely seven years of age, compelled to sit, practically naked, exposed to cold and draughts, continually pinched, squeezed, and tortured, by ignorant people (I suppose to see if he was alive), and ever and anon subject to the passage of currents of electricity, from which his poor little body seemed to shrink, and from which the thoughtless spectators did shrink. Such a method, I say, of foisting electric boys and girls on the public, is not only a barefaced, impudent swindle, but an infernal crime.—Yours in the cause of truth,

Edinburgh.

"KELA."

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THE EDITOR OF "LIGHT,"
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CHANCERY CROSS, S.W.

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Light:

SATURDAY, SEPTEMBER 26TH, 1885.

SPIRITUALISM IN ACCORD WITH TRUE SCIENCE.

Spiritualism is not antagonistic to true science, but simply to the opinions and prejudices of those who from their labours in particular fields of scientific research, have attained recognised positions as scientific men, to which they are no doubt entitled. But a truly scientific man has no prejudice; he is a philosopher, and never determines for or against a thing until he has tested it thoroughly, observing and comparing its manifestations by his highest reason, and testing his own observations, when practicable, by the experiments of others in the same field. This we know by experience that the scientific men of the day do not do. Because psychical phenomena enter occasionally into the domain of physics and produce effects which their previous experience leads them to assume are the necessary result of physical causes, they take up an antagonistic position, deciding upon *a priori* grounds that the asserted causes of the phenomena are fictitious, and that consequently those who make the assertion are either frauds or fools.

There might be some excuse for them in the early years of Modern Spiritualism, when but few of their own class had turned their attention to the phenomena, and the records of experiment were fragmentary and defective, but in the present day, after the recorded experiments of a long chain of eminent men of recognised scientific ability, extending over three decades, commencing with the great American chemist, Professor Robert Hare, and ending at the present with the well-known German astronomer, Friedrich Zöllner, their position is particularly unphilosophical, and nothing but the fact of popular prejudices being in harmony with their own, saves them from appearing ridiculous in the eyes of the community.

Sir David Brewster, when certain phenomenal facts were forced upon him, said he would give in to "anything but Spiritualism" as a means of accounting for them. And so it is with the majority of our pseudo-scientists of the present day; they have committed themselves by denying *in toto* the spiritual origin of the phenomena, and are too proud to retreat from their position by the straight road, so find some tortuous side line to get out of it; hence we have the phenomena of thought-reading and clairvoyance accepted by them under the name of Telepathy, and mesmeric-healing accepted by the doctors under the title of "Massage"! We have never seen the position of Spiritualism with regard to science more tersely put than in the following extract from a recent article by Mr. Alfred Russel Wallace:—

"Now Modern Spiritualism rests solely on the observation and comparison of facts in a domain of nature which has been

hitherto little explored, and it is a contradiction in terms to say that such an investigation is opposed to science. Equally absurd is the allegation that some of the phenomena of Spiritualism 'contradict the laws of nature,' since there is no law of nature yet known to us but may be apparently contravened by the action of more recondite laws or forces. Spiritualists observe facts and record experiments, and then construct hypotheses which will best explain and co-ordinate the facts, and in so doing they are pursuing a truly scientific course."—*Slightly abridged from "Harbinger of Light."*

DR. E. VON HARTMANN ON "SPIRITISM."

The translation of this pamphlet, which is now appearing in our columns, will be completed in the issue of "LIGHT" for October 10th. We shall then be prepared to receive letters discussing and criticising Dr. Hartmann's views. Without in any way seeking to anticipate the lines of argument likely to be advanced in sustaining or refuting the position taken by the author of "The Philosophy of the Unconscious" with regard to the phenomena and theories of Spiritualism, it is at least open to us to point out that there are many facts, if not of common, of frequent occurrence, which will have a direct bearing on any reply Spiritualists and others may make. Additional interest is lent to the publication of this work for English readers by the fact that Dr. Hartmann's theory has a direct bearing on the "telepathic" and "unconscious secondary self" theories recently put forward by the Society for Psychical Research.

As it will be a clear advantage to have the case presented in a compact and handy form for reference, a small edition of the pamphlet will be issued immediately (on or about October 14th) after the completion of the translation in "LIGHT." Between forty and fifty copies have already been ordered, and those who wish to possess the work in book form will please not delay in making known their wish. The price will be three shillings, and we are now open to receive orders for 200 copies.

MR. W. EGLINTON has, we hear, been obtaining very successful results at his sances since his return to town.

THE Rev. J. Ware, who has done excellent work in the provinces for Spiritualism, has removed to the Metropolis, and is now connected with the College Unitarian Chapel, at Stepney Green.

MRS. C. L. V. RICHMOND has been meeting with great success at Newcastle-on-Tyne, where she has lectured to large audiences.

MR. W. J. COLVILLE will lecture in the Psychological Hall, Leeds, on September 29th, this being his last meeting in England prior to his departure for America.

BARON LANGSDORFF, of Freiburg, Baden, is an excellent medium, and receives communications of a prophetic character, many of which he has been able to verify.

A LADY in Bournemouth would like to make the acquaintance of some Spiritualists in that town. Letters may be addressed to Mrs. W., 36, Northcote-road, Bournemouth.

WE much regret to have to record the passing away, in her seventy-fifth year, of Mrs. Elizabeth Lewis. The deceased lady was the wife of the President of the Cardiff Spiritual Society, Mr. Rees Lewis, and was much esteemed by all who knew her. The interment took place on the 12th, an appropriate selection being read from Mr. J. S. Farmer's "New Basis."

ALDERMAN T. P. BARKAS, F.G.S., will lecture on Sunday, September 27th, at seven p.m., in the Waterloo Rooms, 43, Waterloo-street, corner of Wellington-street, Glasgow. Subject: "Personal Investigation into the Phenomena alleged to be Spiritual." Questions invited from students of science at the close of the lecture.

La Vie Posthume is a new monthly, published at Marseilles. It proposes to occupy itself with all questions relating to Spiritual science. It defines Spiritism and Spiritualism as "neither a school nor a church: it is a truth for enlightening and solving hitherto unsolved social and moral problems."—*Le Rots (The Rock)*, Ostend.

RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 415.)

[In this column will be given from time to time such accounts of psychical phenomena as seem to be worthy of permanent record. Beyond the general classification indicated, no attempt at tabulation will at present be made; that work will follow in due course. In furtherance of this object we shall be pleased to receive from our readers brief reports of phenomena subject to two conditions. (1) That a colourless statement of facts without comment is given; and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

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| A.—Mesmerism. | K.—Spirit Identity. |
| B.—Trance. | L.—Materialised Spirit Forms. |
| C.—Clairvoyance. | M.—The Spirit Rap. |
| D.—Thought-reading. | N.—The Spirit Voice. |
| E.—Previsional and Coincidental Dreams. | O.—Psychography. |
| F.—Apparitions. | P.—Automatic Writing. |
| G.—The Human "Double." | Q.—Movement of Material Objects without Physical Contact. |
| H.—Presence at a Distance. | R.—Miscellaneous Phenomena. |
| I.—Haunted Houses. | |

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, giving—

- (1) The names and addresses of the persons concerned.
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Chancery Cross.]

CLASS M.—KNOCKINGS: HORS DE SEANCE.

Upon the evening of September 10th, 1885, Mr. and Mrs. Farmer, Mr. Eglinton, together with Messrs. Leonard, Cassal, and Downing were seated engaged in conversation, when knockings made themselves heard, sometimes apparently under the table, and sometimes upon the walls of the room, upon the doors, furniture, and on the floor, not under the table. Mr. Downing, who was seated opposite to Mr. Eglinton, can speak to hearing them apparently under his chair, and to feeling a certain accompanying vibration. The knockings, which in sound were of a dull thudding character, and varied in their quickness of succession, gradually forced themselves upon the attention of all. Without preparation of any kind, the light not being turned down, nor hands joined, questions were put to the invisible presence, and it was found that the sounds had special reference to Mr. Farmer, but that the nature of the communication to be made was not to be revealed until the next evening. Mr. Farmer was shortly after seized with a strong impression as to what would then occur, and having written this impression down he enclosed the paper in an envelope, which was immediately sealed and given into the custody of Mr. Leonard, signed upon the outside by every person present.* In spite of the fact that the communication was only to be made the next evening, the knockings continued, and answers were given to some unimportant questions, as well as in number as requested. It may here be mentioned that as soon as the questioning began, nearly all present were more or less strongly influenced, and the party was adjudged by the presence itself to be exceptionally mediumistic in its constitution.

An experiment was now tried. A square piece of paper was held at the four corners by Messrs. E., C., L., and D. above the centre of the table, in full light. Under these circumstances tiny raps, such as might be made by the head of a pin dotted against the paper, were heard by Messrs. E., L., and C., apparently proceeding from its surface. Next a match was thrust through one corner, the match held in the fingers of Mr. E., and the paper thus suspended in full light over the centre of the table. The same tiny raps were this time heard by Messrs. E., L., C., and D. In each of these experiments the raps were given in number as requested. Upon the paper being afterwards held by Mr. D. in the same manner, he having Mr. Eglinton's hand, no result followed.

Some glasses having been brought in, by way of another experiment Mr. E. stood upon these, and in this, his insulated condition, the dull, thudding knockings still continued. He next stood upon a soft cushion doubled over on the hands.

* A special communication was made to Mr. Farmer on the following evening. This did not refer to the impression here spoken of. It was intimated, however, that the communication was incomplete, and would be renewed on another occasion.—Ed.

placed on the floor, of Messrs. L., C., and D. successively. Knockings were heard, apparently from the floor, directly beneath him. To Mr. C. these were accompanied by a vibration felt as proceeding from the floor beneath his hands. To Messrs. L. and D. the accompanying vibration seemed rather to come from above, as if through the compressed cushion. Mr. L. further states that at the moment of the sound a tremor was felt by him, in his own hands, subjective in character, and soon by him in the feet of Mr. E. The tremor was not felt by Mr. E., but was considered by him to be of interest, and to be worth recording. Mr. D. perceived a tremor in Mr. E.'s feet only, not in his own hands. Mr. C. perceived neither. The experiment was varied by Mr. E. placing his hands beneath the cushion, and Mr. C. standing upon it. The sounds, upon this occasion, were not so loud and higher. In all these cases the raps given were in number as requested. Finally Mr. D. placed, not his feet, but his hands upon the top of the cushion, and requested raps to be given in number not as asked aloud, but as thought of by him. In two cases out of four the answer was correct, and Mr. D. was enabled to recognise a very faint vibration upward through the cushion.

It has only to be finally said that this account has been written by one of the party, and has been subjected to the criticism of, and endorsed by, all therein named.

CLASS F.—APPARITIONS.

In John, Lord Campbell's Life of Erskine (born January 10th, 1750, died November 17th, 1823), in his "Lives of the Lord Chancellors of England" (Murray, 1847), appears an account of a supernatural occurrence, which, as part of his own experience, seems to have much impressed the great advocate.

"There being a round of ghost stories in a large company at the old Duchess of Gordon's, when it came to the turn of Erskine, then an ex-Chancellor, he spoke as follows: 'I also believe in "second sight," because I have been its subject. When I was a very young man, I had been for some time absent from home. On the morning of my arrival in Edinburgh, as I was descending the steps of a "close" on coming out from a bookseller's shop, I met our old family butler. He looked greatly changed—pale, wan, and shadowy, as a ghost. "Eh, old boy," I said, "what brings you here?" He replied, "To meet your honour, and solicit your interference with my lord to receive a sum due to me, which the steward, at our last settlement, did not pay." Struck by his look and manner, I bade him follow me to the bookseller's, and into whose shop I stepped back; but when I turned round to him he had vanished.

"I remembered that his wife carried on some little trade in the Old Town; I remembered even the "flat" she occupied, which I had often visited in my boyhood. Having made it out, I found the old woman in widow's mourning. Her husband had been dead for some months, and had told her on his deathbed that my father's steward had wronged him of some money, but that "when Master Tom returned, he would see her righted." This I promised to do, and I shortly after fulfilled my promise. The impression was indelible; and I am extremely cautious how I deny the possibility of such "supernatural" visitings as those which your grace has just instanced in your own family."

J. H. FICHTE, the German philosopher, wrote, when in his 83rd year: "Notwithstanding my age, and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one who knows it should keep silent."

A TYPHOLOGICAL SEANCE.—At a meeting of the Psychological Society of Paris some one spoke of the "Definitions in twelve words" related by Eugène Nus, in his "Things of the Other World," and it was asked if the spirit, who had just been dictating a communication, would help in an experiment of that kind. Assent was given, through the table provided, that the questions could be answered within ten words. A querist then said: "In six words then, what is Socialism?" The table foot was at once moved decidedly at different letters as the alphabet was called, but they seemed to convey no sense. By the same process the direction was given to "read backwards." The answer then read was: "The union of beings in solidarity." Other questions followed; one was "In seven words, what is love?" Answer, in the same inverse order of letters, "Union of souls rather than of bodies." Another, "In three words, what is woman?" Answer, "A charming being." A more gallant answer to the question could not be given in so few words.—*La Vie Posthume*.

OCCULTISM IN INDIA.

(From "Occult Science in India," by LOUIS JACOLLIST, the Belgian Traveller.)

During my stay in Benares I was the guest of Peishwa, a Mahatta prince, who had a palace, like other rajahs and princes, in the "holy city." While there a religious recipient of Peishwa's hospitality was introduced to me, a Fakir named Covindasamy; he came from Trivanderam, near Cape Comorin, the southernmost point of Hindustan. This Fakir's mission was to bring to Benares the remains of a rich Malabar of the merchant caste.

The apartment in which I received him opened upon a terrace overlooking the sacred River Ganges. In the centre of the terrace, protected from the sun's rays by a thick awning, was a fountain. On this terrace Covindasamy and I sat together; I spoke of the marvels which he was reported to perform, and I ventured to ask him whether he experienced any particular sensation within himself during their performance. He replied that he was only an instrument in their production; that he invoked his *pitris*, ancestral spirits, and it was they who exhibited their power. I may here say that this was the answer given by every Fakir whom I have questioned on this occult subject.

Covindasamy commenced by extending his hands towards a large bronze vase full of water, into which the fountain played. In five minutes the vase, after gently rocking upon its base, moved towards him in regular alternating motions; as it came nearer I heard sounds emitted from it, as if it were being struck by a steel rod. At my suggestion and request, the vase moved backwards, forwards, or stood still; and the metallic sounds were emitted with slowness or quickness, and with measured exactness as timed by the second hand of my watch. On the table of the room behind was a musical box, so much liked by the Hindus: I had it wound up and started to play by my servant; and I asked the Fakir that the metallic sounds might keep time with the tune, and it was accurately done, whether the time was quick or slow.

The vase in question was so large and heavy that, if empty, it would have required a couple of men to carry; it was one of those used by Hindus for their morning ablutions, and was kept filled for that purpose by the water of the terrace-fountain falling into it. What was the force that moved such a mass? That is the question.

The Fakir, to enable me to be certain, consented to my witnessing a repetition of all the experiments; and they were repeated with exactness. All this time he had been seated, but now he stood up and placed the tips of his fingers on the edge of the vase. It soon began to rock from left to right in regular time, gradually quickening, its base making no sound upon the tessellated floor as it rocked. In all the rockings and movings of the vase I was astonished not to see any spilling of the water it contained; it maintained its level with the rim of the vase; and during the rocking the vase rose seven or eight inches clear off the floor, each time coming down without any shock.

Of all the experiments, repeated for accuracy, as I have said, I took minute notes at the time.

PSYCHOGRAPHY. — At Washington Hall, San Francisco, June 21st, there was a public exhibition of slate-writing, the medium being Mr. Fred Evans. The slates were washed, sealed together by a committee appointed by the audience, and remained in the committee's hands. While under their hands the sounds of writing between them were heard between the slates. On three taps coming, denoting the conclusion of the writing, the committee, in view of the audience, separated the slates, and exhibited them covered with communications, thirty in number, in different handwritings, and in patchwork order. They were addressed to each of the members of the committee and to various persons among the audience, and bore the signatures of departed relatives and friends. The exhibition was in daylight, before an audience of about 400, under conditions precluding trickery of any kind. The committee append their formal verification to the report of the facts as above given. — *The Golden Gate.*

SPIRITISM.

By EDUARD VON HARTMANN.

(Continued from p. 456.)

Du Prel goes still further, conceiving that thought-reading extends not only to representations actually present in somnambule consciousness, but even to latent memory. (*Gedankenlesen*, p. 22.) As proof, he adduces the faculty of different individuals (of whom some are "possessed" persons, some Church dignitaries, some ordinary persons, like Zschokke) of seeing perceptibly before them the crises of another's life on first sight of him or hearing his voice. Du Prel here proceeds on the supposition that the actual somnambule consciousness is at the same time the latent memory of the waking consciousness, and has thus only to meet the difficulty, how from the simultaneous medley of all important and unimportant memories in the somnambule consciousness, the more important should be read out in orderly succession.* As I ascribe to the somnambule, as to the waking consciousness, only particular actual representations, and besides, a latent material of memory in molecular predispositions of the parts of the brain supporting the consciousness, I must suppose a clairvoyant transference of molecular brain-predispositions, unless there remains the expedient that the thought-reader, by his unconscious will to perception of character and fate, magnetically constrains the somnambule consciousness of the other to recollection of the crises of his life, and perceives them thus actualised in memory.† This view is, in my opinion, always preferable, that the seer is excited by the *rapport* of sense established with the other person, clairvoyantly to restore out of himself the events of that person's life, with the scenes of some crisis in it.

The distinction between clairvoyance and thought-reading is that in the latter only present thoughts of waking, dreaming, or somnambule persons are perceived, by a certain resonance of the percipient's own somnambule consciousness, while in the former not only the contents of another consciousness, but real objective phenomena as such are perceived without normal mediation of the instruments of sense.‡ The exclusion of perception by the normal five senses by no means excludes every sort of influence upon sense, but this influence acts neither on sight, hearing, smell, taste, nor touch, but on the sensitive feeling, whose perceptions are then first changed by the somnambule consciousness into representations of sight, or hearing, or thought. Most easily explainable is the sensitive feeling of the personal emanations of men or animals, perception of unobserved cats, designation among several glasses of water of the one in which a finger has been dipped (*Ps. St.*, X., 113, 114, 255-257), because here there need be no change into the perceptual form of one of the five senses, the idea immediately presenting itself. The explanation becomes more difficult when a somnambule, by feeling, correctly names the time shown by a watch set at random and placed in a box, the somnambule applying the object to the side of the head and then believing himself, as it were, to see (III., 532), or when he reads the mottoes enclosed in nuts shortly before bought, and known to none of the party (IV., 299). Still more complicated is the case when the magnetiser places a finger on a chance unknown word in a newspaper, and the word is given by the somnambule.§

* For a full exposition of Du Prel's views, the reader should be referred to his "Philosophie der Mystik," my translation of which is now nearly complete, and will, I hope, before long be published. — *Tr.*

† Zschokke: "Eins Selbstschau" (An Introspect), Aarau, Sanerlinder, 1812. Vol. I., pp. 273-276.

‡ This distinction between thought-reading and clairvoyance has been already insisted upon by Gregory in his "Letters on Animal Magnetism" (1851), but up to the present has been insufficiently regarded. (Compare Wallace, "The Scientific Aspect of the Supernatural.")

§ [See Crookes' "Notes of an Inquiry into the Phenomena called Spiritual." A lady was writing automatically by means of the planchette. I was trying to devise a means of proving that what she wrote was not due to 'unconscious cerebration.' The planchette, as it always does, insisted that, although it was moved by the hand and arm of the lady, the intelligence was that of an invisible

here, to escape true clairvoyance, it has to be supposed that the somnambule consciousness of the magnetiser perceived the word through his finger, and that the somnambule received it by thought-transference. Yet further is the difficulty increased when a medium, by writing at a distance, copies a page, chosen at random, of a closed book laid under the table, although at mediumistic sittings a considerable extension of the medium's sphere of sensitive perception is to be expected.

Nearer again to true clairvoyance are the cases in which the sensitive feeling serves only to establish *rapport*, to direct the somnambule consciousness to this point or object among an infinite number of possible ones, but not as substitute for sense-perception, i.e., for transmission of the collective mental contents. When, for instance, a somnambule, from the feeling of a lock of hair, defines the particular pains and the character of the disease from which the distant and unknown person is suffering, or by a bit of elephant's tooth which had been found under lava, is excited to visions of troops of elephants and volcanic eruptions, or when a sensitive, disposed to hallucinations, is excited by the drop of coagulated blood lying under the flooring of a bedroom to visions of a suicide or murder, agreeing with the past facts, to him unknown, of this place, or when someone by involuntary writing sets down with substantial, if not verbal, fidelity the three hundred years old poetical dedication of a spinet, afterwards first discovered hidden in the clefts of the latter;* in all these cases clairvoyance is at work. Yet in all these instances the possibility of unconscious sensitive reconstruction of causes from felt effects is still comparatively large; for we do not at all know to what degree of subtlety the traces of past events are stored up in their remains, and can be felt out by a highly sensitive person.

On the other hand, sense-mediation vanishes to an unassignable minimum, when instead of sensitive perception by feeling, an interest of the will takes over the establishment of *rapport*, e.g., a strong love or friendship, or a mighty patriotism and home sympathy. The seeing at a distance of great natural events in a remote country (fires, earthquakes, war) might still, so far as simultaneous, be referred to thought-reading in the consciousness of persons present at them, and explanation of vision into futurity might be sought in unconscious inference from present circumstances known by thought-reading, since present circumstances contain as well the germ of the future as the deposit of the past. But this interpretation is very difficult with regard to events not within the single course of one train of causes, but arising through unexpected intersection of casual series seemingly lying far apart from each other.†

A corpse-seer, that is to say, one who dreaming or awake foresees cases of death among his acquaintance or at home, may also infer from feelings of serious illness known by thought-reading, that death is at hand, or from dispositions of a person in health known by thought-reading, that there is a tendency to suicide. But why, in that case, does not that which thought-reading immediately apprehends emerge into the waking or dreaming consciousness, why first an inference from that? And why are so often just the unessential details of the death or funeral foreseen? How, from the present contents of another consciousness, is to be got the fact, for instance, that just such a place in

being who was playing on her brain as on a musical instrument, and thus moving her muscles. I, therefore, said to this intelligence, 'Can you see the contents of this room?' 'Yes,' wrote the planchette. 'Can you see to read this newspaper?' said I, putting my finger on a copy of the *Times*, which was on a table behind me, but without looking at it. 'Yes,' was the reply of the planchette. 'Well,' I said, 'if you can see that, write the word which is now covered by my finger, and I will believe you.' The planchette commenced to move. Slowly, and with great difficulty, the word 'however' was written. I turned round, and saw that the word 'however' was covered by the tip of my finger. I had purposely avoided looking at the newspaper when I tried this experiment, and it was impossible for the lady, had she tried, to have seen any of the printed words, for she was sitting on one table and the paper was on another table behind, my body intervening. — *Tr.*

* Owen's "Debatable Land."

† Compare Du Prel: "Second Sight" (Breslau: Schönlinder, 1853, Preis 50 Fl.), pp. 13-18.

the city will be chosen for the suicidal shot, or that this particular horse will shy, rear, fling off, and fatally injure the healthy rider? How is to be explained the case of a lady seeing from the window a funeral with well-known mourners drawn through her garden, never used for the passage of funerals, but which yet, some days later, in consequence of a flooding of the road, has to be opened in fact for the passage of the foreseen funeral procession? How can the knowledge of any number of people's thoughts help to prevision, in the place or neighbourhood of their occurrence, of impending fires caused by lightning, or by other events arising accidentally, i.e., out of remote series of causes?

In such cases there seems to be neither mediation by sense nor a possible reduction to thought-reading, and the *rapport* seems simply conditioned by interest for friends or home. In such cases have we first undoubtedly to do with pure clairvoyance, which always appears in hallucinatory form,* if also frequently with symbolical investment. Just this sort of "second-sight," however, is far more frequent than is supposed, and by confidential inquiry there will be found in a very large percentage of families a corpse-seer or ghost-seer, or the tradition of one. This true clairvoyance can therefore depend neither on thought-reading nor on any sort of sensitive apprehension of ether-vibrations, but must be recognised as a faculty of spiritual overleaping space and time. Thereby is the hallucination, which announces the future to consciousness, evidently only the last result of absolutely unconscious psychical processes, which as such need no sense or material mediation.

Confronted with such facts, either one concedes to the individual soul the faculty of absolute knowledge—that is, of knowledge unlimited by time and space, or one goes behind the individual soul to its essential root in the absolute spirit; in both cases no external and no intermediate assistance is any longer wanted, least of all by spirits of the departed, who also are still only individual souls.

In the first case, the monads or individuals are divided from their absolute ground, from which they yet necessarily must have sprouted, and a property is ascribed to them which only attaches to and besecms the absolute; the other case suggests the inseparable navel-string connecting every creature with its all-mother nature, and the reflection that also in this navel-string spiritual saps must circulate, of which consciousness has only no usual apprehension. If all individuals of higher or lower order are rooted in the Absolute, retrogressively in this they have a second connection among themselves, and there is requisite only a restoration of the *rapport* or telephonic junction (*Telephonanschluss*) between two individuals in the Absolute, by an intense interest of the will, to bring about the unconscious spiritual interchange between them without sense-mediation. The hyperesthesia of the parts of the brain supporting the somnambule consciousness makes inspiration from the absolutely unconscious (immaterial) psychical functions of the particular individual soul much easier than does the normal excitability of the parts of the brain supporting waking consciousness. The absolutely unconscious functions of the individual soul are, however, *eo ipso* again functions of the absolute subject as of one limited, and the strong interest of the will serves for motivation of such unconscious functions, which act inspirationally on the somnambule consciousness.

In the absolute consciousness of the absolute spirit all the threads of causal series are ideally entwined to a single collective intuition, so that from it is predeterminable even what appears accidental in the events of the future. The omniscience of the absolute spirit comprehends implicitly as well the future as the past; therefore, can the individual

* There can be hallucinations of hearing as of sight; e.g., prevision of a conflagration may be by hearing of the fire-bells and alarms, or the foreknowledge may clothe itself in the heard words of a phantasm.

by means of an intense interest of the will draw unconsciously from the unconscious knowledge of the absolute spirit as well the details of future events as particulars of the present state of the world at distant points. In so far as the absolutely unconscious psychical functions of different individual souls are in the last resort only functions of the same absolute subject with relation to different organisms, from this concrete-monistic standpoint it is intelligible that the strong interest of the individual soul-will suffices to set free, irrespectively of distance, functions in the absolute subject which are directed upon the organism of another individual, and so far seem to be integrating constituents or functions of the individual soul pertaining to that organism. With the exciting or inspiring action upon the somnambulant parts of the brain of the functions thus set free, the transfer of hallucinations* to the somnambulant consciousness of others is prepared.

This explanation of both clairvoyance and transference of hallucination from far distance seems to me the only possible one, while for thought-transference in immediate proximity I hold Barrett's explanation to be true. According to him, every brain vibration corresponding to a mental representation, produces a sphere of induction-vibrations in the ether, by which similar vibrations are induced in other brains. The first half of the supposition, according to our present physical conceptions, is almost unavoidable, and it can only be doubted whether the induction-sphere is strong enough for perceptible influence upon other brains, and whether the mode of this influence is such as to induce similar representations. The facts that the parts of the brain supporting the waking consciousness are not at all, but the sensitive somnambulant parts of the brain are perceptibly influenced by thoughts of others, that the strength of this influence rapidly diminishes with distance, and is disturbed by light, seem to establish the presumption that the supposed induction-sphere of ether-vibrations is really the reason of the occurrence of a similar complex of vibrations in an adjacent brain.†

The decision is more doubtful in the case of thought-transference from a far distance, Du Prel and Hellenbach here likewise supposing a mediation by ether-vibrations. I believe, on the contrary, that this case comes under the same explanation as clairvoyance. This points to a radical communication between individuals by *rapport* or telephonic correspondence in the Absolute. I infer this from the fact that in thought-transference at a far distance no difference appears to exist between greater and lesser distances, whereas thought-transference in close proximity diminishes rapidly with remoteness (presumably in proportion to the square of the distance), thus soon reaching a limit where the influence, even with greater intensity of an individual will, ceases. It is true we see light at remote distances, yet only with an organised sense-apparatus adapted to it, and even only then if no untransparent body intervenes; glowing balls of gigantic dimensions appearing as unextended points of faint light. If also gravitation and magnetism act through untransparent bodies, yet with diminution of force in quadratic proportion to distance, very powerful forces and correspondingly large masses are requisite for a considerable effect at remote points. The active force of vibrations, corresponding to an isolated thought, of limited parts of the brain, is quite incommensurately small as against the light and gravitation of the heavenly bodies. If, for example, the somnambulant consciousness were sufficiently sensitive to be affected across the ocean, or more accurately through a great part of the globe, by the induction-spheres of single detached brain-vibrations, on an

individual so sensitive would continually stream in such a multitude of thousandfold stronger impressions, that consciousness itself would be overpowered by their mass and relative force, and life would be simply impossible. Therefore, I think that thought-transference at hand and at a distance require quite different principles of explanation, the latter having more affinity to true clairvoyance than to the former.

Accordingly it seems to me impossible to explain thought-transference at a far distance and true clairvoyance by physical mediation, and that recourse to a metaphysical, super-sensuous explanation is unavoidable. But this super-sensuous explanation introduces no new hypothesis, as, for instance, that by spirits does, but rests merely on the rooting (*Urstand*) of natural individuals in the Absolute: a principle to which only Materialism can object. This explanation transcends, it is true, the mere natural sphere, but only in so far as reaching back it lays hold on the super-natural root of the given natural, without which the latter would have neither essence nor existence; but it is not supernatural in the sense that it appeals to a sphere of existence beyond the natural, a hidden world of super-natural individuals lurking behind the given. It only declines to maintain the usual abstraction of the natural from its supernatural basis, rather considering it in its concrete unity with the latter, immanent in it as being and substance. It is just in the phenomena of true clairvoyance (e.g., corpse-seeing) that no one has ever supposed the cause to lie outside the individual himself; that is to say, the single phenomenal province which mere natural or abstract natural causes will not explain is not claimed by Spiritism.

Moreover, true clairvoyance seems not to occur with professional mediums for the sole reason that they are usually in no relations of intimacy or deep sympathy with the rest of the party, so that the interest of the will in establishing the radical connection fails. For the thought-transference in which mediums have an interest, induction of brain vibrations suffices, there being thus no need at all for the restoration of a telephonic-connection in the background; but there is nothing to excite so deep an interest in the past and future fates of the circle and their relatives and friends, as would compel the unconscious will to draw from the absolute knowledge of its absolute basis. What the Spiritists call clairvoyance in their mediums is not that; true clairvoyance, the tenderest, though morbid, blossom of man's unconscious spirit life, the Spiritists till now know nothing of from their mediums, because the latter carry on their business far too much as a trade. For the development of genuine clairvoyance in mediumistic circles the conditions are far more favourable when private mediums sit with their families, with lovers, and intimate friends; if it occurs here, it may elicit the most startling revelations without driving us to any other source than those in the medium himself, and in his radical connection with his absolute basis.

In concluding this section, I cannot warn too emphatically against extending the theoretical interest, which these phenomena excite, to a practical one, or replacing the former by the latter. That the Tibetan monks have arrived at the development of thought-transference into a kind of telegraphy, implies the absence among them of a natural postal and telegraphic system. We who are in possession of such have no interest at all in accustoming ourselves to psychical actions at a distance, which yet in their hallucinatory form admit only of a very incomplete, inadequate, and uncertain mode of transmitting intelligence. Still more irrational, however, is it to cultivate the gift of clairvoyance. For if anything whatever is adapted to make life endurable, it is ignorance of the future, leaving room for hope and effort.

One who has the misfortune to foresee the deaths of his acquaintances is a mirror allowing the calamities and sufferings of the future to cast their shadows upon the present; his best success will be to keep his visions to himself, and to blunt and harden himself against the joylessness of his morbid capabilities. Since it is only important events that so far excite interest as to elicit prevision, but of the more important events of human life by far the greater part are of a sad and painful nature, it follows that prevision must anticipate far more sufferings than joys; but as these sufferings are not to be averted, the prophetic gift is in defiance of the truth that inevitable grief can never be late enough learnt. Only in quite rare exceptional cases does prevision relate to natural events (shipwrecks, fall of houses, and the like), which threaten man with destruction if he does not withdraw himself; but such hints for avoidance of impending dangers are perhaps more rare than the gruesome irony with which prevision itself too often drives man into calamity in his attempt to escape it. Tradition is full of such instances; of the more recent I will only mention that of the engine-driver, who by moonlight saw the body of his father, as it really lay upon the rails, but angrily drove over it because on the two preceding nights at the same spot he had stopped the train in front of his hallucination for nothing. Whoever possesses the unhappy gift of clairvoyance will do unconditionally well to ignore it as much as possible and in no way to strengthen it by exercise, but rather to lead a sort of life not favourable to its development.

IV.

TRANSFIGURATIONS AND MATERIALISATIONS.

If a somnambule is ordered by her magnetiser to be someone else, she fulfils this command with the automaton-like will-lessness and with the hallucinatory vivacity which belong only to the somnambulant consciousness. With a slight cue she transforms herself into the figure and character of another, like an extemporising actress, expresses opinions, sympathies, antipathies, and wishes conformable to the character, and supports her talk by corresponding mimical mien and gestures, if her somnambulism is so deepened as to allow of this. The automaton-like will-lessness of somnambulism cannot be more sharply characterised, than by the readiness with which the somnambule flings off her whole personality, and adopts another diametrically opposed, perhaps, to her age, sex, character, religious belief, and political opinions. Even the human quality is given up, and exchanged for that of an animal designated by the magnetiser; the experiences of somnambulism explain the miracle of Circe naturally, supposing her magnetic force to have been strong enough to hypnotise the companions of Odysseus, and to make them see themselves and each other as swine.

What is possible in provoked somnambulism is so also in auto-somnambulism, whether the latter occurs involuntarily or is spontaneously elicited. As there are insane persons who take themselves for animals and so behave, such insane hallucinations having in former times spread epidemically (were-wolves), so also in spontaneous somnambulism of mediums can there be a self-displacement of the Ego, an inner transfiguration of the personality, manifested by corresponding demeanour, gesture, and speech. The precondition is, that the medium at passing into somnambulism fills the place of the directing magnetiser, i.e., gives by the still waking will the directive for the automaton-like hallucinations. What the persons are into whom the medium, as somnambule, believes himself transfigured, will in such cases depend on the forms most engaging his phantasy, to the appearance of which, as he knows, the expectation of the spectators is directed. As mediums learn to know the tradition of Spiritist circles before they

get beyond physical manifestations and thought-reading, it is explicable that certain figures are of stereotyped reproduction with quite different mediums, as Harlequin, Pierrot, Columbine, &c., in the Harlequinade; they call themselves John King, Katie King, &c., and are supplemented by the turbaned Oriental, the pert little girl under different names, and others. With these types the phantasy of mediums has become so familiar that they at once present themselves as figures for the self-displacement of the Ego. Already in masked somnambulism they play their part when the communications, themselves maintaining more or less the character of these types, announce them as the authors of the intelligence conveyed. This persistent tradition, of course, does not prevent phantasy of different mediums conceiving figures peculiar to themselves, of which in the somnambulant state they are delivered, the somnambulant Ego—consciousness flowing over into them, no matter whether along with it an unappropriating consciousness of the persistence of the abandoned Ego asserts itself or not.

It is striking, how great a change of features, deportment, gait, &c., the somnambulant transfiguration can bring about in the external appearance of the somnambule; the size of the figure can apparently increase or decrease, voice and utterance be quite different, and even the turgescence of the skin and the lustre (*Feuchtigkeit*) of the eye can thus be changed. Even with accomplished mimics, similar changes in a degree astonishing to ordinary people are observable; but the somnambulant transfiguration, by the vivacity and involuntary character of the hallucination, sinks the true personality in the part to be played to a degree which even the greatest dramatic genius, with all its other superiorities, cannot attain, because it still always remains conscious of its transfiguration. The deviation of the voice from the normal can go to involuntary ventriloquism, which notoriously possesses, with other peculiarities, that of altogether deceiving the ear as to the place where the voice originates. With some mediums, already in masked somnambulism different voices speak confusedly together, which announce themselves as proceeding from present but invisible spirits,* and such mediums will also support their mimical transfigurations by sprightly "speaking with tongues." Other mediums, who are not strictly "speaking mediums," confine themselves to mimical transfiguration without support by speech or with sparse addition of detached words.

It is a matter of course that a medium, who in somnambulism has dramatised the Ego into a figure of the phantasy, will involuntarily desire to be attired for the part to be played in conformity with the character assumed, so far as the means are at hand. In this irresponsible state, for instance, an otherwise modest young girl will not feel prevented from taking off her clothes and going about in shirt or chemise; or if the hallucination is an Oriental, linen will be tied round the head for a turban. So far, however, as the available costume is not suited to the part, the medium will take care to keep behind the curtain, and to show only those parts of the body which correspond to the figure of the phantasy.

If the medium has the indefinite, but urgent, impulse to appear in the mimetic transfiguration, so as to fulfil the expectation of the circle, he will involuntarily seek to remove the obstructions to the satisfaction of this impulse, thus to loosen knots and strip off fastenings which the spectators have attached to him for security.

In so far as the somnambulant medium himself believes in his transformation, i.e., feels himself another person, there can be no talk of intentional deception if he presents

* It will be observed that the word "hallucination" does not here denote mere baseless appearance, but a self-clothing of a true intuition with the form of sense, that form even often corresponding exactly, and in minutest detail, with the distant objective or future fact.—Th.

† This hypothesis is carried into more detail, and defended by Prof. Dr. O. Simony in his dissertation "On Spiritistic manifestations from the scientific standpoint." ("Ueber spiritistische Manifestationen vom naturwissenschaftlichen Standpunkt") Vienna, Hartleben, 1884.

* [I shall never forget the storm of whoops and cries, supposed to be of "Indian spirits," which came from the little bed-room of Mrs. Huntton's cottage at Chittenden, Vermont, just after I had thoroughly searched it, and secured the window—the only aperture, except the door before which we sat—with mosquito curtains nailed outside, tested and found quite intact immediately afterwards.—Th.]

himself to the spectators as this other person; and in case he imagines the "other person" as one deceased but surviving in the other world, he acts completely *bonâ fide* if he comes forward in the chosen costume and mimetic disguise as the apparition of a spirit from the other world. If the spectators do not understand the somnambulic state, whether they believe in the reality of a spirit apparition, or on the other hand lay hold of the "spirit" and "expose" the medium, the latter is in either case just as little to be made responsible. The medium is here just as little spirit as deceiver, but an irresponsible auto-somnambule, to be protected from fright. That there are also fraudulent representations without somnambulism is at the same time not for a moment to be disputed.

According to the best Spiritist authorities, it may be taken that in 95 per cent. of all so-called spirit-apparitions, the medium himself figures as the apparition, putting fraudulent imitations quite out of sight. It is quite vain to hope, by binding the medium to a particular place, to be secure that any apparition away from this place is not the medium; partly because somnambules are astonishingly expert in loosening knots and stripping off fastenings, and partly because, according to Spiritist assertion, the medium can penetrate the matter of the fastenings.* Supposing this assertion to be true, it is also impossible to secure mediums by enveloping them in gauze carried round the seat and sealed, or by caging them; for if the somnambulic medium can penetrate substances, he can produce himself as an apparition notwithstanding all such precaution. That the medium is on the seat at the beginning and close of the cabinet sitting, but meanwhile gets up whenever a form appears (often also without such appearance), is proved by testing the weight of the chair from second to second, although these observations are not to be universally relied upon.†

This much is certain, that if the penetrability of matter by mediums is admitted, the non-identity of medium and apparition must be proved by wholly different means than by material confinement of the medium. Regard has not been had to this, even in the statement that 95 per cent. of the apparitions are substantially the medium himself, so that the 5 per cent. residue may still be much reduced. Whenever the assertion of non-identity rests on no other ground than this material confinement of the medium, it is to be rejected as utterly unproven; everything done by the apparition is in such cases to be conceived as the act of the medium; e.g., when it cuts off and distributes a lock of hair (*Ps. St. 1.*, 487; *II.*, 22) displaces furniture, carries objects round, extends hand or arm, walks about with the spectators and converses with them, has itself photographed (*II.*, 19-20, 22), impresses its feet, hands, or face in molten paraffin, and delivers these impressions to the spectators (*VI.*, 526, 545-548), and so on. All such reports, intended to prove the objective reality of the apparition, are defective, because they dispose of the question of the identity of apparition and medium on the ground of the fastening or confinement of the latter. In America, where mediums "work" in families or gangs, as it were, no value whatever is to be attached to the reports generally, since here door and gate are opened not only to somnambulic confederacy, but also to plain fraud. That hitherto all objects, flowers, samples of raiment, locks of hair, &c., delivered by such apparitions are of earthly origin, the apparitions themselves have not denied when questioned; experts can assess the price of the material per meter quite accurately, and as to

* [Of course, Spiritists do not ascribe to the conscious mediums themselves any such power, nor have they hitherto sufficiently, if at all, recognised the superior power of the somnambulic condition. It is this general unfamiliarity with the psychology of somnambulism which, in my judgment, makes the study of the author's application of it to mediumistic phenomena so important. The fact is that somnambulism, so far as known, has been hitherto explained among us by spiritism (an explanation which cannot possibly survive a serious and unprejudiced examination of the facts), instead of the converse attempt being at first made, to explain mediumistic phenomena, partially at least, by somnambulism.—*Tr.*]

† [The reference here seems to be to experiments recorded by Baron Hellenbach ("Geburt und Tod," &c., Vienna: 1885; p. 143, et seq.).—*Tr.*]

the locks of hair, it is to be observed that hair at different parts of the head varies not inconsiderably in shade and colour.

It is asserted by some Spiritists that the apparition is as a rule spatially divided from the medium, and that the latter first, when the apparition is seized, effects a junction with it by sudden penetration of the restraining material, because otherwise death would result. It seems more likely that the apparition, by dissipating itself under the hands of the seizer, and penetration of the material, should hasten back to the medium, than the reverse; but if the medium can so suddenly penetrate the restraining material, as to reunite with the apparition in the moment of danger, one does not see why he should not rather prevent this danger, by quietly going about with and in the apparition.

(To be continued.)

GLASGOW.—A public debate was held on Sunday evening, September 20th, in the Secular Hall, Ingram-street, Glasgow, between Mr. E. W. Wallis (Affirmative) and Zosenius (Negative). Subject: "Has Man a Conscious Personal Existence after the Change called Death?" The proceedings were laudably conducted under the impartial chairmanship of the Rev. J. Taylor. Both sides were ably set forth, considering the limited time of two hours apportioned to the treatment of so important a subject. Yet the immediate results of the debate were, as might have been expected, unsatisfactory. The subject is evidently not one for debate at all, as was clearly demonstrated at the conclusion of the first hour. Mr. Wallis led the way with the citation of a few well-authenticated typical facts, and invited his opponent and the audience to consider these, and if they would, to sift them also. Zosenius, however, is too skilful a fencer to be outdone by what he chose to term "mere assertions," which neither he nor the audience were then able to prove or repel, and so he had recourse to the somewhat hackneyed subject of "Exposures," of which he succeeded in making not a little capital, to the amusement and satisfaction of those in the audience who were of like mind. Zosenius is clever; quick to take advantage of an adversary's slip, and as quick in dodging an uncomfortable issue. This smartness, indeed, was the salient characteristic of his remarks; for to those who were once sceptical like himself, but are now amongst the ranks of the convinced, his apparent familiarity with the literature of Spiritualism was a mere parade: he has evidently dipped into it only deep enough to find his own depth, or at any rate only to the extent that others whom he deems authorities on the scientific side, have proceeded. So far as he was concerned it was in vain that Mr. Wallis returned to the attack with the recital of mere facts. It was complained that here was no subject for argument or for the exercise of reason. Of course; for how can a subject which is first and foremost a question of fact be satisfactorily debated with an individual who in the first place alleges his own ignorance, and in the second denies *a priori* that the testimony of others is of any value whatsoever? The subject might have been otherwise introduced. Mr. Wallis might have been prompted to present it philosophically, arguing from matters patent to things obscure—from the visible to the occult—thus inductively laying the basis in reason for the assumption of a spiritual counterpart of things natural; then strengthening his position by the presentation of the evidence of Spiritualism with regard to the persistence of this spiritual counterpart (*i.e.*, the spirit body) subsequent to physical dissolution. But such a procedure would be open to the same kind of attack. First, the philosophy would not be appreciated, and secondly the evidence would not be accepted. There is nothing for it but personal investigation in an earnest but not too positive frame of mind, avoiding the extreme which combined incredulity and egotism lead to, namely, of setting at naught the valuable testimony of other investigators favourable to the subject, whose judgment and intellectual acumen are at least equal to one's own. But if the immediate results were unsatisfactory there can be no doubt that, with earnest thinking minds, the facts adduced as evidence on the affirmative side of the momentous question must eventually assert their own influence and yield their own results.—*Sr. MUNGO.*

WALWORTH ASSOCIATION OF SPIRITUALISTS.—Public services are held every Sunday at seven o'clock, and every Tuesday at eight o'clock, at 83, Bayson-road, Walworth. On Sunday, September 27th, at seven o'clock, Mr. J. Burns, editor of the *Medium*, will inaugurate the Sunday services by delivering an address.—*J. VEITCH, Secretary.*

HAPPY the man who, studying Nature's laws,
Through known effects can trace the secret cause,
His mind possessing in a quiet state,
Fearless of future, and resigned to fate.—*DRYDEN*

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—*Goethe.*

"WHATEVER LOTH MAKE MANIFEST IS LIGHT."—*Paul.*

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

THE SOCIETY FOR PSYCHICAL RESEARCH: ITS THEORIES AND METHODS.

A REPLY TO MR. MYERS.*

I have an extreme dislike to "answering again." I would rather omit some fair points of attack than prolong a controversy. But in this instance I find Mr. Myers' reply so vulnerable, and his language so evasive, that I cannot resist the temptation.

I thank Mr. Myers for calling my attention to a passage which I now read for the first time, for it had quite escaped me, and in which he makes a most important revelation, but thereby only condemns himself and his colleague. The whole passage is so significant that I now reproduce it. He says:—

"In a report written by Mr. Gurney and myself, *Proceedings VI.*, p. 184, these words will be found: 'We have found (in discussing certain evidence) no need to postulate the existence of any intelligences except human minds, and human minds, not in hell or Heaven, but on earth as we know them. But, nevertheless, if other intelligent beings besides those visible to us do in fact exist—if man's own soul survives the tomb—then, no doubt, our telepathic experiments, or our collected cases of apparitions, interpreted as we interpret them, do suggest analogies of influence, modes of operation, which (it is hardly too much to say) would throw a quite novel light over the long controversy between Science and Faith. It is only in some form of idealism that this controversy can find a close.' The italics are mine.

This passage took me quite aback. I was under the innocent delusion that with Mr. Myers and his colleagues the immortality of man, or at least his survival of the tomb, was no moot point, but in their minds an assured certainty and a positive belief. But it now appears they were only groping for an assurance on this point, and hitherto only groping in vain. The darkness still continues, for they say "we have found no need to postulate, &c., &c. . . . But nevertheless, if, &c., &c. . . . it would throw a quite novel light," &c., &c. I regret to find that this at present mere hypothesis of a Hereafter would be to them "a quite novel light," and change all the conditions of the controversy. I should think so, indeed.

Now let us view this passage in the light of telepathy. In their telepathic experiments and collected cases of apparitions they have found no need to postulate the existence of spirits. In other words, the conveyance of "the telepathic impact" over vast distances—over oceans and continents—between two mortal bodies—is so clearly possible and so easily understood, and so free from mystery, that there is no need to postulate any finer powers or existences. The thing is evidently so practicable, that to suppose more than mortal power is quite superfluous. Now this I call the very "ecstasy of madness." I was not aware that flesh and blood had such marvellous endowments.

I affirm, on the contrary, that magnetic influence between mortals cannot safely or probably be imagined to exist beyond

* See correspondence between Mr. G. D. Haughton and Mr. F. W. H. Myers in August Journal of Society for Psychical Research.

very narrow limits. It may exist between persons in the same room, or, say, the same building—when they are within eye-shot or earshot of each other—but not far beyond this small environment. But when it comes to long distances, then, if telepathy be admitted, it is absolutely necessary to postulate other and supernatural existences.

Mr. Myers admits the cogency of my argument on this point, and "defies the whole world to controvert it." He admits that telepathy is much more credible, less mysterious, and more conceivable in the case of a spirit to administer the impact, than of a gross mortal. It is certainly so, for a spirit is not pure Thought, or Will, or Emotion, but all these in a vehicle or continent—in one word, in a body. This was what puzzled Lucretius. He could not conceive Soul existing nakedly. Therefore, he rashly said that at death

"The spirit flies out, and dies i'th air."

For, as he could see nothing, he concluded there could be nothing, and this was the end of Man.

Mr. Myers firmly believes in telepathy, but he rejects what he admits to be the easier explanation and the more credible supposition, in order to embrace the more difficult and the less conceivable. He is not in a happy plight, thus halting between two opinions. I said truly that his own admissions only serve to condemn him the more deeply.

I have now fairly got Mr. Myers' "head in chancery," and he cannot wriggle out of it, if he would not be beaten out of wind and time, and be no longer able to come to the scratch, unless by making the sad confession: "But I do not believe in the existence of spirits; I believe in flesh and blood, and in nothing else." Very good. If the case be so, then I would recommend a slight alteration in the title of the Society—henceforth to be called "The Anti-Psychical or Sadduceean Society," after those eminent philosophers of old, "who say there is no resurrection—neither angel nor spirit."

Mr. Myers is evidently still in a fog, but through the mist I hail a streak of dawning light, and I find it in the following pregnant discovery: "It is only in some form of idealism that this controversy can find a close." I had said the same thing in other words: "You cannot compel assent by sheer force of evidence. The mind must first accept principles and be guided by them." The principle in my case is, that this visible universe is an universe of effects, and that beyond it, and to account for it there must be a universe of causes. Or, as it is well expressed, "the things which are seen were not made of things which do appear." The principle to be decided on *in limine* is—"Is there a Spiritual or Unseen Universe or not?" It is idle to attempt to prosecute psychical research except on this foundation. It throws quite another light on these phenomena and explains what is otherwise inexplicable.

I must pass to another point, the Barkas case. Mr. Myers says of the medium, "I have studied all her printed answers, but unfortunately the gross want of comprehension of the subjects inquired about, and the palpable blunders which the replies contain, seem to me to preclude us from regarding the case as affording evidence of the guidance of a scientific spirit."

This is a palpable blunder on the writer's part, and a monstrous assumption. He assumes that a spirit must be thoroughly and profoundly scientific. What proof, or even presumption, is there that a spirit must necessarily be scientific, and be able to give accurate answers? The question is, whether the answers can be believed to be made by an ignorant woman, never known to have turned her attention to such subjects; whether one wholly ignorant of the rudiments and even the terms of music could attempt to answer deep musical questions, and to answer them, moreover, instantly and rapidly? That is the question. Let Mr. Myers propound the same questions to any ordinary persons—male or female—and ask them to write down answers. I can easily guess the answer he would get.

Let him propound them to young ladies who have had years of musical tuition.

Now I have submitted these questions to three musical men in Southampton, known in the profession. Two of them returned a most favourable opinion, saying they were "deep questions, and the answers were able."

The third is an organist in a Southampton parish church, and his written report to me is: "These answers are nearly all correct to the best of my knowledge. A few of the questions on acoustics I cannot, without reference, vouch for. Some of the answers would be expected to be given in a more lucid manner in any ordinary examination." The italics are his. He is in extensive practice as a regular professor of music, and is understood to be well acquainted with its theory. The value of the answers can be easily put to the test of a report by eminent professors. Why has this not been done? If this has not been done hitherto, let it now be done. At present I am inclined to believe that a mind other than that of Mrs. Esperance—an untalented woman—inspired the answers. Mr. Myers ought to follow up the inquiry exhaustively, and not deal with it in the unsatisfactory manner which he here exhibits. He tries to cover his retreat by insinuating fraud in another case. But the questions and answers stand alone. If there was fraud Mr. Barkas must have been cognisant of it. Why spare him?

Yet Mr. Myers most inconsistently writes: "I consider the case curious and interesting, and I am not surprised at Mr. Barkas' view of it." This is admitting that Mr. Barkas has good arguable grounds for maintaining his view of the case, and yet Mr. Myers refuses to investigate the case further, the while he expects us to receive his *own opinion* of the answers, as that of a recognised musical oracle!

I must condense what I have to say more in a very few words. As to Mr. Eglington, that *déte noire* of the Society, I again ask why there is no comment on the séance reported in May. I think I can give the reason. They did not see their way to giving a hostile comment, and they were indisposed to give any other, so they gave none at all. If they had found a flaw, a stinging comment would have been appended to the report. At the séance of February 16th "a very striking phenomenon occurred," but unfortunately Mr. Myers was "requested to leave the room immediately before it." Why does he not say *who* requested him, and for what reason? But others remained. Why not give their reports? or does Mr. Myers feel a doubt as to their honour and veracity? He will "express no doubt as to the genuineness of this phenomenon." But does he feel any? If not, why does he suppress the description? All this is very inconsistent.

He might be expected to tell us positively whether the old Committee on Physical Phenomena will present a report or no, and why they have kept silent so long. But he leaves us all in the dark. I suspect that no report will be forthcoming.* They perhaps cannot agree on a hostile report, and therefore determine to give none at all.

Again, a report of "the W. séance" is suppressed because Mr. Farmer's presence might in the opinion of "the outside public" have vitiated the whole proceedings. I thought it was a Society who were in search for truth only, without any regard either to the outside or the inside public. The prophet of old had a nobler spirit: he would utter the truth, "whether they will hear or whether they will forbear." I fancy that the same reason will explain this case of silence as well as the foregoing ones.

I am glad to find that Mr. Myers throws overboard Mr. Gurney on the Husk-Wyld case; and Mr. Podmore on the Morrell Theobald case; and that he admits that some further investigation is to be desired in both cases—enough for the present.

G. D. HAUGHTON.

We have also received the following communication:—

To the Editor of "LIGHT."

SIR,—My attention has been called to your issue of the 19th September, in which there appears "An Open Letter to Those Whom it may Concern," by Mr. J. S. Farmer. I gather from the letter addressed to this gentleman that the allusions therein contained refer to the Wendover séances, in which I acted as medium in my non-professional capacity.

I am forced to the conclusion that the apparent unwillingness by those who were present on the occasion to publish the report, which has been jointly prepared and signed by every member of the party, means condemnation of the whole of the proceedings; and that this impression may be confirmed or removed, I beg to add my request to that of Mr. Farmer that the document be forthwith published.—Yours truly,

G. Nottingham-place, W.

W. EGLINTON.

* It is reported that the then secretary of the committee ruthlessly threw away all chance of investigation by making a statement that in these matters all Spiritualists must be regarded as either idiots, dupes, or tricksters. Is this true or not? If it is true the reason for collapse is apparent.

"FACTS AND THEORIES."

Mr. Haughton and your correspondent, "Thymol," insist on "facts first and theories afterwards." In this inductive age that sounds plausible, but I should like to point out the extreme difficulty of getting facts accepted at all—not to say properly interpreted—without the accompaniment of at least tentative and provisional hypotheses. Spiritualists themselves have not, as a rule, accepted their phenomena without a theory, which was to them both credible and explanatory, from their first contact with the facts—a ready-made theory inherited from the world's old tradition. But, as a matter of plain experience, people will not accept evidence, other than personal and palpable, to facts which are to them utterly unintelligible. A century and a half of "enlightenment" has made the spirit theory, if not un-explanatory, at least, as Professor de Morgan said, "ponderously difficult." The result is that, in the absence of an intelligible and working hypothesis, an usually impossible degree of evidence is demanded. We only ask, it is said, for "scientific" evidence. Now, scientific evidence supposes a knowledge of the conditions of a phenomenon, and the power to reproduce and exhibit it at will. We can only offer testimony to the phenomena as they may spontaneously occur under such very general conditions as we know. True, it is testimony which would suffice for any court of justice in the world, if there were no antecedent presumption against the facts: testimony which, according to all human experience, *could not* be forthcoming for what was not a fact. The "dispassionate critic" thinks he is exercising a scientific judgment. In detecting adverse possibilities, that is so; in refusing an affirmative verdict on account of improbable possibilities—in treating them as probable, when he would not so treat them if he were in a jury-box estimating human testimony at its ordinary value—he is unconsciously the mere mental slave of the Zeit-Geist. Because he cannot say "I know," he will not say "I believe." He cannot help it, for really he does not believe. But give him a theory he can understand, and he will soon find the evidence quite satisfactory.

Now, the foregoing remarks may be formulated into a law of human progress the exact reverse of the rule recommended by your correspondent. Theories first, facts afterwards; in other words, which will not seem so paradoxical but amount to just the same thing: the form of intelligence is prior to its content. Facts follow thought; we only notice a fact at all when it begins to have some significance for us. This is common experience. The facts, of course, are in the world, and these facts are at present in the custody of Spiritualists, for the most part, with their theory. They want other people to accept them naked of all hypothesis, if one particular investiture does not happen to suit the understanding of the recipients. In vain! But all the mental obstruction, the latent prejudice expressed by the proposition that evidence must bear proportion to "improbability," evaporates as soon as a hypothesis offers itself which makes the facts less unintelligible, and therefore less "improbable." *A priori* improbability only means unintelligibility. Does anyone suppose, for instance, that von Hartmann would have come before the world virtually accepting the evidence of all these phenomena, and urging public recognition of them for further investigation, had he not found them adaptable to his own scientific and philosophical categories? And will it not be a great thing gained for the progress of the subject if by these or similar ingenuities the *a priori* bias against evidence can be overcome? I say nothing at present of the intrinsic merits of the theories, though it must be doubted whether those who alight their importance have as yet made any real effort to understand them.

C. C. M.

An Anti-Spiritist Union has been formed at Leipzig.

An inquirer residing at Cheshunt College, Cheshunt, Herts, desires an introduction to séances near that place.—Address, Editor of "LIGHT."

A CATHOLIC interested in Spiritualism desires to make the acquaintance of Spiritualists in the same communion. We shall be glad if any of our readers can be of service in this case.—Address, Editor of "LIGHT."

MENTAL TELEPHONE.—Mr. D. L. Calverley has a store in front of his house in this town. His wife attends to it when he is out on business journeys. Last May 4th, when she supposed him to be in Florida, the store-bell was rung; Mrs. Calverley answering, found the ringing was not, as she expected, by a customer, but by her husband, returned by some sudden exigency. Their daughter at school, twenty-five miles off, while at her books, heard the familiar sound of the store-bell at home, and had, at the same time, a vivid impression that it was rung by her father. She wrote by next post about it to her mother.—*Granite State News*, Wolfborough, N. H.

RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 465.)

[In this column will be given from time to time such accounts of psychical phenomena as seem to be worthy of permanent record. Beyond the general classification indicated, no attempt at tabulation will at present be made; that work will follow in due course. In furtherance of this object we shall be pleased to receive from our readers brief reports of phenomena subject to two conditions. (1) That a colourless statement of facts without comment is given; and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

- | | |
|---|---|
| A.—Mesmerism. | L.—Materialised Spirit Forms. |
| B.—Trance. | M.—Rappings, Knockings, and Stone Throwings. |
| C.—Clairvoyance. | N.—The Spirit Voice. |
| D.—Thought-reading. | O.—Psychography. |
| E.—Prescience, Provisional and Coincidental Dreams. | P.—Automatic Writing. |
| F.—Apparitions. | Q.—Movement of Material Objects without Physical Contact. |
| G.—The Human "Double." | R.—Speaking and Writing in Tongues. |
| H.—Presence at a Distance. | S.—Miscellaneous Phenomena. |
| I.—Haunted Houses. | |
| K.—Spirit Identity. | |

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, giving—

- (1) The names and addresses of the persons concerned.
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross.]

CLASS E.—PRESCIENT DREAMS.

A friend of mine, Miss D., has on several occasions had dreams foreshadowing with more or less exactitude occurrences that have shortly afterwards befallen her.

In the summer of 1875, when lodging in a street near Eaton-square, she dreamt that Mr. W., an acquaintance of hers whom she did not often see, called on her and told her that a friend of his was at a house in the street, the number of which he did not know, and wished to find out. Upon this Miss D. looked out of a window on the second floor, and saw on the wall of the opposite house in large raised letters in yellow and white, a name of two syllables beginning with W, and ending with TH, but the intervening letters she could not make out. She told Mr. W. that that was the house where his friend was. In the morning she told her sister she had had a most ridiculous dream which she proceeded to relate to her. A few days afterwards Mr. W. actually called at the house, and said that a friend of his of the name of Walworth had died at a house in that street, and he wished to ascertain the house at which the death had taken place. Miss D., whose maid had mentioned to her having seen a coffin carried that morning into some house in the street, went upstairs to inquire the number, and looking out of the same window from which she had looked out in her dream she saw that the blinds (of a dull yellow) were all drawn down in No. 33 opposite, and she told Mr. W. that that was doubtless the house where his friend had died. The singular fulfilment of the dream, however, did not even then occur to her until it was pointed out to her by her sister. They subsequently moved into No. 33, where Miss D. told me the story in March, 1876, in the presence of her sister, pointing out to me the yellow blinds and white curtains of the drawing-room. She afterwards revised my account. She knew no one of the name of Walworth, and had not heard that a family of that name was in the street.

Some years previous to the above, when returning to England, Miss D. fell asleep in the train between Lyons and Paris, and dreamt that she took up the *Times* and read among the deaths, "On the 29th June, at Boulogne, of gastric fever, Mary, daughter of the late Colonel D." She was not feeling at all ill at the time, only rather tired, and said nothing of the dream to her sister. They went on to Boulogne, intending to cross at once, but there she felt so ill they had to call in a doctor. She saw at once from his face that it was something serious, and he pronounced it to be gastric fever, which subsequently turned to typhoid, in which she was frequently delirious. In the intervals, as it approached the end of June, she puzzled her sister by asking repeatedly what the day of the month was. About that date, however, she took a turn for the better, and recovered after three months' illness, instead of completely verifying the dream by dying.

H. WEDGWOOD.

CLASS K.—SPIRIT IDENTITY.

[The following narration, received from a lady who has desired her name not to be published, is full of most interesting facts. A critical mind might possibly here and there find food for observation. Let it add the sauce of its mature experience. We have held it unnecessary to vex the spirit of our correspondent with questions upon minute points.]

Two years ago I was on a visit to a friend who knew nothing at all about Spiritualism. She was interested in what I told her, and wished to see for herself, so in the evening we formed a circle, my friend, a lady who is her companion, and myself. In less than ten minutes the table began to tilt; I found they were both mediums, and they have sat often since. I am not a medium, yet at that first trial when I took off my hand the table was still. It has not been so since. Several names of Miss T.'s relatives were spelt out. I asked, "Is any one else here?" "Yes." "Who?" "Imagine my dismay when the words 'Old Gringuffin' were rapped. 'Who is that?' said Miss T., with a laugh. I knew, and said, 'I am sorry I called you such a name, but I never forgot your kindness in bringing me biscuits when I was ill.' 'Oh,' she said, 'it's father.' 'Old Gringuffin' was a name which I had given more than thirty years before to her father. I had forgotten it, and I am sure she had never heard it or the other lady either. Then the words, 'I forgive,' were spelt out. Three years ago my sister's husband died suddenly. I came up as soon as I knew, told my sister of my certain knowledge of our dear lost ones' presence still, and she wished to have a séance. Accordingly we drew round a little table, my sister and her daughter, I and H. For nearly an hour there was nothing, then my daughter's hand began to rap on the table, and she all at once exclaimed, 'Why that's the tune uncle was showing us how to rap out with the pencil last week.' Immediately the table began to tilt, his name was rapped out. Then I asked, 'Who did you meet just first?' The answer came, 'Montague.' My sister thought it was her little boy of that name, who died when an infant, but another word followed, 'Pitcher.' My sister burst into tears; she was convinced. None of us at the table had ever heard the name, she had forgotten it, but it was the name of an old friend who had been lost years ago in the 'Royal Charter.' Then came the letters 'r u.' I said, 'He means, Are you in any difficulty?' Approving raps followed. I replied 'Yes. A. wants to know to whom she is to refer about your books; should she send for one of your old clerks?' An emphatic 'No' was rapped. Then two names of friends were mentioned, but objected to. I said, 'Can you tell her?' 'Yes.' Then, letter by letter, was rapped out: 'Consult George W.' (My sister sent for this gentleman and found, what she was not quite sure of before, that he was her husband's agent.) She had forgotten him. Then I said there was a letter of condolence on the table behind, from a Freemasons' Lodge, could he read it? 'Yes.' We all distinctly heard the rustle of the paper.

Ever since that time when my brother comes at our séances he announces his presence by playing that little tune, sometimes by the hand of the medium, sometimes by the leg of the table, and once by a piece of loose paper which *shook* it out on the table.

My daughters, who were the best mediums, E. and H., are gone to the Cape. My servant, who was a medium, has left, and for months I only have a sitting when I get the chance; but lately I have discovered that a servant I have is a good medium. She is a very good, quiet girl. A fortnight ago my sister was on a visit to me, and we had a sitting, Lizzie (my servant) being the medium. My sister has the curious power of developing mediumship in others, though she is not a medium, but she is never allowed to sit at the table. This evening, as usual, she was told to sit back, and then the table jiggled away with Lizzie across the room, jerky little movements. Lizzie's right hand lay lightly on the table, and the left all the while played the well-known little tune. I am quite sure she never could have heard anything about it, for she has not been with us very long, and we have not spoken about it.

Two years ago on S.'s birthday, M. made a wreath for his grave, and sent it up to H. In the evening, as we sat at our séance, the table began to rap out this tune, and we found that he had come to thank M. for the wreath.

One evening the table suddenly took a different motion, and I asked, 'Is any one else here?' 'Yes.' 'Who?'

"Lottie." The last letter had just been rapped when we heard the front door opened and a well-known voice cried "Anybody at home?" It was my son who had come unexpectedly from London and who was accompanied by his cousin. A fortnight before this cousin had lost a little girl whose name was "Lottie."

The first message we had when Lizzie and I sat together, about a month ago, was to her from her mother. It was, "I am always putting good thoughts in your mind."

Last week, after telling my husband all the news I could think of from my Cape letters, he told me a curious little thing which I have written to the Cape to verify, but I know it is true because he always tells me the truth. Then he said, "You might go to Miss Lottie Fowler." I do not know why, but I shall certainly go.

CLASS F.—AN APPARITION.

Upon the evening of the 29th September, 1864, my daughter and I were walking up and down the avenue of my place of residence, where trees and shrubs grew rather thickly on both sides. Suddenly I saw a very small, hazy appearance under the branches of a sycamore tree, which gradually emerged into the open, and, rapidly increasing in height and distinctness, took up its position under an ash tree, from which it commenced to advance towards us, being then about five feet in height, and having the outline of a female figure, enveloped in a white, flowing veil. My daughter had walked up to this time with her eyes fixed upon the ground, as we were engaged in earnest conversation, and had not remarked the appearance which I had been gazing at for some time; but suddenly looking up, was much frightened, and staggered back; then, turning round without saying a word, she walked rapidly towards the house. I accompanied her, and looking back more than once, I saw the figure had risen several feet from the ground, and was floating in the air nearly over the spot we had just left. Arriving at the house, she rushed into the sitting-room, where several members of my family were assembled, and sank, nearly fainting, into a chair. I said, "Which of you will come with me? We have seen a ghost upon the avenue." My youngest son started up, and without losing a moment we ran back to the spot, which was now devoid of any appearance, supernatural or otherwise.

A day or two afterwards we were informed of the death, at that precise moment, of an aunt, which took place unexpectedly. September 7th, 1885.

CARA.

We addressed some questions to "Cara," with regard to this narrative, which, with the answers obligingly returned to us, we now give:—

1. Will you kindly say the means you have of being certain that the 29th September, 1864, is the correct date of the appearance?

Mrs. Mary Fleming actually did depart this life about eight o'clock, p.m., 29th September, 1864, of which I was immediately informed, and at once connected her death with the appearance.

2. Were you informed in the letter of the exact moment of the aunt's death, or did you discover it by subsequent inquiry?

My husband often heard from his uncle the precise time at which his wife died.

3. Would you ask your son and daughter to give their accounts of the affair?

My son did not see anything, and is in India now. My daughter died on October 11th, 1865, being one year and twelve days after the appearance.

4. Have you seen any other apparitions; if so, how many?

I have; four or five.

5. Were you or your daughter at all superstitious, or went to talk about ghostly matters?

I might be regarded as of a superstitious turn, from a relation of what I have seen and heard; my daughter very little so. At the time of the appearance, my daughter and I were talking of her grandmother, who had died six years before, but had no thought about the aunt. Not much given at that time to talk of ghostly matters.

6. Were you either of you short-sighted at all?

No; we had both good sight.

7. What was the exact time of the evening, or as near as possible? Was the moon shining? How dark was it?

As near as I can say, eight o'clock. Moon not shining. Duskish.

8. How far from you to the apparition when nearest?

Three feet.

9. Did it occur to you at the moment that the appearance was like your aunt?

It was impossible to discern a feature, as there was apparently a thick, white veil over face and form.

10. Did your daughter see it without having her attention drawn to it by you?

Certainly; as I was cautious not to draw her attention to it.

CARA.

"Cara" adds, in a letter, that these answers are "accurately correct." The peculiar circumstances under which the appearance was first and last seen, and the nearness to which it approached the seers, exclude the idea that they were deceived by a human counterfeit. The theory of an illusion is blocked also by the nearness, and by the fact that the moon was not shining, whose beams alone can be conceived as capable of producing so potent an effect. "Cara," it will be observed, has seen other appearances of like nature, but we have yet to receive accounts of these; and that this was a simple hallucination is rendered highly improbable both by the fact that it was seen by the two persons present without suggestion from one to the other, and by the fact that it was actually coincident with the death of a near relative. But was it even a hallucination due to an impression received in the sensorium, projected? Had it not rather objective reality, the brain receiving the impression of it in the ordinary way through the eyes? If the former, and not the latter, would any telepathic kindly explain what flaw there is in our knowledge or our reasoning when we assert that, inasmuch as the apparition was seen at one point, and, the gaze averted, not seen—reverted, seen again, it had as much an existence independent of the brain (however stimulated within), as the table on which we write, and which upon our leaving and subsequent return to the room, we shall find in the same place?]

CLASS R.—SPEAKING WITH TONGUES.

[The following example of "speaking with tongues" necessarily eludes a fuller description than our correspondent has so well, within the limits possible, given of it. Not any of the sitters knew Italian. We hope, however, that it will draw our readers' attention to the subject. We should be very glad if we could receive other accounts, either of speaking or of writing in languages previously unknown to the medium.]

My daughter, aged seventeen, had sat many times with me in our family circle; but, except by the constant moving of her hands, did not show that she was a medium. One evening three lady friends sat with us. In a short time my daughter rose, stepped out into the room, and, to my great amazement, began to sing in Italian. I had no idea that she had so fine a voice, but I am sure that she did not know one word of Italian, nor did either of the sitters, the medium, my cook, being a very good girl and very quiet, but not knowing Italian, and ignorant other ways. My daughter talked and sang for quite an hour. All her gestures and her tones were Italian. We could detect a word here and there, but we all regretted our ignorance of the language. Some months afterwards a sceptical friend, a Dutch lady, sat with us, and she asked questions and received answers in Italian; but the influence was unpleasant, discordant. My daughter could not speak with readiness, and used some Dutch words. I believed that the intelligence trying to control her was obstructed by some other, and was very glad when the door was suddenly opened, and another daughter, who is very sensitive, but who does not sit, because she is not strong, came quickly up to H., and putting a hand upon her head, said "Go!" when H. became herself, and went out with her sister. This sister had been sitting alone reading, when she felt strongly impressed to go to H.

W. G.

["W. G." has responded to a letter from us with additional information of an interesting nature.]

With regard to your first series of questions: "Is your daughter unconscious when singing Italian?" my reply is that I have heard both the girls say that they hear themselves speaking, but it is as if it were someone else. E. in particular was always wishing that she could be quite unconscious, she was so afraid of the involuntary action of her own mind; but in the case of speaking a foreign language—H. Italian, and E. some soft, unknown tongue—their own minds could have had nothing to do with it. "Were any of the words taken down?" Two or three were, which I remembered from their repetition; they are jotted down on the back of a book, from which I copy them. I don't know about the spelling, I was guided by my ear; no sequence, only a word here and there: "Grazia" or "grattzia," "dolce," "mio povera," "amico," "e vero vero." That is all. She sang, also, "Bonnie Dundee" in Italian, and a translation for the last word was "Dundae."

"Did the Dutch lady know Italian?" Only a little. She asked, "Are you a woman?" which was received with a peal of

laughter, and the answer was "No, no, signor." "Were you a singer?" "No, but I sang." These words were in Italian. Then the influence became mixed, the voice harsh, the words gibberish. I said, "I wish you would speak English," and she began: "I will if I will, but I won't," "I will if I would, but I won't," and so on until she caught the phrase, "I will if I can, but I can't," which she kept repeating, drumming on the table. At this point my other daughter came in and released her. "Did your daughter know any words of Dutch?" No, I believe not; but certainly not the words she used. She struck her head with her hand, and said, "Dowe kop." Fräulein said it meant "stupid head." When my daughter had left we had tilts, and in answer to who was the control, Fräulein's father was named; and I understood by her shrug and tone, and the words, "I did not expect that, but I am glad you can come," that there had been something unpleasant. Then first I realised that we had been playing with edged tools, for H. told her sister she was so glad when she came, for she felt frightened, as if she might do herself an injury. I had most thoughtlessly, in my ignorance of conditions, exposed my darling to an adverse influence, and I told her she had better not sit again. I have referred to my daughter E. speaking in an unknown tongue. The first time she did so I put down many of the words, which I enclose just as I wrote them: Arisipito, aussimolnigo, augego, ausomorri, olemodeyo, gnolly, speranger, ollyllo moss-hair, aussimula, children, doloroso. My little son told me, at a seance, that it is a compound language, the "man" having lived in South America.

CLASS F.—APPARITIONS.

[Supplementary evidence for the case reported in "LIGHT," September 26th, p. 465, 2nd column.]

The fact of Lord Erskine's belief in the apparition of his father's butler, related in "LIGHT" of September 26th, is authenticated by a passage in the "Diary of Sir Walter Scott, for April, 1829," quoted in the *Quarterly Review*, October, 1882, p. 334. Sir Walter says: "Tom Erskine was positively mad. I have heard him tell a cock-and-a-bull story of having seen the ghost of his father's servant, John Burnett, with as much gravity as if he believed every word he was saying," which no doubt he did.

A PHYSICAL INTIMATION OF DEATH AT A DISTANCE.

(*Psychische Studien* for September.)

A correspondent, Carl Alexander Schulz, of Leipzig, relates the following experiences of his own. Residing in a suburb of Leipzig, many years ago, he was in the habit of walking about alone in his room after the conclusion of his work—printing music—which was often prolonged into the night. On the wall of the room hung three framed portraits, two of deceased friends, one, the largest (thirty inches long, and of corresponding breadth), of a living friend, the head of a society in Dresden, of which the narrator was an active member. "One evening, after work, it was eleven o'clock, when in the course of my usual promenade, I stopped before the pictures, and addressed some friendly words of loving remembrance to the friends who had gone before. Suddenly the larger picture, which hung in the middle, was raised so far from the wall that it must certainly have been lifted off the hook, had it not been held by some power unperceived by me. After remaining suspended for a very short while, it fell back into its place, striking the wall with a loud sound. I was surprised, but not at all alarmed. I spoke again to the three portraits, asking if there were any communication to be made, but there was nothing further. Now, was the above a sign of him who was still alive, or a manifestation from those who were departed? The next day brought the solution. I undressed and went to bed, but was kept long awake by my reflections.

"Having on the following afternoon to go into the inner town upon business, I met in the suburb, in the middle of Tanchaer-street, an acquaintance who came towards me walking on the other side. He was at that time serving brother of a Freemason Lodge of this place. Recognising me, he called out across the street, 'Have you heard? Have you heard?' I replied that I knew nothing, and begged him to come across. He did so, and told me as follows: 'The Chairman died suddenly yesterday evening at eleven o'clock.' The Worshipful Master had held a lodge-conference at the Golden Apple at Dresden. When the business was over he stepped down from

the dais to speak with the brothers, as was usual. While conversing he suddenly put both hands to his eyes, and cried with a troubled voice, 'It is quite dark to me!' sank on the floor, and died. An apoplexy had ended his earthly life."

The comments of Herr Wittig (editorial secretary of *Psychische Studien*) may interest those who think that our own Society for Psychical Research is urging the explanation of phenomena by thought-transference too far. That Society has not as yet got even to the recognition of the facts of mediumistic physical phenomena, but it seems that telepathy will still have a great part to play when this important advance is made.

"We have here, quite evidently," says Herr Wittig, "the contemporaneous manifestation of a dying person, as long as he can still act physically and psychically at a distance upon his environment by his physical nerve-apparatus. Whether, if the action were his, it was intentional is, of course, not ascertainable. But, unintentionally and unconsciously, the sudden excitement of his death sensation was so exalted that the fact transported itself (as, according to our conviction, all facts do, even if less perceived) upon the psychical vibrations of thought-transference, through the medium of the nerve electricity connecting us all, to the predisposed narrator, who was already in mental discourse with the originals of the pictures, so that in him, and through him, the perception of the death, unconsciously received, partly through the already established thought rapport of the dying man with him, partly through the shock of the witnesses of the sudden stroke, ferewith converted itself into a counter-nerve-impulse (*Nervengegenstosse*), which moved the picture sensibly for him, as described. . . . It is with two or more persons in sensitive rapport as with two or more connected telephones. One telephone receiving words from another, repeats the sound. The nerve-impulse of the shock at the sudden death of their chairman transmitted itself to the recipient already in thought connection, and received through him, unconsciously, the right directive to the corresponding picture on the wall. A similar mystical, but sensible relation occurred between Goethe and Napoleon I. during the Leipzig tumult."

"According to all former experience, we must suppose that the picture was raised by the nerve-fluid of the narrator, whoever may have been the inciter. The narrator was thus at this moment of his mental contemplation himself the medium. We may suppose that his memory of the two deceased may have contributed to raise his psychical condition to the stadium of physical mediumistic perception and manifestation of a distant death scene." Herr Wittig proceeds to refer to a former experience related by the late wife of the same correspondent, which has a very similar interest.

Her grandfather had often expressed a wish that the mendicant choir-boys should sing at his funeral. Her brother seems to have been one of these boys, and when the grandfather was dying the boy's uniform hat and cloak were hanging on a peg in a room where the family were collected in expectation of the death, the children sitting crying on their bed. "Suddenly, without any perceptible occasion, my brother's uniform clothes were raised from the hook and flung to the ground with such a loud noise that we all cried out in fright. Later examination showed that both the hook and the attachment loops of the clothes and hat were in the best condition, and nothing was injured. And as the hook bent considerably up, the things must have been lifted. Some minutes after this strange incident our mother came in, having, as we learnt afterwards, just heard the noise, and, said with tears in her eyes, 'Children! your grandfather is just gone (dead).'" Herr Wittig goes on to explain this case, as the last, by thought-transference eliciting physical mediumship, the manifestation being produced and directed by the nerve force thus derived from the recipient of psychical impression.

C.C.M.

A SUGGESTION OF WIDE APPLICATION.—The door is open for many a wealthy Spiritualist to do good without much charge upon themselves. Hundreds of Spiritualists long for the weekly visit of the *Golden Gate*, but cannot subscribe for it. Now if our richer friends would, when they order their own, contribute a trifle to aid in sending the paper to the worthy poor, they would send sunshine into their hearts which would reflect back into their own. They might name those to whom they would like the paper to be sent. Some of our subscribers have started a Free Subscription Fund, and papers are forwarded to addresses they furnish. To this list we shall be happy to add the names of other friends.—*Golden Gate*.

* I abbreviate here and there a little.—Tr.

† A former number of *Psychische Studien* is referred to for this incident. I hope to find and translate it for "LIGHT."—Tr.

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THE EDITOR OF "LIGHT,"
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Light:

SATURDAY, OCTOBER 3RD, 1885.

SPIRITUALISM IN AMERICA.

(From *The Truthseeker*.)

For some time past there have been indications that the cultivated Unitarians of America, and some of their strongest ministers, have been entertaining strangers, and perhaps angels, but not altogether "unawares." In plain English, they have been paying serious and sympathetic attention to Spiritualism. In the *Christian Register* (Boston), the Rev. Herman Snow, for instance, writes as follows:—

"Will you allow to an old friend and supporter of the Unitarian faith space in your columns adequate to a condensed statement of what may be regarded as established facts, in regard to the so-called Modern Spiritualism? I will try to be brief and to the point, holding myself ready to verify what I may now give, mainly, as unsupported statements.

"In the spring of 1852, while temporarily supplying one of our vacant New England pulpits, I was favoured with an excellent opportunity for investigating the claims of the new faith, entirely within the limits of the family which had been assigned as my home. Here, after several weeks of the closest attention to the subject,—under conditions utterly precluding the idea of fraud or even of a desire to mislead,—what I had begun as a repulsive duty ended in a conviction that the leading claim advanced was founded on the truth; and from that down to the present time, having all the while made this rather a speciality of my efforts, I have found no occasion to reconsider my decision. I still believe that, amid all the wonderful advancements and discoveries of the age, immortals of the Beyond have discovered a method of sending, through material instrumentalities, something like telegraphic messages to those in the mortal body,—a method which, though still imperfect, may yet become so far perfected as to be of inestimable value to our race.

"Let me now try, briefly, to express some of my present thoughts upon the subject. The leading phenomena, material and mental, I regard as established beyond reasonable doubt. Their genuineness is now affirmed and defended by no insignificant share of the intelligence and integrity of the civilised world. But few—and those only whose attention has been but superficially given to the subject—will now venture to affirm fraud and delusion as a satisfactory explanation to the entire mass of these modern wonders; and to those who, like the writer, have been in close relations with these phenomena for more than a quarter of a century, any such explanation seems shallow indeed. I have been perfectly surfeited with these wonders. I no longer seek or desire them. My great study now is, How can they be utilised for the good of mankind? It should not be denied, however, or overlooked, that delusion and fraud have closely followed the genuine of these phenomena or that these fraudulent imitations have been largely on the increase. To such an extent has this been the case that, among the better class of Spiritualists themselves, strenuous efforts are being put forth that the evil may be checked and removed.

"But, while thus admitting the general claim of Spiritualism, it should also be admitted that there is within its range a wide

and peculiarly difficult field of inquiry, demanding a close and patient attention, in order that reasonably satisfactory results may be reached. From the very nature of the case there must be developed in such an inquiry—among the unseen intelligences, I mean—various degrees of mental and spiritual advancement as well as of moral obliquity and degradation. For the world with which we are now in direct and conscious communication is made up of all the varieties of character existing here, it being colonised from our earthly life. They are not the wise and the good only who go from our midst over the river of death; but also the foolish and the false, the selfish and the base. And it is with all these various shades of character that we are liable to come in contact, when we make use of this new telegraphic communication, opened, as it is, through natural law to the use of the entire masses of human intelligence,—to all who do but conform to the established conditions. Hence, these manifestations from the unseen life assume almost every variety of mental and moral shade, even as do the manifestations which come from humanity still in the mortal form; and hence, also, the different and widely divergent tendencies of Spiritualism as a movement or reform force in the world's advancement. I will now briefly notice some of the more prominent of these tendencies. One of these is made up of recruits from Materialism and the other forms of infidelity. But few are aware of the extent of the inroads made by Spiritualism in a direction apparently so unpromising. But probably more persons have thus been converted from a positive unbelief to a firm faith in the life to come, within the last thirty years, than had been done through other agencies during the entire century previous. And the change wrought upon this class of minds, many of them of advanced capacity and intelligence, must have been of the highest significance, and one that could have been accomplished only through a contact with the most positive proofs. But, as a natural result, most of these infidelistic converts have still retained much of their old antagonism to the Bible and Christianity. It should be borne in mind, however, that it is the old Calvinism, and not the liberal forms of Christian faith, that writers and speakers of this description have had in mind when giving forth their severe denunciations against the popular churches and their worship.

"The other extreme of the movement consists of persons of reverent and religious tendencies, who have been brought up closely under the influence of the Christian churches, many of them, indeed, being in actual church fellowship. Their adoption of the faith that spirits are able to communicate with mortals does not necessarily and at once essentially change their old belief, though such a result is sure to follow in the end; that is, if theirs has been the faith of the "evangelical" creeds, as, almost without exception, no support whatever is found for the special points of the old theology in what is received as coming from the spirit world. For the present, therefore, such persons, largely swayed by influences of a social and personal nature, still remain in their old religious homes, their new belief being kept cautiously in the background. The extent of this esoteric Spiritualism is not likely to be over-estimated. It prevails everywhere,—not only in the churches, but in all secular organisations and also among isolated individuals. Yet is this extended prevalence far from being understood and acknowledged. On the contrary, it is often the case that, in respect to their belief in Spiritualism, intimate friends, for a time at least, remain as strangers to each other.

"Besides these two extremes in Spiritualism, there is another prominent phase of the movement, upon which, as it seems to me, those claiming to be liberal Christians should look with especial favour as being almost identically in their own line of thought and effort. This is, largely, an embodiment of radical and independent thought and deep spiritual experience. Persons upon this plane are free to investigate in all directions, and ever to accept the good and the true. And, while following on in this spirit of perfect but reverent freedom, they have found it to be true, not only that human beings survive the event called death, but that they retain the power to come into close and conscious relations with those remaining upon earth, and of still imparting to their fellow-beings influences both for good and evil, and that often they may become to us messengers of truths of transcendent importance. And it is to such clearer and more enlarged views of spiritual truth and human destiny, and not to the signs and wonders nor even to a personal communication with departed loved ones, that such Spiritualists give the strength of their efforts. To this class, Spiritualism is but the natural outgrowth of the past religions, especially of

that taught by Jesus of Nazareth, the great Spiritualist and reformer of his own age. Between his teachings, rightly understood, and a rational view of Modern Spiritualism, it is believed that there is no antagonism, but a natural harmony like that between the ascending scale of musical notes. Spiritualists of this class are watchful against anything like narrowness in the growth of the movement, many of them not wishing to see it combined into any sect or party whatever. They rather encourage a quiet diffusion of the faith among all classes, through methods peculiarly its own. For this new power works not naturally in the old machinery, but with a quiet, irresistible force in ways heretofore but little known. The ultimate result must be a gradual breaking up of old errors and evils, and the establishment among men of the higher ways of the unseen world.

"In conclusion, let me affirm that the progress of this modern Spiritualism has been utterly unprecedented. Never before in the world's history has there been a faith of so rapid growth. Within a space of less than forty years, the number of believers in our own land has come to be reckoned by millions; while, in the world at large, it is only by tens of millions that an adequate estimate can be approximated. There is not a civilised country to be found in which there are not large numbers of intelligent believers. Innumerable books and periodicals in defence and elucidation of the faith are also to be met with in all quarters. Surely, a growth like this, amid the intelligence of the nineteenth century, indicates something more than shallow pretence or self-deception. To thoughtful and reverent minds, it must be apparent that some deeply significant reality lurks behind what has power so widely and deeply to move the human mind and heart; and that, whatever may be the earlier mistakes and crudities of the movement, the ultimate result must be some important good to the race."

THE LATE MR. WALTER WELDON.

The following obituary notice appeared in the *Times* of September 24th:—

A correspondent writes:—Mr. Walter Weldon, F.R.S., F.C.S., Chevalier of the Legion of Honour, one of the five men and the only foreigner whom the French Société d'Encouragement has deemed worthy of its "grand medal," died of persistent overwork on Sunday last. To him the country is indebted for the process by which alone bleaching powder is now made. The peroxide of manganese employed to liberate chlorine from the hydrochloric acid obtained, the first step of the soda manufacture, was formerly thrown away. By a very simple process Mr. Weldon recovered from 90 to 95 per cent. of the manganese in a form available for renewed use, and thus saved nearly £6 on every ton of bleaching powder made, quadrupled the total manufacture, made the industrial world the richer by some three-quarters of a million sterling per annum, and, as the French chemist, J. R. Dumas, publicly observed, "cheapened every sheet of paper and every yard of calico made in the world."

In early life Mr. Weldon was associated with literature by the establishment of "Weldon's Register of Literature, Science, and Art," a monthly journal giving a survey of current literature and an abstract of the best books as they appeared, in separate articles by competent writers, but carefully revised and sometimes rewritten by his own hand; and which journal also furnished a record of the progress of Science and Art. This work is in itself an interesting and valuable library, and there is no question Mr. Weldon would have made his mark in literature if he had not soon quitted it for that work of scientific discovery and invention in which he became so distinguished. It would have taken many a lifetime to work out all the inventions with which his teeming mind was occupied. Mr. Weldon was a confirmed Spiritualist. At the meeting of the British Association for the Advancement of Science, when Spiritualism was discussed under the able chairmanship of Mr. Alfred Russel Wallace, Mr. Weldon courageously bore his testimony and related some of his personal experiences in Spiritualism.

The last time the writer had a conversation with Mr. Weldon was at a meeting of the Spiritual Alliance, when a paper was read by his old friend Mr. A. A. Watts. He was also an intimate friend of Mr. and Mrs. Howitt, and on the death of the former he erected a memorial to his memory in the Tyrol.

Mr. Weldon had a frank, genial nature, and gained the love of all who were brought into intimate association with him. His premature death at the age of fifty-three is a loss to science and the world. To his friends the only consolation is that he is now removed from trouble and suffering into reunion with his beloved wife, children, and friends, in a world where he will find free exercise for all the higher activities of his generous and noble nature.

A PERSONAL EXPLANATION.

By "M. A. (Oxon.)."

It now wants but a bare month of a full year since an unfortunate accident wholly disabled me during some six months from attending in any way to my work, and has since seriously curtailed my power of accomplishing what I used to find easy. I have just returned to London after a pleasant and very beneficial holiday, so far restored as to be anxious to resume my old work. The accumulation of correspondences during my illness I can never hope to deal satisfactorily with. I must beg all whom I have seemed to neglect to believe that no discourtesy was intended, and that I was absolutely unable to reply to many communications. Amongst those with which I could not deal are, I regret to find, a number of letters from various Spiritualist Societies in various parts of the world, which came to hand at a time when I was most seriously ill. These were replies to a letter which, at the instance of the London Spiritualist Alliance, I addressed to many societies and journals representing Spiritualism in foreign countries. The Alliance wished to enter into confederation with foreign societies of a like nature for mutual benefit. The replies to my letter contain many valuable suggestions which I propose to lay before the Alliance at the first opportunity, in as public a manner as possible. But I am anxious to apologise at once to my many correspondents for the unavoidable delay in dealing with their courteous and kindly communications, and to explain the reason for my long silence. The forthcoming issue of the Alliance will give me an opportunity of laying before English Spiritualists what they will find a very interesting and instructive account of the state of Spiritualism throughout the world, as it bears on this projected confederation amongst us.

I am desirous also of stating, in reply to the wishes of many readers of "LIGHT," that I propose to recommence the series of "Notes by the Way" in January next. It is only prudent to refrain from pledging myself to regular weekly work until I know whether my restored strength is equal to the effort. Three months of winter will show me how cold affects me, and I hope confidently to find myself justified in resuming my Notes in the first number of the next volume of "LIGHT."

Meantime I have placed at the disposal of the Editor the continuation and, so far as the evidence is concerned, the completion of my "Phases of Materialisation," which will occupy more space than I like to contemplate, but which deals comprehensively and, I hope, completely with a very complex subject. This chapter of research will, when it has appeared in "LIGHT," be added to those other chapters which appeared many years since in the now defunct magazine, *Human Nature*, and form a volume which I hope to publish next year.

I am also collecting, for publication in a volume, some of my Notes that have appeared during the past four years in this journal. They have dealt week by week (up to November last) with various subjects, some of which seem to possess a more than transitory interest; and I believe I shall do well to place at the service of the public such of them as I may select as of some permanent interest. This volume, if all goes well, should be ready for issue in the coming spring.

MR. J. G. MEYER left London for Calcutta on Wednesday last.

"POLTERGEIST" disturbances of the usual character are reported from the village of Grenzendorf, in the upper circle of Glatz.

THE list of works advertised in our columns has received several additions, notably as regards practical handbooks on Mesmerism and allied topics.

MORITZ WIRTH reviews E. von Hartmann's "Der Spiritismus," extensive extracts from which are given in another article. The reviewer considers that after the treatment the subject has received from opponents in Germany, this pamphlet "saves the honour of German thought, of German science."

WE have in hand for publication in the next issue of "LIGHT" reports of several remarkable sances with Mr. Eglinton, who seems in great power just now. In one of the reports we have received strong additional testimony for the phenomenon of the materialisation of the human form, the medium and the whole process being under the fullest observation.

WE have been favoured with an advance copy of the etching of Mr. W. Eglinton, upon which M. Tissot, the eminent French artist, has been engaged for some time. In this portrait, which is intended for the forthcoming volume "Twixt Two Worlds," he has been singularly happy in catching the dreamy expression which is often observed in mediums during the period when manifestations take place. And it is, perhaps, unnecessary for us to say that the etching is a most finished and beautiful work of art, and in every respect worthy the reputation which this distinguished artist enjoys.

THE STONE-THROWING PHENOMENON AGAIN.

The following recent case of this phenomenon at Belgrade, is translated into German from the Servian for *Psychische Studien* (September).

"From the residents in Timok-street (Belgrade) comes the complaint that since Thursday, on every evening, beginning at nine o'clock, no one can pass along the street for the large stones which are violently flung into it. The police have been endeavouring to apprehend the stone-throwers, but hitherto without success. The credulous world accept as fact the story of some deceiver that the stone-throwing proceeds from vampires from the churchyard. It will all amount to nothing, but that some deceivers hope by spreading such vampire tales to frighten the people so as to carry on their 'business' more easily. The people may be afraid of vampires, but all means must be taken to discover where these adventurers hide themselves, and whence they throw the stones. The police should be supported for their detection, so that no one should be injured by the stones." (*Neues Belgrader Tageblatt*, No. 160, of 25th seventh month [6th August], 1885.) "In yesterday's number we mentioned certain stone-throwing in Timok-street, opposite the churchyard, but the police are still unable to obtain a clue. On Wednesday evening thirty gendarmes and some military were posted at the place, and notwithstanding the most zealous investigation by the authorities, still no trace was found, although stones were thrown of such a size that it seems incredible that human force could have flung them to such a distance. The gendarmes were distributed over the whole churchyard, but found nothing. In our opinion, either crafty vagabonds are trying to frighten people for facilities of depredation, or soldiers of the Belgrade circle contingent are amusing themselves with the people." (*Id.* No. 161, 26th seventh month [7th August], 1885.) "The Editoriate have received the following letter:—Mr. Editor, I read in your valuable paper of the stone-throwing in Timok-street. As the affair much interested me, and there was not a word about it in the police report, I repaired yesterday evening to the street in question, to convince myself of the truth of the accounts. Arrived at the churchyard, I observed a number of persons, and on approaching, found them talking of stone-throwing, vampires, and so on. I asked one of them about Timok-street, and was told that it reached from the churchyard to the hotel 'Schumadinaz.' I then went along the street, in which a great concourse of people were swaying up and down, as at an annual fair. Gendarmes, military, gentlemen, labourers, old and young of both sexes, were to be seen. I approached a group in order to ascertain their ideas on this new event. But at the moment stones fell as from the sky. The crowd ran under the eaves of the houses, and the gendarmes and soldiers to the churchyard, to detect the perpetrators. After some time they returned, but empty-handed. That was enough for me, because I have completely satisfied myself of the truth of your notice. As to the occurrence itself, I believe I can say, from what I could hear about it, that the stones are flung by very clever rascals with an evil intention. In my opinion these rogues must be hidden somewhere near upon the roofs, it being impossible that such large stones should be flung far. The authorities must search all the buildings around, and will then, perhaps, succeed in apprehending the rogues. I hope the authorities will understand how to proceed." (*Id.* No. 162 of 27th seventh month [8th August], 1885.)

There have been no further reports. Even the police report, which the *Official Gazette* publishes daily, and which informs the public of even the most insignificant cases, has, up to this time, never mentioned the enigmatical hail of stone. (Translated from the Servian into German by the Medical Doctor.—i.—r.)

The following remarks are by the editorial secretary of *Psychische Studien*:—

"In *Psychische Studien* are to be found a whole succession of remarkable phenomena of so-called stone-throwing. See for year 1878, pp. 379, 427; 1879, p. 523; 1880, pp. 237, 238, 562; 1881, January, February, March, April, p. 188; May, p. 238; October, p. 471; 1884, January and February. Lastly, in this current September number, p. 397. In the last-named Leipzig cases the vague suggestion was made that boys may have shot the pieces of coal with catapults over the roofs into the yard. They were being traced, and were to be made severely answerable; but up to date there has been no police-court report. We must thus for good or evil adhere to invisible or still unknown

agencies. These could be of three sorts. (1) We have possibly to do with a kind of meteoric phenomena, of which the laws of projection to certain points of our earth are not yet known; so that it is a material omission in the newspaper reports that nothing is said exactly of the nature of the large stones thrown (how thrown?) even in the Belgrade case. So also exact information of the direction of the throwing would be important. Accordingly this case cannot be referred with certainty to such meteoric cause. (2) We might, according to experiences in the province of mediumship, with justice infer an unknown psychic in the neighbourhood, by whose nerve electric forces at high tension similar movements of objects are caused. . . . (3) In the last resort we are referred for an explanation to Vampirism,* and the poltergeists of popular belief, which may at least co-operate in the unconscious dreamy imagination of psychics." (The note concludes by further insisting on the necessity of scientific examination of the stones before theorising about their projection, and by referring to E. von Hartmann's suggestion that there should be official reports upon all such phenomena.)

REVIEW.

WHISPERINGS. POEMS. By E. A. Tietkins. Price 3s. 6d. London: Sampson Low. To be obtained of the Psychological Press, 16, Craven-street, Strand, and all Booksellers.

Mr. Tietkins, who enjoys a high reputation in the musical world, has in this tastefully got-up volume shown considerable poetic genius. The poems throughout exhibit an ability, which is somewhat rare, to grasp and comprehend the subtler issues of life and thought, and the imagery in which he has clothed his ideas is at all times sweet, and oftentimes powerfully graphic. The author, as many of our readers are aware, is a Spiritualist, and in his "Whisperings" he has given no uncertain sound as regards his knowledge. Indeed, throughout these musings its importance and necessity as an educational influence "on human hearts in every mood" is enforced and driven home by apt illustration. Especially is this noticeable in the poem entitled "The Invisible Presence," which, if space permitted, we should have liked to quote in full.

"Is death painful?" is a question answered in the negative by Dr. Beardsley in the *Tempe*, an interesting scientific explanation being given of the chemical processes immediately preceding death, the development of carbonic acid making the ganglia insensitive.

On Friday, October 2nd, 1885, at eight o'clock, an Inspirational Discourse will, by desire, be delivered by Mrs. Cora L. V. Richmond, at the Public Hall, Croydon, on "Socialism, from the Standpoint of Spiritualism." Fifteen minutes will be devoted to answering questions. After the address, an impromptu poem will be given on a subject to be selected by the audience. Admission is free. A collection at the doors will be made to defray the necessary expenses.

THE North German *Allgemeine Zeitung* reports the case of a cataleptic girl at Lublitz, in Upper Silesia. She had learnt neither to read nor write, but fell suddenly into a condition in which she repeated many prayers by heart, and gave information on matters of which she had before no knowledge. She often remained in the cataleptic state three whole days, motionless and unconscious, without any nourishment, but answered questions addressed to her. She is supposed to have intercourse with deceased persons, and many resort to her for communication with their departed relatives. "It is certainly the fact," says the *Hamburg Altoner Tribune* "that things apparently supernatural happen with this girl, but it is certainly desirable that the state of the case should be ascertained from a competent quarter."

THE exposure of the medium, Frau Töpfer, by a late member of the Spiritualist Union at Leipzig, has obtained wide publicity through the columns of the *Leipzig Tageblatt*, and has led to suggestions of complicity with the medium against Professor Cyriax, president of the Union, and editor of *Spiritualistische Blätter*. These suggestions are repelled, it seems effectively, by Professor Cyriax in a later number of the *Tageblatt*. Frau Töpfer was one of the mediums with whom Baron Hellenbach experimented. It is scarcely possible to read his detailed accounts in *Geburt und Tod* and doubt her powers as a medium at that time, though Hellenbach expressly declares her physical agency in many cases ("So gewiss diese Thatsache ist, ebenso gewiss ist, dass Frau Töpfer sehr oft leiblich als Gestalt hinter dem Vorhange fungirte," p. 115)—a fact which he emphasises by the type.

LIFE is but thought, so think I will
That youth and I are horse-mates still.—Coleridge.

* See *Psychische Studien*, June, 1883, p. 290, "The Vampire belief not wholly a delusion."

SPIRITISM.

By EDUARD VON HARTMANN.

(Continued from p. 470.)

There is, however, in fact, a province of phenomena, where the possibility that the apparition is the medium is excluded, and this province encroaches upon that of transfigurations of the medium, in so far as the apparition of the latter shows changes in size, form, complexion, beard, and dress, utterly unattainable by means at the service of the medium in the cabinet. When before the sitting the medium is closely searched, has even exchanged his own clothes for others of easily recognisable cut and colour, the locality being under strict control, it is not to be seen whence the medium should get the means of disguise, how he should provide himself with white gauzy raiment, stout material with heavy draperies, beards, turbans, masks, buskins, &c. If, nevertheless, the spectators see him appear as figures of different age, sex, size, clothing, nationality, &c., other causes of this phenomenon must be sought for.

What may help us on the right road, is first the circumstance, that such uncommon and apparently inexplicable phenomena seldom or never appear to spectators present for the first time at a mediumistic sitting, and that even frequenters must with a new medium go through many sittings where only physical phenomena occur, until the medium's own somnambulant consciousness announces that the time is come for attempting transfigurations. It is an universal experience that phenomena are more plentiful and extraordinary, the more sittings the medium has held with the same circle, and that every newly introduced member interrupts or quite arrests progress. It follows that close rapport between medium and participators must be established, before transfigurations and materialisations can succeed, and that depends, not on mere human, friendly, relations between their waking consciousnesses, but only on a relation between their somnambulant consciousnesses, i.e., on a magnetic rapport.

The physical phenomena progress in proportion as the participators are trained to be unconscious auxiliary mediums, as they learn, that is, to give off more and more nerve force, and to make over this to the disposal of the medium; the ideality of the manifestations is the more astonishing, the more they expose themselves to the medium's will to thought-reading, suffer to be implanted in them the unconscious will to thought-transference to the medium, and let themselves be stimulated by the medium to the development of a masked somnambulant consciousness of the hyperaesthetic somnambulant memory. When their latent mediumship has been thus in some degree awakened, and the magnetic power of the unconscious will of the medium over their masked somnambulant consciousness is sufficiently established, the medium, whose somnambulant consciousness is very sensible of this concurrence of auxiliary mediums, can pass on to phenomena which presuppose a certain power over the souls of the spectators.

With different members of a small circle, the power obtained by the medium in the course of preceding sittings will be different; consequently the amount of phenomena confirmed by different spectators must be different. This fact is seldom enough regarded; instead of each spectator giving his own report, without consultation with the rest, of every sitting, the party agree upon a common account, in which the subjective diversity of the phenomena disappears. Whereas it is easy to agree upon the physical phenomena (except lights), with transfigurations and materialisations it is often quite otherwise, especially on their first appearance; afterwards, when all the party have fallen sufficiently under the power of the medium, in this province also the testimonies will be again more consentient.

At first the medium usually only puts out for a few moments before the curtain single parts of the body, hands,

arms, head; gradually showing the whole upper body or quite emerging. Then at once it appears that some of the spectators think they recognise the medium without a doubt, and see nothing else whatever than his form, while others, with a sort of mutual agreement, declare the apparition to have been essentially different from the medium. Similarly at table-sittings in the light, individuals present have seen different shaped hands come from under the table, at a considerable distance from the medium, whose hands lay visible to all upon the table, while the others have seen nothing whatever of this. Evidently, in such cases there is a transfer of the medium's hallucinations into the somnambulant consciousnesses of the sufficiently sensitive of the party, for we have seen already how favourable to hallucination-transference the relations in such a situation are.

With us Westerns, consciously or unconsciously-willed hallucination-transference to a recipient in waking consciousness, who has not the will to be hallucinated, and does not at all suspect that the figure perceived by him is the transferred hallucination of a third person, is something extremely uncommon. But the history of religious excitements affords a number of examples of whole assemblies of ecstasies infected as much by hallucinations as by convulsions and Vitus-dance, when, it is true, speech powerfully assists in giving definite direction to the phantasies of the recipients. Examples of this kind are, moreover, to be found in all those cases where living or dying waking or dreaming persons transport themselves with ardent longing and hallucinatory vividness into the proximity of another at a distance, and produce in the latter, by the rapport thus restored, a corresponding hallucination of their personal presence. (*Ps. St.* VI., 294, 344; VII., 47, et seq.) Here it is to be remarked, first, that the success of the experiment with sufficiently sensitive recipients seems not dependent upon knowledge of their locality for the time being, so that thought can be directed to it, and second, that if generally the environment of the recipient is represented in both consciousnesses, its perspective still appears different in each, according to the actual or supposed position in it of the seer. Transference in Europe seems seldom to have extended to other hallucinations than the personal apparitions of the transferor; only in "second-sight" or true clairvoyance infection of hallucinations by the true seer to predisposed companions appears to occur.*

On the other hand, cases of hallucination-transference are more frequently reported of Indian fakirs and Turkish dervishes. One is made, for instance, to see a coil of poisonous snakes beneath a raised cloth, where immediately afterwards nothing is visible (*Ps. St.* IV., 200); or in a closed room is seen at one time a flock of wild geese flying; at another a number of snakes curling about; at another the walls drawing together as if they were about to crush one. (*IX.*, 469, 470.)

Recently magnetisers have produced the phenomenon of transference of hallucinations even in public representations, but have first placed the recipients in the hypnotic state, and, moreover, made use of the word of command in order to educe the hallucination. They have thus caused a substance with a nasty taste to be eaten for one with a pleasant taste, a staff to be seen as a snake, and excited the belief that the magnetiser was floating about in the air (*Ps. St.* III., 536, 537), and so on. What with the help of speech a magnetiser awake can do with a perfect stranger in open somnambulism is possible without speech to a somnambulant magnetiser with a masked somnambulant who is

* See *Ps. St.* IX., 152-154, for a very evident case of this. The instance adduced by Schopenhauer (*Parerga*, 2nd Ed., I., 316-317) is quite simply explained by the fact that the imprisoned medium had the hallucination, which he transferred to the fellow-prisoners who had fallen under his magnetic influence, twice in sleep and only on the third occasion when awake, so that the agreement of the apparition seen by the others on the two first occasions with the simultaneous dream image of the sleeping medium could not be tested. It is highly probable that animals are also susceptible to the transference of hallucinations (comp. that animals are also susceptible to the relative preponderance of the middle it would not be surprising if with the relative preponderance of the middle train in animals their average susceptibility to this should be greater than that of human beings.

† See "LIGHT," September 9th, 1882, for a translation of this case.—Tr.]

better known to him; what in the above-mentioned instance is possible with sensitive recipients at a far distance, is possible with non-sensitive recipients in proximity. If the urgent wish of the somnambulist transferor is not to transfer his hallucination of his personal presence to a distant recipient, but is rather directed to transfer to a recipient close by his hallucination of the personal presence of deceased spirits, there will be a corresponding change of the recipient's perception. If, for instance, the medium has the hallucination that he is no longer himself, but, say, the spirit of John King or Katie King, the hallucination will pass to the recipient that the medium stepping in front of the curtain is no longer the medium but John King or Katie King. If, in another case, the medium has the illusion that from the pit of his stomach a mist develops, and out of the mist a spirit form, the fascinated spectator will likewise have the same hallucination. (IX., 83; IV., 546-548.)

Psychiatry distinguishes between hallucinations in the narrower sense, and illusions, understanding by the former a product of the phantasy without a foundation of sense-perception, by the latter phantastic transformations of sense-perceptions. So that it is an hallucination if a coiled-up snake is seen lying on a plate, but an illusion if a stick or rope is taken for a snake; an hallucination, if a misty form is seen growing out of a medium, but an illusion, if the medium himself is seen as the apparition of a spirit. Moreover, the boundary is fluid, hallucination and illusion passing into one another, for apart from conditions in which sense-perception is closed, every hallucination must dispossess a segment of sense-perception, and introduce itself among the momentary collective sense-perceptions, and on the other hand there are illusions in which transformation of the completely contrary sense-perception at their foundation seem to be more difficult than would be an original construction on a neutral ground. Thus illusions and hallucinations pass into one another when at one time the medium himself is regarded as a wholly different figure; at another an apparition very like the medium is mistaken for the latter; or lastly, medium and phantom are seen to separate and come together again. With slight deviations of the form from the medium (as in Crookes' observations) hallucination-transference is evidently facilitated by the medium coming forward; when the deviations are great, hallucination may be easier to implant than illusion.

Ordinarily, perception of the same phenomenon by several observers is sufficient guarantee of its objectivity; but this is no longer the case when the relations are exceptionally favourable to hallucination-transference. For although here also identity of the transcendent cause may be concluded from agreement of the effect, yet this identical cause is not here a material thing (in itself) in real objective space, affecting the senses of those present, but the subjective hallucination of the medium, affecting the somnambulist consciousness by induction of similar brain vibrations. In these cases, therefore, we have to look for other marks of distinction between perception and hallucination.

When a form is seen, with opportunity of contact, and the hand passes through without resistance, the probability that there is here a bare vision, or hallucination of sight, will doubtless be very great, but this is no certainty, for there are bodily forms of matter in such conditions of aggregation that their surfaces reflect light, but are not perceptible by touch. It seems to be a sure test of the objectivity of forms, known to be different from the medium by observing them originate and disappear, that they cast a shadow, are reflected in a mirror (Owen), appear magnified or reduced when seen through magnifying or diminishing glasses, and are duplicated by a prism. Nevertheless, this would be a fallacious conclusion, for hallucinations have all these properties also; indeed, the magnifying and diminishing through glasses,

and the duplication through a prism is made use of in psychiatry, like distention and contraction of the pupils on approximation and removal of the form, as a test to distinguish genuine hallucinations from mere representations of the phantasy, or feigned hallucinations. Photography alone can afford a safe proof of the hallucinatory character of a seen form, when plates of sufficient sensitiveness for the apparent light-strength of the apparition show no chemical impression. With self-luminous phenomena, usually, as already remarked, the super-frangible rays so predominate, that the plate shows impressions even when non-sensitive observers see nothing at all; but with phenomena not possessing self-illuminating power, momentarily flashing electric curve-lamps, or burning magnesium wire, will give a sudden illumination sufficient to secure positive results in case of the objectivity of the phenomenon.

In fact, all photographic experiments hitherto attempted with forms which were seen by the spectators tell against the objectivity of the phenomena, for in all cases hitherto reported there were no results except when the medium himself was admitted into the photograph. In the latter cases the pictures are not distinct enough for it to be decided whether, besides the form of the medium, the illusion disguising him has also attained to photographic reproduction; in other words, whether the photograph obtained resembles the phantom, and not merely the medium inherent in it. The photograph taken by Crookes, on which is to be seen the medium simultaneously with the phantom, is exposed to the strong suspicion that instead of the supposed phantom the medium, and instead of the supposed medium the dress of the medium, stuffed with a cushion in a half-concealed position, have been photographed. Since material restraint of the medium affords no security, a simultaneous taking of medium and phantom would have to be shown, before objectivity could be conceded to apparitions perceived merely by the sight of the spectators.* All photographs hitherto produced, which seem to fulfil this condition, have turned out to be either the fraud of speculative photographers (*Ps. St. II.*, 338, 345), or are much open to the suspicion of having been deceptively manufactured by too zealous Spiritists for the conversion of unbelievers.†

Ordinarily, detection of a possible deception of one sense is sought by help of the other senses, the agreement of several being considered sufficient guarantee of objectivity. This is quite enough, when the question is of particular sense-deceptions in waking consciousness, but not when it is of actual hallucinations, i.e., transferences from the somnambulist into the waking consciousness; for here the number of the senses sharing the hallucination rises with the vivacity of the latter. The weakest degree of hallucination concerns only a single sense, either that of touch alone (contacts by invisible hands), or of hearing alone (storm-bells, fire-bells, music of the spheres, war-alarms, human voices), or of smell alone (characteristic scent of a person or locality), or of sight alone. With increasing energy of the somnambulist consciousness, hallucination of one sense evokes the feelings and perceptions naturally associated with it of the other senses, when the accessory feeling elicited may enter consciousness even before the principal hallucination, should the dramatic course of the whole hallucination so require it. For instance, one first

* [Dr. von Hartmann will, I am sure, not object to a quotation here from Mr. Crookes, that readers may appreciate the extent to which collective hallucination must be supposed to go, if only the photographic test above required is sufficient to exclude that possibility. "During the photographic sittings, Katie" (the spirit) "muffled her medium's head up in a shawl to prevent the light falling upon her face. I frequently drew the curtain on one side while Katie was standing near, and it was a common thing, for the seven or eight of us in the laboratory to see Miss Cook" (the medium) "and Katie at the same time, under the full blaze of the electric light. We did not on these occasions see the face of the medium because of the shawl, but we saw her hands and feet; we saw her move unaided under the influence of the intense light, and we heard her speak occasionally. I have one photograph of the two together, but Katie is seated in front of Miss Cook's head." (Hartley misc.)—Crookes' "Phenomena of Spiritualism" (Burns, 1874), p. 109.—Tn.]

† The translator is unaware of any evidence of the latter suggestion.

hears the outer door unlocked, opened, and closed, then steps in the hall, then the room door open, and then first occurs vision, while in less vivid cases the accompanying and preceding hallucination of hearing is absent, and the room door seems to open without sound, if the form does not enter through the closed door. The vision now approaching the observer, if the latter recognises in it an acquaintance, the hallucination of the smell of scent commonly used by the acquaintance may very easily associate itself, and finally, the figure may lay a hand upon his shoulder, the hallucination of touch being then associated. These combined hallucinations of four senses will, however, not afford the least guarantee for the objectivity of the apparition; rather will the well-founded presumption, that one of these different feelings of sense is hallucinatory, suffice as foundation for the suspicion that they are all so, and originate from a common hallucinatory source.

Applying these principles to mediumistic phenomena, from the well-founded presumption of the hallucinatory constitution of visible phantoms, we have to derive the suspicion that feelings of touch also, associated with these visions, or alternating with them, are mere hallucinations. It is true we must here be on our guard against over-hasty generalisation, as is already shown by the circumstance that hitherto hallucinations of hearing do not seem to have been observed at mediumistic sittings, the voices heard being rather the somnambulically feigned voice of the medium. Only if it is true that several voices appear to come from different parts of the room, not only in quick alternation, but sometimes also in the strict sense of the word intermingle speech simultaneously: only then would it be necessary to speak of mediumistic hallucinations of hearing.

As to hallucinations of touch in particular, the possibility remains that felt pressure of invisible or visionary hands, feet, &c., is also derived from a system of dynamical push-and-pull lines, presenting the analogy of the pressure of hand-surfaces without corporeity behind them, just as impressions of this sort may be supposed to arise. Whether in the particular case there is a dynamical influence of mediumistic nerve force, or only a transferred hallucination, is not to be determined from the simultaneous visibility or invisibility of the supposed hand; for as a dream can create in itself the suitable sense-perceptions, so also may the vision of a hand be fused for consciousness with a really perceived hand-pressure (without hand) into the unity of an apparent object of perception, just as well as hallucinations of sight and touch of the hand might be fused for the unity of an apparent object of perception. This fusion for the unity of an apparent object belongs even to the content of the hallucination to be transferred, in so far as the medium's own somnambulist consciousness has already accomplished this fusion; and indeed it is then quite indifferent, whether the medium has fused the visual hallucination of the hand with the phantasy image of the tactile hallucination to be produced, or with the phantasy image of the tactile perception to be produced by his mediumistic nerve force.

Should the part of the observer's body which is supposed to be pressed be undoubtedly outside the medium's range of action, it is certain that one has only to do with combined hallucinations of sight and touch; in other cases there remains a doubt, which can only be decided in favour of a combination of visual hallucination with real impressions of mediumistic nerve force, if the same supposed hand or foot, without interruption of its visibility, immediately afterwards effects a permanent impression on a suitable material. This experiment, so far as I am aware, has never been made; I know of only one isolated report, that in a materialisation sitting an impression of a simultaneously visible (but not palpable) child's foot was produced (*Ps. St. VII.*, 397), and this when the curtain, behind which the medium sat, was

raised, thus undoubtedly within the medium's range of action.*

This report requires, first, confirmation by similar observations of others; yet it receives some support from various instances, weakly attested it is true, which are said to have spontaneously occurred outside mediumistic sittings.

Someone, for example, is reminded of a person by seeing, in a half-somnambulist state, a hand near him write the name of the person in question; or a ship is caused to alter its course, and to save a wrecked vessel by the steersman seeing in the cabin the captain of a strange ship sitting and writing, the words "steer to the west" being thereupon found in the ship's book in a strange writing. Should the view not be preferred, that the writing was produced unconsciously, and without subsequent recollection, by the hands of observers themselves in the somnambulist state, there remains only the assumption that they were spontaneous writing mediums, with the capacity for writing at a distance, and that in this way, thus themselves writing at a distance, they brought to consciousness ideas transferred to them from a distance, or resulting from their clairvoyance, while at the same time they had the vision of a strange hand or person writing. It would not be surprising, if in the case of writing at a distance by mediums also,† it should thereupon be reported that the strange writing hand had been seen by the observers, which up to the present has not happened, so far as I am aware, at least not at sittings in the light; but that would not afford the least ground for seeking in such visible hand anything else than a transferred hallucination of sight.

The case is similar, when seen forms, as to which there is a certainty that they are pure hallucinations and not mere illusions, raise material objects, carry them about, hand them to a spectator, take them back, and restore them to their places. All this may form part of the transferred hallucinations, as well as the approximation of the walls of the room in the example above mentioned; but it can be proved by the changed positions of particular objects after the sitting that there has been actually an objective displacement of material things. When these movements have happened within the range of action of the medium's nerve force, and do not exceed the mode and strength of performances by means of this force, there is no reason for referring them to any other cause. The somnambulist medium has then fused his hallucination of the presented forms with the figuration by phantasy of the displacements of objects, has unconsciously effected the latter by his mediumistic nerve force, having himself the honest belief that the forms of his phantasy have effected these displacements by their own power; by transference of his hallucination to the spectators he has then also at the same time transferred to them the involuntary conviction that the seen displacements of things are effected by the hallucinated forms.

Further, I know no report of such movements of material things by phantoms, from which it appears that the reporters had been aware of the necessity and difficulty of distinguishing between hallucinations and illusions; all reports of this sort up to the present suggest the supposition that the supposed exhibitions of the force by the forms were simply muscular performances by the mediums, who were resident in (*drinsteckten*) the phantom.

When an apparition tears off its veil pieces which dissolve like cobwebs between the fingers of the spectator, and when it thereupon repairs the holes in the veil by shaking it out, it is clear that this is a case of combined hallucinations of sight and touch. When, on the other hand, the figure lets the spectator cut off pieces from its garment,

* [Wirkungssphäre. The "action" here referred to is that of the mediumistic nerve force. There is no suggestion of ordinary physical action.—Tn.]

† i.e., at séances.—Tn.]

which feel stout, like earthly material, a doubt arises whether there is here hallucination of touch, or an *apport* of a real object. If the samples, likewise, afterwards dissolve, or are not to be found after the sitting, their hallucinatory character is to be considered proved; if they afterwards exist, and can be priced per piece, their reality, and at the same time their earthly derivation are indubitable. When a figure standing within the range of the medium's action, wears a piece of earthly material, there remains the possibility that the medium, by his nerve force, keeps this material suspended and approaches it to the spectator, and by the same force applies scissors for the cutting, all in hallucinatory projection upon the visionary form, which need not for all that have, itself, the least reality. More obviously suggested, certainly, is the suspicion that a form wearing earthly material and cutting pieces from it with scissors is no hallucination, but an illusion superinduced upon the medium, who is the agent. Just because this form is illusory, that is, bears in itself a number of hallucinatory elements, can it also wear hallucinatory attire (veil, &c.), which for touch appears as dissolving cobweb, or impalpable nothing.

It will be for future materialisation-sittings, above all, to distinguish, first, whether the forms seen are illusions or hallucinations; secondly, whether in the latter case their supposed actions leave behind durable effects which can be exhibited; and, thirdly, whether such effects have been accomplished within or external to the range of action of the medium's nerve force. That a form is a pure hallucination, and not an illusion, is only to be established by the test, that either the hand grasps through it, or its origination or disappearance is observed (*Ps. St. VI.*, 292; *IX.*, 146, 147), or it is seen at the same time with the somnambule medium, when confederacy is unquestionably excluded (*VIII.*, 435; *IX.*, 157; Hellenbach's "Geburt und Tod," 114). These proofs failing, there is always only to be admitted an illusion which includes the medium, because this case is the common one, and the pure hallucination of detached phantoms is the rare exception. At all events, it is once more to be remembered that this proximate supposition is not excluded when the medium is bound or confined in a cage.

Existing reports from Spiritist circles up to now seem to me to contain no statements whatever which could necessitate our going beyond the proximate explanation by hallucination-transference, in combination with the action at a distance of mediumistic nerve force. Nothing has ever been reported of durable mechanical effects by pure phantoms, detached, that is, from the medium, beyond the range of the latter's nerve force. So long as this is not the case, it seems to me scientifically unwarranted to attribute objective reality to the alleged subjective apparitions, and to devise hypotheses for the explanation of them as objectively real apparitions. Experiments for determining alteration of weight of the medium during the appearance of the apparitions, and the weight of the apparitions themselves by their stepping on a weighing machine, seem well adapted to bring this question to a decision, if by a self-registering apparatus the possibility was excluded of hallucinatory reading off during the sitting; but against this is the circumstance, that in consequence of charging with mediumistic nerve force, the medium himself, even without giving off matter to the apparition, may considerably diminish his weight, and may in the same way dynamically weight the machine while the apparition appears to be upon it, also without the apparition itself possessing reality and weight. Thus, by this means nothing can be established with certainty.*

Further, even supposing the Spiritists to be right in assuming that the medium gives off part of his organic

matter, and thereout constructs a form of materiality which gradually increases in density, still would not only the whole matter of this objectively real apparition thus be derived from the bodily organism of the medium, but also its form from the somnambule phantasy of the medium, and the dynamical effects possibly developed by it from the nerve force of the medium; it would be, do, and effect nothing than what the somnambule phantasy of the medium prescribed to it and realised by means of the forces and substances of his organism at its disposal. Even in this case no pretext would be given for recourse to another cause than the medium, as has been comprehensively and convincingly shown by Janisch.* Meanwhile, until quite different proof is adduced than hitherto, the term "materialisation" must be decidedly rejected as misleading and unwarranted; the phantoms of so-called materialisation-sittings are, after all which can be said of them up to the present, really only phantoms, i.e., subjective phenomena without objective reality, but phenomena, the relative agreement of which in the spectators is explained by their origin in the somnambule medium's hallucination, transferred to the spectators.

(To be concluded next week.)

ERRATA.—Page 467, first column, 14th line from bottom, for "casual" read "causal." Page 468, first column, fourth line from top, for "in so far as" read "in as much as."

FRANCE.—A new organ of the Press, to be devoted to psychology and sociology, is announced to appear at Lyons. It will bear the title of *Le Spirite*.

The *Gnostic's* second number is attractive. Among its articles is one on "Occult Phenomena in Shakespeare," some columns of "Occult Phenomena at Home and Abroad," and "Testimonies of Eminent Men concerning Psychical Phenomena," of which here is one. Professor Challis, of the Chair of Astronomy, Cambridge, wrote in 1862: "I have been unable to resist the testimony to such [Spiritualist] facts, coming from so many independent sources, and from such a number of witnesses. . . . In short, the testimony has been so abundant and contemporaneous, that either the facts must be admitted, or the possibility of certifying facts by human testimony must be given up."

The editor of the *South Australian Times* has been speaking out nobly in defence of Spiritualism, and in an issue of that paper just to hand, we find he has been compelled to publish a four-page supplement entirely devoted to letters for and against the subject, so great has been the interest taken since the veteran Spiritualist, Mr. C. Reimers, started the controversy in that paper some months since. In a leading article upon Spiritualism, the editor concludes thus: "Even, therefore, did we find the investigation of Spiritualism prohibited by ecclesiastical authority; even did we find that the facts of 'Spiritualism' were in contradiction to accepted Christian doctrine, we should still hold it to be man's duty to fearlessly and fully investigate in the full conviction that to whatever is pure, holy, and true, no injury can result by inquiry. Nor will any attempted suppression of inquiry be permanently effective, for eventually it will inevitably be found that 'Truth is immortal and shall live; error is mortal and shall die.'"

SCHOPPENHAUER's works are criticised in the *Revue Littéraire et Politique* of July 18th. The writer, A. Basine, says: "Before entering upon an examination of Schopenhauer's philosophy, we have to inform readers that he believed in apparitions, dreams, presentiments, witchcraft, amulets, and rapping spirits. . . . He believed that there is an indwelling being with every one of us, who sees all the present concerning us, and knows our future, but who cannot manifest his presence except under certain conditions, such, for instance, as in the state of somnambulism; that this mysterious indwelling being is ever endeavouring to give us good counsel; and that it is he who communicates with us by movements and raps of tables, &c. . . . He believed in a supernatural world with which magicians (mediums?) are in rapport, and to which they are able to give us access. He believed that law ruling in the universe may be temporarily superseded by Will; that before Will there is neither gravity, space, time, nor causality. . . . He had no doubt as to the ultimate triumph of his doctrine, which he called a Revelation or Inspiration by the Spirit of Truth."

Don't waste life in doubts and fears; spend yourself on the work before you, well assured that the right performance of this hour's duties will be the best preparation for the hours or ages that follow it.—EMERSON.

* "Gedanken über Geister-materialisation," by Dr. Janisch, Real-schuldirector. (*Ps. St. VII.*, 115-122, 177-184, 207-212.)

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT."—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

THE FAMOUS PROPHECY OF CAZOTTE.

The belief in prophecy which has been entertained by liberal-minded and religious persons from the most ancient times, and which has been opposed chiefly by modern animalism, is so well sustained by examples of successful prophecy that no well balanced and well-disciplined mind can reject it. Of course we cannot recognise as well-disciplined the minds that yield passively either to social vulgarism or to college dogmatism.

The prediction of Monsieur Cazotte concerning the events of the French Reign of Terror, recorded by the celebrated writer, J. F. de la Harpe, the companion of Voltaire, in his posthumous memoirs, published at Paris, 1806, is in several respects the most satisfactory of modern prophecies. Professor Gregory says: "It was well known in all its details, both in Paris and London, at times when everyone thought it a mere dream. I have seen persons who heard of it very soon after it was delivered, and who remembered hearing it ridiculed in society as absurd. It is particularly worthy of notice that Cazotte, who was a man of a very peculiar turn of mind, and much addicted to the study of occult science, was also subject to fits of abstraction, reverie or dreaming, in which he seems to have been clairvoyant, and that this was far from being the only occasion in which he uttered predictions which were verified."

La Harpe says: "It appears to me but yesterday, and yet it was early in 1788.* We were dining with one of the members of our Academy, a man of rank and talent. The guests were numerous, and of all ranks; courtiers, lawyers, writers, Academicians, &c.; as usual, they had feasted. At dessert, the wines of Malvoisie and Constantia gave to the gaiety of the company that sort of licence not always discreet; they had arrived at that pitch where anything was allowable to raise a laugh. Chamfort had read to us some of his impious and libertine tales; and the great ladies had listened without having recourse to their fans. Then arose a deluge of jokes on religion. One quoted a tirade of La Pucelle, and then recollected these philosophic verses by Diderot:—

'Et des boyaux du dernier prêtre
Serrer le cou du dernier roi,'

and applauded them. A third rose, and holding a brimming glass said: 'Sirs, I am sure that there is no God, as I am that Homer is a fool'; and in fact he was sure of one as of the other. The conversation then became more serious. They were full of admiration at the revolution effected by Voltaire, and agreed that he had thus won the highest title to glory. He had given the prevailing tone to his age, and was equally read in the ante-chamber and the drawing-room. One of the guests told us, with bursts of laughter, that his hairdresser had said to him, 'You see, sir, although I am no more than a poor apprentice barber, I have no more religion than the others.' It was agreed that the revolution would soon be completed; and that superstition and fanaticism must absolutely give way to philosophy; and we set about calculating the probable time of its supremacy,

* La Harpe, who died in 1803, was forty-nine years of age, and an ardent Robespierian Republican when this prophecy was uttered. The prophecy of Cazotte was attested not only by La Harpe but by Madame Genlis, the Countess Beauharnais, and others.

and who among them would witness the advent of the age of reason. The aged lamented the improbability of their beholding it; while the young rejoiced in the hope of seeing it reach its meridian glory. The Academy was, above all, congratulated on having prepared the great work, and on having been the principal promoters of liberty of thought. One alone of the guests had not taken part in the gaiety of the conversation, and had even passed a few quiet jokes on our fine enthusiasm. It was Cazotte, an amiable and original man, but unfortunately infatuated with the reveries of the Illuminati. He took up the conversation, and in a serious tone said: 'Gentlemen, be content. You will all witness this grand and sublime revolution that you so much desire. You know I am a little inclined to prophecy. I repeat, you will see it.' They replied by the well-known line, 'No need to be a sorcerer to see that.' 'Be it so; but perhaps a little of the prophetic spirit is necessary to foresee what remains for me to tell you. Do you know what will be the result of this revolution—what will happen to you all? Do you know what will be the immediate practical effect, the recognised consequence to all here present?' 'Ah, tell us,' said Condorcet, with his insolent and half-suppressed smile, 'a philosopher is not sorry to encounter a prophet.' 'For you, Monsieur de Condorcet, you will die wretched on the floor of a dungeon; you will die of the poison that you will take in order to avoid the block, of the poison which the happiness of that time will oblige you to carry about with you.' At first much surprise was exhibited, but they presently recollected that the good Cazotte was subject to waking dreams, and they laughed heartily. 'Monsieur Cazotte, the tale that you have told is not so agreeable as your *Diable Amoureux*' (a novel of Cazotte's). 'But what devil has put the dungeon and poison and execution into your head? What can that have to do with philosophy and the reign of reason?' 'That is exactly what I am telling you; it is in the name of philosophy, of humanity and liberty, and under the reign of reason that you will thus end your career, and well may it be called the reign of reason, for she will then occupy all the churches, and there will not then be in all France any other temples than those dedicated to the Goddess of Reason.' 'By my faith,' said Chamfort, with a sarcastic laugh, 'you will not be a priest in those temples.' 'I hope not; but you, Monsieur de Chamfort, who will be one, and a most worthy one, will open your veins with twenty-two razor cuts, and yet you will not die for some months afterwards.' They looked at each other and laughed again. 'You, Monsieur Vieu d'Azyar, will not open your own veins, but you will have them opened six times in one day, in an attack of the gout, in order to be sure of your end, and you will die in the night. You, Monsieur de Nicolai, will die on the scaffold; you, Monsieur Bailly, on the scaffold; you, Monsieur de Malesherbes, on the scaffold.' 'Ah, Heaven be thanked!' said Roucher; 'this gentleman, it seems, only wants the Academicians, he has made a great slaughter; and myself, for mercy's sake?' 'You? You will also die on the scaffold.' 'Oh! what a guesser; he has sworn to exterminate all of us.' 'No, it is not I who have sworn.' 'But shall we then be conquered by Tartars and Turks?' 'No, not at all. I have already told you, you will be governed by philosophy and reason alone. Those who will thus treat you will all be philosophers; will have at the time on their tongues the same phrases that you have uttered during the last hour; will repeat all your maxims, and, like you, will recite the verses of Diderot and La Pucelle.' Everybody was whispering, 'You see he is mad,' for he was perfectly serious and solemn. 'It is easy to see that he is joking, and he always introduces the marvellous into his jests.' 'Yes,' replied Chamfort, 'but his marvellousness is not gay; it savours too much of the gibbet. But when is all this to happen?' 'Six years will not have passed, before all I have said will be accomplished.' 'You talk of miracles, (and now it was I who spoke), 'but you have not included me in your list.' 'You will then be a miracle,

* In the single case known to me where an apparition was weighed its weight agreed with that of the medium (*Ps. St. VIII.*, 52), from which it is to be concluded that it was the medium himself who stepped upon the scale.

no less wonderful, for you will then be a Christian.' At this there were many exclamations of surprise. 'Ah, (said Chamfort), 'I am relieved. If we shall only perish when La Harpe becomes a Christian we shall be immortal.' 'As for us,' then said Madame la Duchesse de Grammont, 'women are very happy to rank for nothing in revolutions. When I say for nothing I do not mean to say that we do not meddle a little, but our sex is exempt.' 'Your sex, ladies, will not save you this time; you had better meddle with nothing, for you will be treated as men, without the least difference.' 'But what do you mean, Monsieur Cazotte? You are preaching to us the end of the world.' 'I know nothing about that, but what I do know is that you, Madame la Duchesse, will be taken to the scaffold, you and many other ladies with you, in the executioner's cart with your hands tied behind your back.' 'Ah, I hope in that case I shall, at least, have a carriage hung with black.' 'No, madame; ladies of higher rank than yourself will, like you, go in a cart with their hands bound behind them.' 'Of higher rank? What! princesses of the blood?' 'Of still higher rank!' At this the company began to be agitated, and the brow of the host grew dark and lowering. All began to feel that the joke grew serious. In order to dispel the cloud Madame de Grammont, instead of noticing this reply, said in a lively tone, 'You see he will not even let me have a confessor.' 'No, madame; neither you nor any one else will have one. The last of the condemned who will have one, as a special favour, will be——' he hesitated. 'Well, who is the happy mortal who will enjoy this prerogative?' 'It is the last that will remain to him—it will be the King of France.' The master of the house hurriedly arose, and all was confusion. Approaching M. Cazotte, he said to him impressively: 'My dear Monsieur Cazotte, we have had enough of this mournful farce. You carry it too far, and will not only compromise yourself but the whole company.' Cazotte made no reply, but preferred to depart, when Madame de Grammont, who was always merry, turned towards him and said: 'Sir Prophet, you have told us all our good fortunes, but you have said nothing of your own.' He mused for some time with his eyes cast down. 'Madame, have you read "The Siege of Jerusalem" in Josephus?' 'Oh, certainly, who has not? But tell me as though I had not read it.' 'Well, madame, during the siege there was a man who, for seven days and nights, walked the ramparts incessantly, in the sight of besieged and besiegers, shouting in a sad and loud voice: "Woe to Jerusalem!" "Woe to myself!" at which moment an enormous stone cast by the enemies' machines struck him and crushed him to death.' On saying this Cazotte bowed and retired.

These predictions were wonderfully fulfilled. La Harpe, from being a supporter of Robespierre, became disgusted with the revolution and adopted religious views. Bailly was executed in their usual savage style by the Jacobins, November 11th, 1793. His profound scientific and historic writings, and his eminent services as Mayor of Paris and as President of the National Assembly, inspired no mercy in the savages. The learned and exemplary Malesherbes was arrested in December, 1793, and executed April 22nd, 1794. Thus both met their fate within the six years allowed by Cazotte. Of Chamfort, the brilliant wit and furious revolutionist, Chambers' Cyclopaedia says that he died in 1794 (within the six years of Cazotte). He had been once arrested for his reckless expressions, and being threatened with a second arrest, he attempted suicide with pistol and poignard, and shockingly hacked and shattered, dictated to those who came to arrest him the well-known declaration: "I, Sebastian Roch Nicholas Chamfort, declare that I would sooner suffer death as a freeman than be conducted as a slave to prison." He did not die immediately, but lingered awhile in the charge of a gendarme. Roucher was put to death August 7th, 1794, Cazotte was executed September 25th, 1792, and Vicq d'Azyr died June 29th, 1794.

Professor Gregory says: "When for the first time I read this astonishing prediction, I thought that it was only a fiction of La Harpe's, and that that celebrated critic wished to depict the astonishment which would have seized persons distinguished for their rank, their talents, and their future, if several years before the Revolution one could have brought before them the causes which were preparing, and the frightful consequences which would follow. The inquiries which I have since made, and the information I have gained have induced me to change my opinion. M. le Comte A. de

Montesquieu, having assured me that Madame de Genlis had repeatedly told him that she had often heard this prediction related by M. de la Harpe, I begged of him to have the goodness to solicit from that lady more ample details. This is her reply: 'November, 1825.—I think I have somewhere placed among my souvenirs the anecdote of M. Cazotte, but I am not sure. I have heard it related a hundred times by M. de la Harpe, before the Revolution, and always in the same form as I have met with it in print, and as he himself has caused it to be printed. This is all that I can say or certify, or authenticate by my signature.—COUNTESS DE GENLIS.' I have also seen the son of M. Cazotte, who assured me that his father was gifted in a most remarkable manner with a faculty of prevision, of which he had numberless proofs; one of the most remarkable of which was that, on returning home on the day on which his daughter had succeeded in delivering him from the hands of the wretches who were conducting him to the scaffold, instead of partaking of the joy of his surrounding family, he declared that in three days he should be again arrested, and that he should then undergo his fate; and in truth he perished on the 25th of September, 1792, at the age of seventy-two. In reference to the above narrative, M. Cazotte, jun., would not undertake to affirm that the relation of La Harpe was exact in all its expressions, but had not the smallest doubt as to the reality of the facts. I ought to add that a friend of Vicq d'Azyr, an inhabitant of Vannes, told me that that celebrated physician, having travelled into Brittany some years before the Revolution, had related to him, before his family, the prophecy of Cazotte. It seemed that, notwithstanding his scepticism, Vicq d'Azyr was uneasy about this prediction. A letter on this subject from Baron Delamotte Langon, addressed to M. Mialle, gives additional confirmation as follows: 'You inquire of me, my dear friend, what I know concerning the famous prediction of Cazotte mentioned by La Harpe. I have heard Madame la Comtesse de Beaularnais many times assert that she was present at this very singular historical fact. She related it always in the same way, and with the accent of truth; her evidence is fully corroborated by that of La Harpe. She spoke thus, before all the persons of the society in which she moved, many of whom still live, and could equally attest this assertion. You may make what use you please with this communication. Adieu, my good old friend. I remain, with inviolable attachment, yours, BARON DELAMOTTE LANGON.'

"POLTERGEIST" disturbances, with stone and coal throwing, are reported in a letter copied from the *Hamburg Reform* of 11th July, 1885, as recently occurring in a house at Wismar, Mecklenburg. The fact that there was the inevitable servant-girl who is said to have "confessed" will certainly not dispose of the question for any one who is familiar with the history of similar cases. But as the circumstances are not described with sufficient detail for any confident judgment to be pronounced, the account is reserved here till the further information and sequel asked for by *Psychische Studien* are, perhaps, forthcoming.

SPIRITUALISM AND RELIGIOUS INTOLERANCE.—The *Religio-Philosophical Journal* has a long article thus headed, by John Edwards, here condensed: "Bishop Foster advocates free discussion in spiritual subjects. This is claimed from the religious world for Spiritualism, now forty years in existence, with an ever-growing number of adherents. Spiritualism is passing through the same ordeal of opposition as Methodism did in its early time. John Wesley was opposed by Calvinists for less exclusive Armenian doctrine. The doctrines of John Calvin engendered hard, cruel intolerance. Michael Servetus, by his Unitarian writings, excited such sectarian anger in the mind of Calvin, that he contrived to have him burnt as a heretic. Calvinism, thus inaugurated, maintained its persecuting spirit against the holders of other forms of belief, the Quakers for example, culminating in that of the unhappy mediums called 'witches.' That it is still moved by the same spirit of persecution, witness the utterances of its preachers against Spiritualists. Burning faggots are out of date, but they burn them in thought and words. The text-books of Calvinism teach that God's justice is shown in the condemnation of the majority of His creatures, including infants, to a material flaming hell. The Universalists and Unitarians have met this doctrine by teaching that their hell is a misnomer of the terms School and Hades; they have swept the minds of many clear of the doctrines of election and reprobation; and they have preached, in the place of an almost universal damnation, universal salvation; this they have done with effect, for Calvinistic pulpit preachings are now not up to the mark of their text-books. It remains for the whole of their hard, cruel doctrines to disappear in the light of Spiritualism, which exhibits the law of unfolding progress in the grand future of spiritual existence."

PHASES OF MATERIALIZATION.

A CHAPTER OF RESEARCH

IN THE

OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M. A. (OXON.)"

Before I take up once more the course of my argument, which illness and other causes have so often interrupted, and which my late accident and its untoward consequences broke rudely off in November last, it may be convenient to put before my readers some account of what has been done and what remains yet for me to do. The subject, I need not now say, is one of infinite complexity; the evidence a bulky and unmanageable mass. Moreover, every week adds to its size, and makes it impossible to deal with any but a comparatively small proportion of it. It has long been plain to me that I cannot hope to do more than introduce some orderly system into what is now a chaotic mass of evidence of very unequal value. The time is not yet come for any perfectly satisfactory treatment of this perplexing subject.

So far as I had proceeded in my argument in these columns between January 1st and November 1st, 1884, I had dealt with

I.—MATERIALIZATION OF INANIMATE OBJECTS:—		"LIGHT": January 12th } 1884 Do. 19th
1.—Drapery of Various Textures		
2.—Liquids of Various Kinds		
3.—Flowers		
4.—Luminous Bodies		
5.—Various (not included above)		
II.—MATERIALIZATION OF HANDS:—		"LIGHT": January 19th, 26th } 1884 February 2nd, 9th, 16th.....
1.—With and Without Special Tests		
2.—Medium Present in Circle, and Secluded		
III.—MATERIALIZATION OF FACES:—		"LIGHT": March 1st, 8th, 15th, 22nd, 29th } 1884 April 5th, 12th, 19th
1.—Flexible and Non-Flexible Features		
2.—Recognised and Unrecognised		
3.—Medium in Circle and Secluded		
IV.—MATERIALIZATION OF THE FULL FORM:—		"LIGHT": July 12th to August 23rd } 1884 Sept. 13th to Nov. 1st.....
1.—With a Non-Secluded Medium		
2.—With a Secluded Medium		

It remains for me to complete the scheme roughly put down in "LIGHT" (September 13th, 1884). Though I have been, as I anticipated, forced to make some alterations, it remains substantially true as an indication of my general method of treatment.

When this has been done I shall proceed to give some detailed account of phenomena which have occurred in the presence of a selected medium during a course of years. It has seemed to me that analytical classification of cases, though in some ways impressive and valuable as a means of presenting evidence, is not by itself wholly satisfactory. I shall strengthen the case so presented by treating in some detail of phenomena that have presented themselves during a group of years through the mediumship of a single individual.

When this has been done my work will be within measurable distance of completion. Whether I shall feel myself able to throw any light on theories, to discuss explanations and difficulties with advantage, or whether I shall think that the time has not come for any useful attempt of the kind, I do not venture to predict, because I do not happen to know. Explanations that explain nothing, and discussions that begin and end in mist and fog, do not commend themselves to my mind. If, as is very probable, I know no more about the mysteries of materialization a year hence than I did when I began to deal with them more than ten years ago, I will confess my ignorance with all frankness, and decline to take up space that might be better occupied. Whether I can or cannot frame a reasonable explanation of the methods by which these astounding phenomena are produced, I believe I shall have presented such a compact and coherent body of evidence for their reality as no honest and impartial mind can disregard.

THE way to make men and women better is not to tell them how bad they are, but how good they can be.—FLETCHER.

THE man who, claiming to be scientific and to know all the laws of nature thoroughly, and who declares clairvoyance and direct writing to transcend the boundaries of scientific investigation, is himself under hallucination more serious than any which he affects to deplore.—EPES SARGENT.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

The W— Seances.

To the Editor of "LIGHT."

SIR,—In the course of Mr. Farmer's exceedingly interesting letter in "LIGHT" of September 19th, appears a challenge to certain members of the private circle who sat at W—, to publish a report of the manifestations which occurred there.

Remarks have reached him as made, not by one of ourselves, but by an anonymous person, which seem to reflect upon his *bona fides* with regard to what took place at W—; and he is desirous, with an honourable instinct which has our utmost sympathy, that the facts should be presented to the judgment of the Spiritualistic world.

Now the person who made the remarks to which objection has been taken by Mr. Farmer has explained in the letter which you publish that he made them in a sense by no means reflecting on Mr. Farmer's probity or competency as a witness. We are most anxious publicly to state that there is not one jot or tittle of evidence known to any one of us which casts any sinister reflection whatsoever upon Mr. Farmer's good faith, or that of Mr. Eglinton.

Having made this plain statement of our opinion as to the parts played by Messrs. Farmer and Eglinton at the seances above alluded to, we do not think it necessary to occupy your valuable space by any discussion of the question as to the general credibility of Spiritualists as witnesses. Nothing but the most general conclusions could be arrived at as to the moral and mental characteristics of so many persons.

In conclusion we beg to state that our report of the proceedings at W— is at present incomplete; but that so soon as the various amendments suggested by the different members of the party shall have been incorporated in the report, we hope to take steps for its publication.—We are, sir, your obedient servants,

THE MEMBERS OF THE PRIVATE CIRCLE AT W—.
September 30th, 1885.

The Society for Psychical Research.

To the Editor of "LIGHT."

SIR,—It is matter for deep regret that a spirit of factious egotism has been let loose among Spiritualists. Neither the Materialist nor the Spiritualist has the right to say that he alone possesses the truth; and for the latter to say so is to commit the crime of which he habitually accuses the former.

The Society for Psychical Research has done most excellent work. In the face of ridicule the most pronounced, and hatred the most palpable, it has succeeded in forcing on the world an acknowledgment of Spiritualistic facts which that world had determined to ignore. We owe it to this Society that we are no longer discussing phenomena, but the causes of those phenomena—their existence is now admitted, their meaning alone is in dispute.

Telepathy, undoubtedly, does not cover all the ground, but we have no reason to suppose that men who have so bravely borne the scorn of their fellows, will hesitate to acknowledge the errors into which their theory may have led them, when the time comes for them to do so.

The Society for Psychical Research, of which Messrs. Myers and Gurney are the indefatigable literary exponents, deserves well of Spiritualists, and no good can be done by such attacks as those of Mr. Haughton, who arrogates to himself a knowledge of time and space which is little less than omniscient.—Faithfully yours,

October 5th, 1885.

W. P.

Where Are We Drifting?

To the Editor of "LIGHT."

SIR,—We are often told that the educated classes are rapidly drifting into a pessimistic materialism, and the following extract from a letter written by a brother in Australasia to a sister in England, strongly confirms the assertion. I fail to discover any method of meeting the doubts and difficulties contained in the following extract, and which obtain in the minds of hundreds of thousands of the best men and women on earth, than in the full and honest investigation of the despised phenomena of Modern Spiritualism. Pulpit platitudes and old-world theories are valueless in the face

of the evolutionary physics of the present day. The extract is as follows:—

"Sunday Afternoon, 26th July, 1885.

"It is a dull, over-clouded day, offering not much temptation to leave the desk and the warm fireside. I have been at home all the morning, writing letters and reading Reade's 'Martyrdom of Man.' This book is a shallow thing and jerky in style, as compared with 'Draper's Conflict.' It is a sort of universal history, written to show how man has advanced through hardship, war, slavery, and religious error to his present stage of civilised advancement and intellectual tolerance. It is a kind of boiled-down mass of historical information, strongly flavoured with Pantheistic materialism, but not without a good deal of interest. It is well worth a single reading in conjunction with such books as 'Draper's Conflicts' and 'Greig's Creed of Christendom.' The more I learn of the progress of nature and humanity, the more amazed am I at the curious blindness of the Church and her teachers. But, then, when I come to study individual men and women—those who have not cultivated their intellectual faculties—I can see a glimmer of reasonableness in religious superstition.

"How hopeless would the lives of many appear if they were suddenly to realise that this life is the only one for them as individuals, that they are only fleeting atoms in the growth of the race, that the race itself is but an incident in the growth of the universe—that Heaven, Hell, Christ's Divinity, and the Atonement, are only temporary and useful fictions. Such a realisation of a hard and stern truth can only come to those who are gradually prepared for it, and are therefore able to face it with equanimity. We must, therefore, not be impatient of what we think to be untruths. Write me regularly, and believe me ever, &c., &c."

The above is a type of the thoughts which flit through or are fixed in the minds of the majority of studious young men, and the only real key to the castle of doubt and unbelief is in the possession of Modern Spiritualism.—I am, &c.,

Newcastle-on-Tyne, October 4th, 1885. T. P. BARKAS.

Mr. Haughton and Mr. Myers.
To the Editor of "LIGHT."

SIR,—The controversy between Mr. Haughton and Mr. Myers, which appeared in the August number of the *Journal of the Society for Psychical Research*, having flowed over into your columns, I ask the favour of your inserting a reply I have sent for insertion in the *Journal of the Society*.—I am, yours truly,

T. P. BARKAS.

"TO THE EDITOR OF THE *Journal of the Society for Psychical Research*."

"SIR,—In your *Journal* for August, 1885, I observe two communications, one from Mr. G. D. Haughton, to which is a reply by Mr. Myers; in the former is a paragraph referring to experiments conducted by myself, and in the latter are remarks on Mr. Haughton's suggestions. As the remarks in each case are brief, I quote them, and ask your permission to reply to the observations of Mr. Myers.

"Mr. G. D. Haughton says, p. 28: 'There is, however, quite enough to interest and engage them at home, if their hearts are in the cause. Why do they not investigate the case of Mr. Barkas, of Newcastle? He is a credible witness—the people of Newcastle know him well; his antecedents would satisfy even Mr. Davies. Now I want to know why the Barkas case, and the source of the replies made by an indifferently educated person to the abstract questions propounded, as recorded in the columns of "LIGHT," is not thoroughly and exhaustively examined. I suspect that a similar motive rules here as in the Eglinton case. Is it not, at all events, apparent that the Society is evading difficulties, not meeting them?'

"To which Mr. Myers replied, p. 31:—

"The automatic writing of an indifferently educated person (otherwise known as Mrs. Esperance), said to be inspired by Humnour Stafford, and recorded by Mr. Barkas.

"I have known Mr. Barkas since January, 1875, and through his introduction sat with this medium on October 16th, 17th, and 18th, 1875. I have also studied all her printed answers.

"I consider the case curious and interesting, and I am not surprised at Mr. Barkas' view of it, but unfortunately the gross want of comprehension of the subjects inquired about, and the palpable blunders which the replies contain seem to me to preclude us from regarding them as affording evidence of the guidance of a scientific spirit.

"The fact, moreover, that the same medium, under the name of Mrs. Esperance, was afterwards detected in personating a materialised spirit, tended to discourage me from seeking further evidence through that channel."

"I desire very briefly to reply to the unintentionally unfair and illogical criticisms of Mr. Myers.

"The first has reference to the alleged 'palpable blunders' in the written communications, and the second to the alleged detection of the medium 'in personating a materialised spirit.'"

"I simply wish to say, in reference to the last charge, that intelligent and experienced investigators who were at the séance when the supposed detection took place deny the assertion utterly, and I personally affirm that if the alleged personation really occurred, it is not beyond experience that it took place automatically and unconsciously so far as regards the medium. I was not present at the séance, and cannot speak from personal observation; but if outsiders are to put the worst construction upon all reported occurrences in this world, few will pass unscathed.

"Passing from this very doubtful alleged exposure, I now proceed to consider Mr. Myers' criticism of séances at which I was present, and *verbatim* records of which I have preserved.

"Mr. Myers says: 'Unfortunately, the gross want of comprehension of the subjects inquired about, and the palpable blunders which the replies contain, seem to me to preclude us from regarding the case as affording evidence of the guidance of a scientific spirit.'"

"There are two methods of testing the accuracy of the inferences deduced by Mr. Myers, from his as yet limited knowledge of the facts.

"He asserts that the answers indicate a want of comprehension of the subjects, and that the erroneousness of some of the replies precludes us from regarding them as being dictated by a scientific spirit.

"All comprehension is relative. No human being, either in or out of the flesh, fully comprehends any subject, and imperfection, therefore, may be looked for in the opinions of all.

"Mr. Myers will find, on referring to 'LIGHT' of February 21st, 1885, that his recognition of erroneous replies is not original. I there point out the fact of the occurrence of errors, and had Mr. Myers been more familiar with the investigation, he might have known that I devoted an evening to the correction of the supposed errors, with and by Humnour Stafford himself.

"I would remind Mr. Myers that books carefully written, revised, and printed by eminent scientific men on their own specialities are not free from error. If he doubt this, I shall have pleasure, when next he visits Newcastle, in showing him a book written by one of the most eminent scientific men now in the world, in which there are records of many alleged original discoveries, and many alleged new genera named and figured, not one of which is new, and not one of which is correct. Did this learned scientist not write the book? Mr. Myers, to carry out his theory as applied to the unpremeditated replies of Humnour Stafford, should answer, 'No!' and he would be as likely to be right in the one case as in the other.

"I shall be glad to submit the questions I asked through the uneducated lady medium to any learned member of the Society for Psychical Research, or to any man or woman whom they may nominate; and I venture to affirm that he or she will not be able to answer them so quickly and correctly as they were answered by the hand of a very partially educated woman. Of course, I expect the answerer to cover the entire field, and not confine himself or herself to a portion of the questions only.—I am, yours truly,

"Newcastle-on-Tyne, October 3rd, 1885. T. P. BARKAS."

Automatic Writing.

To the Editor of "LIGHT."

SIR,—A simple account of my experience in developing the power of automatic writing may be of use in encouraging others who, like myself, have had long to wait for what they earnestly hope for. It is now fifteen months since I became convinced of the truth of Spiritualism by means of the phenomenon of slate-writing. At my first séance I was informed in writing that I was highly mediumistic, and, when I inquired in what way, I was told, besides other phrases which I need not mention, that of "writing." I accordingly sat regularly with a psychograph, which I procured in the hope that the power would shortly be developed, but weeks and months passed by without any sign of it, and had I not in the meantime developed another phase of mediumship, I should have been very discouraged. I had sat for six months in this way, always alone, when I began occasionally to get marks with the psychograph, but never anything that could possibly be construed into a word or even a letter, and I think I should have given it up in despair, had I not always been encouraged by the guides of Mr. Eglinton, with whom I had occasional séances for direct writing, to persevere. On one occasion was written, "You are developing, but we cannot tell when results will come." I have recently been spending six weeks in Switzerland, and it was during the fourth week of my stay there that the power of automatic writing first came to me, quite unexpectedly, just thirteen months after I began to sit for

"FACTS."

The monthly magazine bearing this title, published at the *Danvers Light Office*, and of which the eighth number of the fourth volume is just received, was originated by Mr. Whitlock for the simple registration of "mental and spiritual phenomena," leaving the work of reasoning, or speculating and theorising upon them to readers. The present number contains as striking records as any of the preceding ones. Some names of mediums are new to us: American Spiritualist papers all say that new mediums are being everywhere developed.

The editor, Mr. Whitlock, arranged a *Facts Convention* at Onset Bay Camp Meeting this year, at which séances were arranged, under test conditions, for the presentation of phenomena to be published in *Facts*. One of these séances is reported by Mrs. Baylis, of Billingsby, with Mrs. Beste as medium. From this report it appears that at the séance of Sunday evening, July 19th, after the circle had been formed, the medium requested that the gentlemen should withdraw. When the ladies were left alone with her she desired, to strengthen the tests, that her own dress might be substituted by one furnished by some lady present. Mrs. Baylis went for one of her own—a morning gown, which Mrs. Beste put on after taking off every particle of her own clothing except her stockings.

On the reconstitution of the circle and extinction of the light, various phenomena occurred; spirit friends came to several of the circle, giving proofs of their identity. There was fine and varied singing by spirit voices. A beautiful female figure came forth from the cabinet in voluminous, translucent, resplendent drapery, its folds ending in a graceful train.

On this spirit withdrawing, a male spirit appeared whom Mrs. Baylis saw near Onset, at Mrs. Beste's séances, last year, calling himself Apollonius: he is of majestic form and presence; his robe, with large depending sleeves, was resplendent with light like moonlight. At request he laid his large hand upon the heads of those present, and uttered words of blessing in a strong sonorous voice.

"These séances are declared to be directed by ancient spirits," Mrs. Baylis says, "for the evolution of voice and power to use our language, in order to instruct the people in the ways and progress of spiritual development, and the laws governing the conditions and return of those who have passed from earth life; also to prepare the world for the change involved in the coming epoch of extended spirit-power. There is certainly a marked increase in the power of the spirits manifesting themselves here since last year. The ancient ones come more easily, remain longer, and talk more freely. Correspondingly, personal spirit-friends stay out of the cabinet longer, seem stronger, and converse with more freedom."

Another manifestation by materialisation, with Miss Helen Berry as medium, is reported by Mrs. Stiles, of Worcester, Mass. The report says: "My daughter Effie, now in the spirit-world, came out of the cabinet beautifully materialised, knelt at my feet, and caressed me in her old way; then she crossed over to where a dear friend sat and talked with her; returning to me she took from my hand a bracelet which she used to wear, and clasping it upon her wrist, said 'When the medium is brought out try it on hers.' Subsequently the spirit Tecumseh did bring the medium out of the cabinet entranced; he motioned to me to approach, and then asked me to try on the bracelet; I did so, but it did not meet by a quarter of an inch. While Tecumseh stood there supporting the medium, another spirit came out, and stood beside them, forming a wonderful tableau."

The following proof of spirit identity is reported by S. E. Hervey, M.D., Brooklyn, N.Y.: "When I was in Leadville, Col., four years ago, I lent my rooms to Miss Emma Bolyme, trance speaker and psychometrist, for a reception. Among those present was a physician of the locality, not a Spiritualist, whom a friend had invited to accompany him. Towards the close of the séance, the sceptical doctor placed a small packet in the medium's hand. She passed under control and said: 'In this is something of mine while I was in the body. Tell my brother that I fell into the shaft-hole; I hurt my spine; I was so numbed that I could not move, and passed to the spirit-life. But I am here now. The spirit gave his name and said he reported for the *Leadville Herald*. The manifestation was conclusive with the doctor who brought the packet.'

It. I was reading a German book one morning in my own room, and had a pencil in my hand to mark any words I might afterwards wish to look out in the dictionary, when a slight and peculiar sensation seemed to run down my fingers and the pencil began to move. I allowed it to run over the book in what appeared to be attempts at letters, and afterwards got a sheet of paper, over which the pencil in my hand traced all sorts of hieroglyphics, the only readable word of which was "try." I was moving about for some days after this, and it was only about a week later—on September 1st—when I had settled down again, that I got my first actual communication in legible writing. I only got a few words at a time, and then the intimation to "leave off," sometimes finishing with "God bless you," and always signed with the initial of the friend from whom I have received many letters (generally written on note-paper) through Mr. Eglinton's mediumship. On returning to England I was advised, while the power continued so weak, only to sit twice a week for writing, and my guide never allows me to sit longer than half-an-hour at a time, the writing sometimes not commencing for a quarter of an hour, at other times after a minute or two. One incident connected with these communications may, I think, be of interest to others. Last Sunday, when I commenced, I thought (though I had no moral doubt whatever of the identity of my correspondent) that it would be satisfactory to have some undeniable proof. I therefore asked a question, to explain which I must refer to a letter I received from my friend last October, in direct writing on paper, through Mr. Eglinton's mediumship. In this letter my friend referred to a place in Germany with a very singular name, which I then recalled he had told me some years before he had once stayed at. The remembrance of the conversation, which was of no importance, had quite passed from my mind, till I read the name of the place written, which I remembered distinctly from its singularity. I have never heard it before or since. I therefore asked him on Sunday if he remembered this incident and whether, if the power were strong enough, he could tell me where this place was. When the pencil began to write, to my great astonishment the word written was "Dresden," and when I asked if he meant the place was near Dresden, "Yes" was written. I now began to remember dimly that he had said something to that effect in the conversation to which I allude, though, as I said before, it had passed so completely from my memory that I had never cast a thought upon it again. This communication was signed with his Christian and surname in full. The word I had expected to be written was that of some country, such as Austria or Bohemia, and this test was the more satisfactory to me, not so much as a proof of identity, as showing that the writing did not proceed in any way from my own mind, being indeed directly contrary to what I anticipated. I subjoin my name and address *not* for publication, though they are already well-known to you. I only wish to say that for the future I intend, instead of using the signature of M.B. (my actual initials) which I have appended to several short articles appearing in "LIGHT," to make use of that of "V." for the reason I mentioned when I last met you.—Believe me, dear sir, yours faithfully,

V.

OMENS.

That with great men, who more than others are in intimate spiritual connection with public events, there occur certain presentiments and omens of things happening or impending, is exemplified in the following incident from Goethe's life. Goethe did not conceal his admiration for Napoleon I., and in the house at Weimar where he lived and died are to be seen several statuettes of Napoleon. On the wall of the study hangs a plaster medallion portrait of the latter, with the inscription in red "Vestigium immenso superest ex nomine multum." From the edge a bit has been knocked off, and this happened when, during the battle at Leipzig, this medallion fell from the wall without apparent cause. . . . It would be interesting to ascertain the exact time of the fall, with reference to the suggestion that Napoleon's spirit, in sympathetic connection with Goethe's, announced to the latter the moment when, with inward terror, the loss of the battle and downfall of dominion were apprehended, this excitement being imparted sympathetically by an explosive agitation of the ether, which with Goethe effected the disjunction of the medallion from the nail. To the same category belong the sudden stopping of watches and other signs with dying persons. "Are we not," adds Herr Wittig, "in an unconscious soulful connection with all things, so that we may sometimes be able, statutorially or mediumistically, to act immediately on their force principles?"—*Psychische Studien* XI., 586-7 (December, 1884.)

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Light:

SATURDAY, OCTOBER 10TH, 1885.

THE POLYTECHNIC AND SPIRITUALISM.

Home Tidings has an article of five or six columns, continued through several numbers, headed "Ghosts." It contains the "Report of a Committee for inquiring into Phenomena called Spiritual."

In July last, it seems, "the intellectual world of the Polytechnic was startled by a rumour that séances were held near by, at which spirit forms appeared," and that it therefore became the duty of all truthseekers to investigate, &c. A committee was appointed, the members of it being J. Bancroft, of the elocution class; W. Hasluck, W. A. Jackaman, and S. A. Cross, secretary and reporter.

The committee decided to attend the séances, and report. "We hope," says the report, "there is nothing in it to offend the susceptibilities of Spiritualists, for we believe there is much in 'psychical phenomena' not to be accounted for by any known laws."

This beginning, thought we, promises well.

But, before following the representatives of the intellectual world of the Polytechnic and its secretary, who believes "there is much in 'psychical phenomena' not to be accounted for by any known laws," let us take a glance backward for some years.

After "Professor" Anderson was found not to have succeeded in conjuring away Spiritualism, as he told his audiences he had done, the directors of the old Polytechnic took the business in hand scientifically, and "Professor" Pepper showed to hand-clapping audiences that ghosts could be produced to order; and it was said that all were disposed of except Pepper's ghosts, and for his success his directors gave him a bonus out of the profits of his "ghost."

But a few more years passed and our Polytechnic directors found that Pepper's demonstrations were not final, and that Spiritualism was not dead. Then they set their lecturer, Mr. King, to the work of "slaying the thrice slain." So with his electric hammers to make "raps" and wires to do "levitations," and other pieces of ingenuity, with a lady supernumerary as a medium, the Polytechnic séances were advertised. But they did not become, as the directors had hoped, so celebrated as to finally efface Spiritualism.

After a time effacement befel the Polytechnic itself. Its name, however, is revived under very serious auspices, and the new institute was started with classes for the study of all subjects except psychical. Here we may take up the report of the secretary. It tells us that the committee started at 6 p.m., Mr. Jackaman having added to his usual gay and festive appearance a pair of

classic eyeglasses; Mr. Hasluck armed with a life-preserving apparatus for protection against over-demonstrative spirits; Mr. Bancroft could not come, being engaged in slaughtering some ideal foes—he is the elocutionist—"and having done his slaughtering somewhat amiss he wished to fire some more rounds."

"We found," the report goes on, "that the circle met in the back parlour of a little newspaper shop lighted with a tallow dip, the flickering of which had to suffer ignominious extinction, for in the course of our séance the tallow dip, placed on the floor behind an old tin tray, set fire to the wall-paper and the coat-tails of the chairman of the circle, to the great disgust of the gigantic clairvoyant."

But enough: we stop here and ask if our readers can kindly forgive us for having exhibited so much of the light of the "intellectual world of the Polytechnic." Such light as this is brought to shine through more than five columns of *Home Tidings*. The exhibitor of the light is, perhaps, regarded as witty by his class, maybe by the benefactor of the institute itself. In this—may we say?—witty style does the secretary write of what the "committee of inquiry" was, but not anything do we learn of what they said.

Are the readers of *Home Tidings* to have more "edification" by this sort of "inquiry"? It seems so by a concluding notice, which says: "The Spiritual Inquiry Committee having dissolved itself, it has now been constituted as a General Investigation Committee, and will henceforth confine itself to the investigation of things material. It having reached our ears that strange things have occurred in the French capital, G. A. Mead, a member of the committee, together with W. D. Hasluck, have been appointed as an expedition to proceed to Paris and personally inquire into them. On their return a report will be drawn up for *Home Tidings*."

If this announced report is for the true edification of readers, the reporter will confine himself to simply stating facts, the missionary investigators keeping in mind that *they who seek the truth should not do so, except in the spirit of truth.*

MR. EGLINTON has had some successful séances at Bolton-le-Moor, where he has been staying for a few days.

MISS FLORENCE MARRYAT (Mrs. Lean) has purchased and edits the weekly journal *Good Goods: Once a Week*. We believe it is her intention to narrate some of her marvellous experiences in Spiritualism—extending over twenty years—in its columns.

THE LONDON SPIRITUALIST ALLIANCE.—At the last meeting of the Council of the London Spiritualist Alliance, a resolution was passed that members joining after the 1st October should, on payment of their subscriptions, be entitled to membership from the date of payment to the end of 1886.

MESSRS. LONGMAN, GREEN AND Co. announce a new book on "Fishing," by Mr. H. Cholmondeley Pennell, late H.M. Inspector of Sea Fisheries, and Director General of Commerce, Egypt. This gentleman, it will be recollected, published in these columns about a year ago a series of very remarkable séances with Mr. W. Eglinton.

MATERIALISATION ON BOARD SHIP.—Great interest in Spiritualist phenomena is now being manifested at Newport, Rhode Island, from the publication of a séance on board a schooner, with Mrs. Rebecca Wright, a recently-developed medium, who receives no remuneration. The schooner belongs to Captain Dayton, who writes:—"One of the cabins was used as a cabinet. Twenty-five forms appeared one after another—children and adults. One was the brother of one of the circle; then his mother appeared, and talked with him in German, of which the medium knows nothing. The familiar guide of the medium, 'Sunshine,' danced to the music of her own tambourine. Theresa, a sister of mercy, under whose control Mrs. Wright has been developed, came in the dress of her order. My half-sister, Mary, whom I have seen materialised at séances with other mediums, appeared, and sang 'Home, Sweet Home'; she expressed her pleasure at being able to materialise herself on board her father's ship."—*Banner of Light*.

RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 465.)

[In this column will be given from time to time such accounts of psychical phenomena as seem to be worthy of permanent record. Beyond the general classification indicated, no attempt at tabulation will at present be made; that work will follow in due course. In furtherance of this object we shall be pleased to receive from our readers brief reports of phenomena subject to two conditions. (1) That a colourless statement of facts without comment is given; and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

- | | |
|---|---|
| A.—Mesmerism. | L.—Materialised Spirit Forms. |
| B.—Trance. | M.—Rappings, Knockings, and Stone Throwings. |
| C.—Clairvoyance. | N.—The Spirit Voice. |
| D.—Thought-reading. | O.—Psychography. |
| E.—Prescience, Previsional and Coincidental Dreams. | P.—Automatic Writing. |
| F.—Apparitions. | Q.—Movement of Material Objects without Physical Contact. |
| G.—The Human "Double." | R.—Speaking and Writing in Tongues. |
| H.—Presence at a Distance. | S.—Miscellaneous Phenomena. |
| I.—Haunted Houses. | |
| K.—Spirit Identity. | |

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, giving—

- (1) The names and addresses of the persons concerned.
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross.]

CLASS L.—FORM MANIFESTATIONS.

[The following account of a form manifestation with the medium in full view is valuable as an instalment of evidence towards this remarkable phenomenon. By far the most complete account of what occurs at such times was published in "LIGHT" for February 28th last, when the light allowed for observation was good. In the present instance Mr. Wedgwood, who is somewhat advanced in years, was unable to see very clearly. Fortunately the other witnesses were not so affected, and their testimony is very valuable as corroborative of the published experience of about fifty other witnesses to this especial phenomenon.]

On the 22nd September, I, Hensleigh Wedgwood, had a sitting for materialisation with Mr. Eglinton, in company with Miss Symons, Mrs. Lewis, and Miss Nina Corner. The cabinet was an empty dressing-room adjoining the room in which we sat. It was thoroughly searched before we sat down, and the door opening on the stairs secured by gummed paper, initialed by the ladies. This was found intact after the conclusion of the séance.

We sat in a row facing the entrance into the cabinet. Mr. Eglinton turned down the gas to a low light, and shortly afterwards began to walk up and down, when I observed, never having seen anything like it before, a light, not looking phosphorescent, but of the brightness of flame, which appeared for a moment every now and then on his left side, outside his clothes. Miss Symons, who has very good eyes, saw it much more frequently than I did, and compared it to an electric light. She says: "As he paced up and down the room we all saw a very bright electric-like light emanating from his left side. This light came and went for some time, occasionally increasing and decreasing in intensity." After a while Mr. Eglinton went into the cabinet, and almost immediately a white, cloudy figure began to form on our side of the curtains which closed the entrance. This figure speedily grew into the form of an Arab in white drapery who came forward and satisfied everybody, by the grasp of his hand, of his solidity and living warmth.

After him came a female of swarthy complexion (as I judged by comparing the colour of her face with that of the lady sitting next me), and then the first figure returned, who, as I now perceived, had a turban and a bushy beard, which he made to brush against my face. The female, who claimed to be Dew Drop, a well-known control of Mrs. Fletcher, was dressed in much more abundant drapery, which she seemed to be constantly drawing out with both her hands and throwing towards us as she came forwards. It was after the second appearance of the Arab, I think, that Mr. Eglinton came out and lowered the gas to a very feeble light, but not, I think, quite to the blue. After this we heard him come stamping out of the cabinet again, when he seemed to stop opposite Miss Corner, but my sight being very imperfect in a low light I could not see him in his black clothes, though I knew where he was;

and presently I saw dimly a low white mass, which grew into a white figure as tall as himself, sticking close to him and moving with him about the room. I could not at first tell whether it was a living figure or merely a mass of white drapery, like a gigantic pillow, that he was dragging about with him; but at one time I observed them apparently three or four feet apart, when I saw that they were united by something that suggested to me the idea of a long empty sleeve. When they came opposite to me the figure beckoned to me to come forwards and took my hand. I then saw them side by side, Eglinton taking my other hand, so as to leave no possible doubt of their distinct existence. They then began to retreat towards the cabinet, facing me, and I followed, still holding the figure's hand, which he only withdrew at the entrance to the cabinet, when he waved me away. Fortunately there were better eyes than mine observing all this most interesting part of the scene, of which Miss Symons gives a much clearer account than I could. I must premise that she had never either seen or heard of the very full account of a similar materialisation published in "LIGHT" of the 28th February last. She says: "Just at this time the medium groaned terribly, then staggered out of the cabinet, and came towards us, pacing up and down in front of us, as he had done at the commencement of the séance. Again we saw the bright light, which presently died away, and then we all saw a bit of white drapery hanging from the medium's left side, as though one corner of it were stuck into his watch-pocket. We supposed that the Arab had really cut off a piece of his drapery, as we had requested, and had given it to the medium instead of to us; but what was our astonishment as we looked to see this bit of cloudy gauze expand itself gradually until a cloud seemed to rise out of the medium's side and sink to the floor. Gradually it seemed to take form, until it looked like a little child in height and size; then slowly it became taller, until it stood at least two inches taller than the medium, and once more we distinguished the form of our Arab friend. This materialisation took place within a foot in front of us, and several feet from the doorway. The spirit and medium were throughout connected by a drapery which seemed to grow out of Mr. Eglinton's side and to connect itself with the drapery of the spirit. Mr. Wedgwood stood up, and held both spirit's and medium's hands in his. The apparition then turned to the piano and thumped, loudly and distinctly, 'Home, Sweet Home,' after which Mr. Eglinton moved the curtains aside, and both he and the spirit disappeared into the inner room."

We sign this report as a correct statement of what took place.

[Mr. Hensleigh Wedgwood, J.P., of 31, Queen Anne-street, W., signs this report, and Miss Symons, as will be seen, corroborates it by a special account. Mrs. Lewis has also given us permission to append her name, and Mr. Wedgwood informs us that Miss Corner wishes to do likewise.]

CLASS O.—PSYCHOGRAPHY.

[We hope our readers will be able to furnish us with many records of psychographic séances with Mr. Eglinton. Psychographers are not a numerous class of the community; and there is always danger of their becoming extinct. It is therefore highly desirable that the evidence for their powers should be presented as clearly and circumstantially as possible. The following from a lady who remains anonymous, is a typical case. If there is a flaw, it is not perceptible to the naked eye.]

A friend and myself took closed slates, in which we had written questions at our own houses previous to our visit. Mr. Eglinton gave us the necessary nibs of pencil which we placed in the slates. We then sat, I with Mr. Eglinton's right hand in my left and my friend's left hand in my right, Mr. Eglinton holding the slate with his left hand partly under the small flat square table. In one minute the writing began, and gave an answer to the question on my slate. After that I had a letter addressing me by Christian name, and signed with the pet name of my husband, both, I need not say, quite unknown to the medium, to whom, till then, I was a perfect stranger. Mr. Eglinton then said he felt inclined to stand near my friend, and he placed doubled slates on her shoulder, pressing on the slates with his two hands; the writing began, and she had a long letter signed with her husband's name, and ending "God bless you," which was a test as he always ended his letters to her in that way. One of her children was also mentioned by name, and her own name spelt Elisa, the way she always writes it, but not the usual way, "Eliza." I think these good tests, Mr. Eglinton being quite unknown to us both. There is not the least doubt the writing

was produced without any help from human hands. We both felt we had been in communion with our friends, and left with a feeling of gratitude to Mr. Eglinton as the medium of such wonderful phenomena.

June, 1885.

K.W.

In reply to a letter of cross-examination from us, our contributor writes:—

I have much pleasure in answering the questions you ask me. I was so favourably impressed with Mr. Eglinton's kind, frank manner, and the utter absence of anything like deception in the whole séance, that I am very glad to give my testimony to his straightforwardness and his most wonderful mediumistic power. I am quite sure that my friend and myself were thoroughly satisfied that Mr. Eglinton had no part whatever in dishonest production of the writing. I think the reason we had such a successful séance was that we went with unprejudiced minds. I think if we had gone with an antagonistic feeling, and that Mr. Eglinton was bent on taking us in, we should not have had such results.

The slate was apparently a closed slate. In what way was it secured?

The slate was a very large double one enclosed in wood, and fastened with a hook. The question was written on it at my own lodgings. The security was that it did not leave my own hands until we were seated for the séance, when Mr. Eglinton took it and held it with his left hand partly under the table, his right hand being joined with mine on the table.

What was the question and the answer?

My question written on the slate was, "Can you write to me, dear H., and will you answer the question I am anxious about?" (The real question to which the letter answered was a mental one, and was not written down at all.) The writing came almost directly, and was, "Yes, dearest, I am with you, and will try to answer the question."

Was the question kept secret from Mr. Eglinton?

Mr. Eglinton gave me the nib of pencil, and I opened the slate just enough to push the nib in. It was impossible for Mr. Eglinton to have seen the question, and I did not tell him what it was.

Did you make an appointment with Mr. Eglinton by letter and sign your names? Have you and Mr. Eglinton common friends?

My appointment with Mr. Eglinton was written in the third person. "Mrs. W. presents, &c." My friend and I never addressed each other by our Christian names, so that Mr. Eglinton had no clue whatever to them. He and we have no common friends.

How long a time elapsed before the commencement of the séance?

I arrived at the hour appointed, about two minutes before my friend; on her arrival we at once commenced the séance.

Will you state all that occurred during that time?

I introduced myself, remarked that I had a great wish to see if I could obtain writing, "that I had brought rather a large slate, I feared." My friend then arrived, and we sat down at once. Mr. Eglinton said that of course he could not insure success.

Upon what sort of slate did the letter to you from your husband come? Did you examine that slate thoroughly?

The slate was an ordinary new slate that my husband's letter was written on. I took it myself from a heap that was on the table. I also took one from the same heap to cover it with according to Mr. Eglinton's direction. There was no writing on either of them. The answer to my mental question was given in that letter which commenced with my Christian name and was signed "Harry," the name I always called my husband. The writing on the slate was reversed in three ways—so—os—S. The slate was held in Mr. Eglinton's left hand, his right being held by mine. My letter consisted of fifty words.

Did you examine also the slates pressed on the shoulder of your friend?

There was nothing written on the slates that were pressed on my friend's shoulder. They were taken from the same heap as mine, and were quite new. Her letter was much longer than mine. It began with her Christian name spelt as she always spells it, but which is not the usual way; mentioned one of his children by name and spoke of the others in the pet way he used to speak of them; ended in a way he always ended his letters on earth to her and signed his Christian name.

There was no possibility of fraud on the part of Mr. Eglinton; as I said before, he had never seen us until that morning, nor (until I wrote to make the appointment) knew of

our existence; and we certainly gave him no clue to find out anything about ourselves. We heard distinctly the writing going on on the slates on each occasion, and the three taps on the slate at the conclusion of the writing.

How long a time elapsed between posting your letter to Mr. Eglinton and your visit to him?

I cannot recollect how long the time was between writing for the appointment and the séance itself. There must have been one intervening day, because I wrote to my friend to ask if she could go with me at that time, and, therefore, there must have been time for her answer.

Can you say that the question was answered in such a way that it could not have been accidental?

The answer to my mental question was so wonderful as an exact answer that I have written it out for you. Naturally, I should not like it published in any way, but you can testify, having seen it, how direct was the reply.

[The answer, of about fifty words, and replying to the mental question, and to that only, is as our correspondent describes it.]

I shall never forget my sensation of astonishment when I read it.

K.W.

CLASS O.—PSYCHOGRAPHY.

Yesterday afternoon I had a séance with Mr. Eglinton, and I think that a relation of two of the remarkable phenomena that I witnessed will prove interesting to the readers of "LIGHT."

I had a bank-note in my pocket, and, placing it face-downwards on the table, I wrote (unknown to Mr. Eglinton) in the famous Bramah-locked slate the following question: "Will you write the number of the bank-note which is on the table?" In a very short time the spirits wrote: "Yes; but put it in the slate." I did so and locked up the slate. In a few seconds the answer was correctly given. After some more questions had been asked and answered, I placed a cigarette in the locked-up slate and asked that the name of the maker, which was printed on the cigarette-paper, might be written. The slate was put on the table, and at the same time Mr. Eglinton held an ordinary slate under the table and almost directly under the lock-up slate, for the purpose of receiving a reply to an unanswered question. In a short time we heard the sound of writing, followed by the customary three taps on the lower slate, and on that slate we found the name of the maker correctly written and also the cigarette, which had been locked up in the other slate. When we unlocked the upper slate we found nothing but a few fragments of tobacco! These facts speak for themselves; comment is superfluous.

I should add that the number of the bank-note was unknown to Mr. Eglinton or myself.—I am, sir, yours truly,

Bolton,

G. H. WOODHOUSE.

September 26th, 1885.

CLASS E.—PRESCIENCE.

In the year 1864, my youngest son, then about twelve years old, was studying at a college in the South of Ireland, distant about nine miles from my residence. One morning at daybreak I woke up suddenly in a state of great alarm regarding him, though why I could not tell, as I had not been dreaming; but a distinct apprehension of coming peril to him was so vivid in my mind that I could not sleep any more; and the feeling making me miserable for the day, I wrote to him stating that I feared something was going to happen, and begging if anything was the matter the principal of the college might immediately inform me of it. Next morning a letter did arrive stating that my son had got his arm broken while playing football that evening, but it had been skilfully set and was doing well.

My son still has my letter in his possession, which must have been written almost at the hour the accident occurred.

CARA.

SECOND SIGHT.—A Lewis correspondent writes that there is a tradition there of one Kenneth Oair, who lived near 200 years ago, having foretold many things which have since come to pass. Among his predictions was this, that a three-masted ship would be wrecked on the Arakachan Rock at Skijersta. The "Dunaldstair," three-masted, was pierced by striking upon that rock, last July 31st. There is another tradition talked of in the place in connection with this disaster. It is that an old woman foretold fifteen years ago, that three boats loaded with people, who did not speak Gaelic, would land on the beach there. This, so the people say, was verified by the landing of three boats from the wrecked "Dunaldstair," with the crew and passengers.—*Daily Chronicle*.

SPIRITISM.

By EDUARD VON HARTMANN.

(Continued from p. 482.)

V.

THE SPIRIT HYPOTHESIS.

We have now run through the whole province of phenomena heretofore observed in mediumistic sittings, and can very easily understand how by these in part highly astonishing phenomena the belief in spirits as their causes can be excited in those who, without comprehensive survey and careful criticism, give themselves up to the immediate impression of their experiences. Add belief in the existence of bodiless spirits and in the possibility of their manifestation; further, the yearning for restoration of the intercourse, interrupted by death, with beloved relatives and friends, and that they fall at length under the fascinating influence of mediums, and of the hallucinations transferred from the latter to themselves, and it would be really psychologically inexplicable if they escaped referring part of the phenomena to supernatural causes beyond the mediums. On the other hand, we have seen that, for unprejudiced critical judgment in the province traversed, with exception of true clairvoyance, there is not the slightest occasion to overstep natural explanations, and that the appearance of the contrary rests upon a psychologically explicable, but scientifically indefensible, deception. The untenability of the Spiritistic explanation will be still better apparent if we trace its gradual spiritualisation in the course of time from the grossest sensuousness, by which, however, it has also more and more cut the ground from under its feet, to the small foot-breadth whereon it now artificially balances itself, without being able from this unstable position to contribute any real explanation.

The simple, sensuous, naïve, popular belief is that the deceased survive in their old forms, but with a shadowy, penetrable, imponderable, invisible body, and wander sadly about for a long time in their wonted localities before resolving on a thorough departure from this earth, and ascent to heavenly or descent into infernal regions, from which they can then only exceptionally and transitorily return. These spirits it is, who, attracted in some inexplicable way by the proximity of a medium, manifest their presence by rappings, pushing about furniture, table movements, writing without contact, voices, and so on, and at length by borrowing vital force (blood) from the medium can become visible in their proper forms. When an explanation of something is wanted, a spirit must have done it; how the spirit has brought the phenomenon about is his affair; a spirit must be able to do everything, just because he is a spirit. This belief, common to all the old nations and in the main also still to the lower populace of to-day, has received its systematic development among the Indians, who suppose that besides the Pitris (ancestor-spirits) living persons also leave their bodies, and with their immortal astral body or phantom can transport themselves to distant places to appear to others. A psychology which is not yet better acquainted with the province of hallucinations must necessarily grasp at such a hypothesis; we however, may be content to estimate the latter according to this its historical and psychological foundation.

This naïve belief in spirits receives in application to mediumistic phenomena its first blow from the consideration, that the medium in that case is also a spirit, and that if in the somnambulist state he has freed himself from the limitations of the ordinary body, he must also be able to do all that spirits of the deceased could do. It could thus be conceived that the spirit of the medium has gone out with his astral body from his entranced body, moves about in the room, and makes a disturbance with the other spirits that

are present. Here then already is a division of labour between the spirits and the spirit of the medium, but the way in which the medium's own spirit performs its part is still the same crassly sensuous one, as that in which the ancestor-spirits also act, namely, by contact of the limbs of their invisible astral body, to the exclusion of all mechanical action at a distance. So the explanation by spirits appeared still always as the proximate one, that through the vagrant spirit of the medium as one derivative, and immediately involved in difficulties if the medium was not in cataleptic hypnosis but in waking or masked somnambulist consciousness.

The idea once conceived, that some of the phenomena proceed from the medium himself, now demands its rights for the case also of his continuing conscious, and the demonstration of mediumistic nerve-force and its effects at a certain distance subverts the naïve conception. The mediumistic nerve-force was designated by the misleading term "psychic force," and its seat was therefore sought in the soul instead of in the nervous system of the medium. The explanation of the phenomena by the psychic force of the medium was now all at once accepted as the proximate one, and the assistance of the psychic force of spirits as derivative. For a very slight critical circumspection must lead to the perception, that spirits having invisible, impalpable astral limbs, penetrative of all matter, and without muscles and bones, could also not lay hold and raise, but must accomplish their dynamical effects in a spiritual way, for which the "psychical force" of the medium seemed to offer the closest and only analogy.

With the attainment of this reversed position, it followed that the trial must next be made, how far explanation of the phenomena by referring them to the medium sufficed, recourse to that by spirits being then first allowable, if the former explanation should appear for any reason defective. Already at this point, probably, would the spirit hypothesis have collapsed, if only the physical phenomena had had to be dealt with; but so long as the co-operation of spirits appeared still indispensable, at any rate, for the ideality of the manifestations and for the supposed materialisations, there was no hesitation in admitting the co-operation of the re-affirmed spirits also in the physical phenomena. But already in this phase it began to be confessed that most of the phenomena were to be referred to the medium as their single cause. Davis ("Present Age," pp. 197, 161, 134) had already admitted this of 60 per cent. of the phenomena, and the later German Spiritists, like Hellenbach, carry this admission much further still.

Just for closer occupation with the materialisation phenomena was it reserved yet further to undermine the spirit-hypothesis. As long as people were involved in the naïve belief the spirits managed all the rappings and table movements with their own hands, and spoke without making use of the medium's organs of speech, the co-operation of the medium in materialisations remained limited to suffering the substances of his body to be drawn off by the spirits, who used them to make their forms wandering invisibly among us, visible and palpable. The external ordering of sittings was guided by this idea, and no Spiritist at first thought that the medium could be actively participant in the affair. This naïve conception was shattered by numerous "exposures," in which the captured phantom was unmasked as the medium himself. Now first began the distinction between transfigurations and materialisations, and finally the abidance of the produced phantom with the medium had to be recognised as the rule, and its detachment as the exception. Moreover, the detachment remained usually incomplete; sometimes only limbs or heads, or mere trunk with stumps (*P's. St. VIII. 53; IX., 146-147*) were visible at some distance from the medium; sometimes from the lower part of the recumbent medium's body there rose over the upper part the upper

part of a phantom. When, however, a complete detachment ensued, and the phantom was observed in the process of its origination and disappearance, it appeared that it streamed out wholly and entirely from the medium, and streamed back into him, and that not as a prepared form gradually filling itself with and again emptying itself of substance, but as a formless cloud, first gradually acquiring shape, and again dissolving into shapelessness.

It thence undoubtedly followed that the *medium himself* was the unconscious producer of the phantoms, as well of those detached as of those undetached, that in the medium was to be sought, not only the passive source of substance for the visibility of the forms, but besides the substance-giving also the form-giving and *formative cause* of the apparitions, of the objective reality of which no doubt at first arose in the Spiritist camp. It then needed very little critical reflection to see that spirits, whether thought of as free from body altogether or clothed with an astral body, ether body, or meta-organism, must in any case belong to a wholly different order of things, and that in no case did they go about among us invisibly with a form of the same spatial dimensions as the organisms they laid aside at death, least of all clothed with spiritual garments, like those worn in life, so that there could be no talk of a mere making visible of the already present form. If a spirit would be manifest to spectators, it is easy to conceive that he would choose for this purpose the form and clothing known to them from his former life, but this form must first be completely reproduced, and to that the spirit as such would be unequal, and must require the substance-giving and form-giving production of the medium. To the spirit, if he wishes to manifest to us, there is nothing for it but to enter the medium, and with the substances and forces of the latter thence to make himself recognisable, like one who is stuck in a sack, and can only gesticulate through it.

Thus Spiritism arrived at regarding all physical effects and all materialisation phenomena as products of the medium, and at considering the spirits only as the machine-masters, whose will and intelligence stand behind the mediums in the intention to manifest, and set going the powers hidden in the organism. The spirits according to this view have ceased immediately and personally to bring about effects in the realm of earthly nature, but remain the transcendent causes of the phenomena which the medium produces without will and consciousness. A critical solution of the confusion of "mediumistic nerve-force" with "psychical force" must necessitate the abandonment of the simple sense belief in spirits; for whatever else spirits may have in themselves, a nervous system by means of which they could produce discharges of nerve-force (as roaches electrical discharges), they have as little as a muscular system, by means of which they would lift and shove tables and chairs.

Thus the hypothesis of the direct agency of spirits is refined to that of spirit agency exclusively mediated by the medium; the latter is now the only executive, and the spirits retire to the position of mere intellectual authors of the phenomena. Since, however, they take possession of the will-less and consciousnessless medium, the psychical side of the production is still reserved to them, and it is for the present only the bodily side which they have had to resign to the medium. The spirit of the medium himself is thereby, so far as necessary, temporarily dispossessed of its governance over the body, and its place is assumed by the "controlling spirit." It is therefore the will of the controlling spirit which so directs and guides the innervation-impulse proceeding from the medium's brain that involuntary muscular movements arise in the medium's limbs, or mediumistic nerve-force is developed; it is the strange spirit in person who through the corpse of the medium produces manuscript or writing at a distance. Just

so is it this spirit, whose phantasy broods over the form to be materialised, and which effectuates the forces laid up and slumbering in the medium's organism. The whole external side of the phenomena has now its origin in the medium, and only the inner side, the ideal content of the manifestations, is it now, which seems to make co-operation of spirits indispensable, and that because it is presupposed that the medium in the consciousnessless sleep-state has no longer intelligence for the disposition of the phenomena, and in the waking state has no other than the waking consciousness which is unparticipant in them.

The hypothesis of mediate spirit agency may at this stage be called the *hypothesis of possession*; for so far as his true consciousness has lost dominion over his organism, the medium is possessed by the controlling spirits. In this proceeding the spirit of the medium is entirely thrown off. Either he is sunk in complete unconsciousness, or the remnant of persisting consciousness no longer commands the innervation-impulse requisite to the occurrence of the phenomena, has even no direct knowledge of the use which the controlling spirit makes of his organism and its forces, but just like the spectators is first aware of the phenomena when they have occurred, and have become perceptible to sense. This hypothesis of possession is, of course, a great advance upon the simple spirit-belief, because it takes into account observed facts, at least in relation to the external side of the phenomena, but it is untenable, because it still does not take them into account in relation to the inner side, i.e., the ideality of the manifestations. It corresponds to a psychology which by the human spirit understands nothing but the contents of its normal, waking consciousness, and has still no suspicion of relatively or absolutely unconscious desires, feelings, and ideas. It is utterly confuted by the single fact of somnambulism, that there is a condition in which people give expression to the content of their consciousness by words and acts while their waking consciousness is quite suppressed or debilitated, and in which the (subsequent or simultaneous) waking consciousness knows nothing of the contents of the somnambulant consciousness, while the latter is nevertheless aware of the former. If a medium in somnambulant consciousness can by word of mouth accurately disclose the purport of a previously produced writing at a distance, of which his waking consciousness knew nothing, this affords cogent proof that the somnambulant consciousness of the medium is not thrown off or overleaped in his mediumistic results, but is somehow participant in them. This is proved by the fact that all manifestations show a content corresponding to the medium's intellectual level and ideas, that they are all coloured by the local and personal tone, so to speak, of the medium. Advancing from the explanation of transfiguration and materialisation phenomena by dynamical substantial efflorescence from the medium to that by hallucination-transference, hallucination in the medium's somnambulant consciousness (in connection with the will to transfer) has thus attained increased importance as the immediate origin of the subjective phenomena of the spectators.

Now if the participation of the somnambulant consciousness, together with the action of the parts of the brain supporting it, must undeniably be admitted, it follows that the passage of the controlling spirit's ideas and volitions can no longer be thought of as a purely passive proceeding; on the other hand the co-operation of the controlling spirit with the medium's spirit cannot be conceived as a concurrence in the control over the organism, such as actually exists between the somnambulant and waking consciousness in masked somnambulism. Rather must the single dominion over those parts and forces of the organism, which the mediumistic phenomena bring into play, be conceded to the somnambulant consciousness and the parts of the brain supporting it; and the agency of the controlling spirit

must be confined to eliciting in the somnambulant consciousness of the medium those desires, feelings, and ideas, which are requisite for the spirit manifestation. Then away goes utterly the conception of possession, for it is converted into the heterogeneous conception of inspiration; the hypothesis of possession has become refined throughout into the *hypothesis of inspiration*.

According to the inspiration-hypothesis, it is the medium's own somnambulant consciousness which will write particular sentences or bring about the apparition of a particular form; but what sentences and what form hovers before it for production shall not depend on psychical processes in the medium's spirit, but upon what thoughts or form the controlling spirit conveys from its consciousness into the somnambulant consciousness of the medium. Now first is the intellectual authorship of spirits reduced to its true and finer sense, because demanding as its correlate not simply a temporarily lifeless organism but the unity of body and soul of the executive person. First at this turn the spirit-hypothesis enters a stage which enables psychology and metaphysics becomingly to deal with it seriously and critically, whereas the foregoing is to serve only for the historical information of the reader.

Thought-transference is a conception already current with us; if there are "spirits" it could well be supposed possible from a spirit to a man, as it is possible between two men. Meanwhile there are still difficulties in this supposition which are not to be under-rated. The spirit of a deceased person has no brain, whose vibrations could induce similar vibrations in a human brain in proximity; mechanical mediation by ether vibrations, as we can suppose them in thought-transference between persons in immediate proximity without contact, thus fails for spirits who would transmit, and there only remains the other kind of thought-transference without material mediation, which seems to be limited to no distance. In fact, also, later Spiritists suppose on the ground of mediumistic communications (*kungebungen*) that the controlling spirit may be at any distance whatever from the manifesting medium, without the intimacy of the *rapport* between them being thereby prejudiced. The misfortune here only is that at far distances, according to our experiences, no thoughts or words whatever can be transferred, but only sensible and most lively hallucinations, such as seem exclusively able to be developed in the parts of the brain supporting somnambulant consciousness; but spirits have no brains, neither the parts supporting waking, nor those supporting somnambulant consciousness, and their thoughts can, therefore, hardly be conscious with that lively hallucinatory sensuousness, rendered possible only by the somnambulant parts of the brain, which are proximate to the sense apparatus. There is no sort of pretext for admitting that the conditions of thought-transference from a spirit to the somnambulant consciousness of a man are more favourable than for that from the somnambulant consciousness of another man; there is nothing apparent which could compensate for the difficulty suggested, so that one has to fall back on the naive popular belief that a spirit must be able to do everything just because he is a spirit. Just that, for instance, which is characteristic of the effective representation of a deceased person in the phantasy of a medium at a materialisation sitting, the hallucinatory sensuousness, must be wanting to the self-representation of the spirit, while that with which one could soonest credit the spirit, the wordless ideal substance of sentences to be written, is again, according to our experiences, not transferable at a distance.

To these formal difficulties of transference are added others still, relating to the purport of the communications. This purport is usually below the intellectual level of the medium and those present, and at the highest comes up to it, but is never above it. The fact is quite intelligible, if

the somnambulant consciousness of the medium is the sole intellectual source, but it demolishes the spirit hypothesis. For if the spirits have, or from the position of things are able to reveal, nothing better than what we ourselves already know, away goes the single motive which can be assigned for their disposition to manifest, the wish to make us wiser and better than we otherwise are.

Apart from these considerations of form and substance, the spirit hypothesis is at the stage of the inspiration-hypothesis above all superfluous, a fifth wheel to the cart. At the stage of the possession hypothesis spirit-co-operation seemed still indispensable only by reason of the supposition that the medium had no intelligence at his disposal besides his (either suppressed or displaced) waking consciousness. At the stage of the inspiration-hypothesis, this supposition no longer existing, it must first be inferred from the particular import of the communications that the medium's somnambulant consciousness was not able to produce it. As long as nothing is known of the hyperesthesia of somnambulant memory, thought-reading, and clairvoyance, all those communications pass for revelations of inspiring spirits, which show an ideal content foreign to the waking consciousness of the medium, or evidently so by way of his sense perception. As soon, however, as these three sources of knowledge besides sense-perception are conceded, there is generally no ideal content thinkable, which would be naturally incapable of derivation from them.

Spiritism, however, cannot dispute the possibility of thought-transference from one mind to others, and of clairvoyance, without cutting away the possibility of inspiration itself; for what the inspiring spirit knows, it can only, failing organs of sense perception, have learnt by clairvoyance or thought-reading, and what the medium's somnambulant consciousness receives from this spirit, can only be received by inspiration, that is, by thought-transference. The interposition of the thought-reading (or clairvoyant) and inspiring spirit between the thought-reading (or clairvoyant) medium, and the ideal purport to be perceived is thus not a solution, but only a doubling of the difficulty inherent in the problem of thought-reading or clairvoyance, aggravated by the circumstance that for the reasons pointed out, thought-reading from the consciousness of a bodiless spirit is much more difficult for the medium than that from the thoughts of another man, especially one sitting by him and connected with him by direct or indirect bodily contact.

Thus has the whole spirit hypothesis resolved itself into a pure nothing, when first the direct physical force performances, then the production of materialisation phenomena, and lastly that of the ideality of the manifestations have been shifted from the supposed spirits to the medium. Whether there are spirits or not we have not here to inquire; at all events, they are relegated, if they exist, to that beyond, from which Spiritism thought to have drawn them down.

There are some general methodological axioms which are not to be transgressed with impunity. First, principles are not to be multiplied without necessity; thus a second sort of causes are not to be supposed, as long as a single sort will suffice. Secondly, we should as long as possible abide by causes whose existence is guaranteed by experience or indubitable inference, and should not unnecessarily catch at causes of doubtful or unproven existence, such as are to be first established by their value as hypothesis for the explanation of phenomena in question. Thirdly, we should as long as possible try to do with natural causes and not touch supernatural ones without urgent necessity. Against these three axioms Spiritism offends. The one, empirically given, natural sort of cause which we possess in the mediums it recognises indeed, but along with that it sets up a second, not empirically given, supernatural sort of cause, the existence of which is to be proved for the first time by this phenomenal province in question.

Now in order that with the first sort of cause we should allow the second also to avail, Spiritism must feel con-

strained to apply its whole force to define exactly the boundary line, beyond which the explanatory power of the first sort of cause ceases, and to show with the most careful critique why its sufficiency ceases beyond this line. So long as this definition of boundary and this proof are not forthcoming, the burden of proof lying on the asserter of the second sort of cause is not discharged, but Spiritism has not as yet made the least attempt to acquit itself of this obligation. So long as that remains unfulfilled the spirit-hypothesis lacks any glimmer of scientific foundation and warrant, and all philosophers who have adopted the spirit-hypothesis of Spiritism have shown thereby a serious deficiency of critical circumspection.

FINIS.

[Having finished my task, I might ask leave to offer some remarks on what I conceive to be the significance of this pamphlet, its value for the public and for English Spiritualists, as also defects which experienced investigators cannot fail to detect in it. But I believe I shall do better by offering to the readers of "LIGHT" the following translation of a review by Dr. Carl du Prel, in the German *Gegenwart*.—Tr.]

EDUARD VON HARTMANN ON "SPIRITISM." By Carl du Prel. (From *Die Gegenwart*, No. 27.)

Important questions of the day should always be brought as soon as possible before the forum of philosophy, to withdraw them from the contentions of parties, which can never discover of themselves that each is only half right and its opponent only half wrong. In this way Hartmann lately subjected the Jew question to an objective examination, and in his most recent treatise he discusses Spiritism. Historical and contemporary evidence leaves him in no doubt that there are in man forces which science has not investigated; he has himself no experience in Spiritist phenomena, and will only deliver a judgment on the conclusions to be drawn from the phenomena, conditional on their reality. Science has unfortunately hitherto neglected its duty to prepare the way for philosophy by establishment of the Spiritist facts. Hartmann is quite right in urging this research upon official science, but he, the pessimist, is committed to an optimism unintelligible to me, in supposing that this challenge will be of any use. New truths must be a hundred years old, and become commonplace, before the learned concern themselves with them. That it always has been so is historically provable, and psychologically it can be shown why it always is so. It is about a hundred years ago, for instance, that Mesmer rediscovered animal magnetism, but first, after Hansen had afforded the proof a thousand times by public representations in numerous German cities, did some physiologists and physicians taken up the research, yet in a short time these good intentions went to sleep again. Now, without a fundamental knowledge of magnetism and somnambulism, Spiritism is unintelligible; so that it may be calculated how long our academicians will require to qualify themselves for the task Hartmann assigns to them. Before that, perhaps the Governments will respond to his summons to appoint commissions of investigation.

Hartmann is convinced that the spirit theory is untenable, and all the phenomena find their explanation in the mediums. He accepts a special kind of nerve-force, manifesting itself in the auto-somnambulant condition of the medium. This is converted into light and heat vibrations, and can be accumulated in the organism up to the point at which discharges result, and it can be directed by the will. Thus are to be explained the diverse phenomena of mediums; raps, attractions and repulsions of material objects, lights, and distant effects. Hartmann connects this nerve-force, as an intelligent power, with the layers of the middle brain, to be regarded as the supporter of somnambulant consciousness. Some of his ideas the medium obtains by thought-reading. But Hartmann does not deny that other ideas of the medium can only flow from a metaphysical source. There is a true clairvoyance, a far-seeing in time and space. But Hartmann is a Pantheist, and as such recognises only the earthly phenomenal form of man, and the world-substance in which we are immediately rooted, not, however, the intermediate, that is the transcendental subject of man with its supersensuous consciousness and faculties. He is, therefore, obliged to explain all clairvoyance as inspiration. Since the individuals are rooted in the Absolute they have in this a mutual connection; far-seeing in time and space can occur, because in the absolute knowledge of the absolute spirit the threads of all causal series are entwined to a single collective intuition. Now that Hartmann should seek to bring these phenomena into harmony with the philosophy of the unconscious is certainly very natural; but I believe that Kant has judged more truly in his "Dreams of a ghost-seer": that if clairvoyance could be proved we should have to distinguish between Subject and Person in man. With such a metaphysical individualism we, in fact, obtain a great light upon the phenomena of somnambulism and Spiritism, which are thus very good tests of philosophical systems.

The medium's somnambulant phantasy, by a sort of dramatic self-sundering, transfers the ideas emerging from its unconscious

to a foreign source, and the images created by it stand as hallucinations before it. These are the spirits of which the medium speaks in complete good faith. The medium acts, however, as Hartmann says, on the participants in the sitting like a strong magnetiser, who—as Hansen has frequently demonstrated—can implant in his subjects any ideas whatever; he transfers his hallucinations to the participants, and so it comes that these also see spirits.

Should it be a mere illusion that the medium has, he takes himself for the spirit, and his somnambulant phantasy undertakes only some metamorphoses of form and toilette; if, on the other hand, complete hallucination occurs, the medium sees the phantom external to himself. To these different conditions on the medium's side, correspond, by means of hallucination-transference, likewise two cases on the side of the spectators; to the medium's illusion corresponds transfiguration, in which the medium steps out of the cabinet as a somnambulant lay figure, clothed upon by the spirit toilette. If, now, an "enlightened" sceptic seizes the phantom, of course the medium is within it; he supposes that he has exposed the medium, but has only exposed his own ignorance in Spiritistic matters, and also risks inflicting injury on the medium, because it is dangerous to violently awaken a somnambulant. But now, as the toilette, according to Hartmann, consists only in the hallucination transferred to the spectators, it will be always quite in vain on the occasion of such exposures to look for the supposed masquerade dress. If, on the other hand, the point of actual hallucination is attained in the medium, there steps before the spectators a materialisation, i.e., they see a phantom disengaged from the medium, who is lying in a trance.

This theory of Hartmann's is, in the highest degree, complicated; and I am convinced that he will himself abandon it, as soon as he shall have acquired the personal experience indispensable in Spiritism. A magnetiser can doubtless transfer the ideas of his imagination to others—whereupon Richet's "L'Homme et l'Intelligence," and Du Potet's "La Magie Devoilée," should be consulted—but photographic plates are notoriously not hallucinated, and phantoms have been often photographed. Crookes' case, of the phantom and medium represented on one plate, Hartmann knows, but he puts it aside with the assertion that one of the two forms seems only the medium's clothes stuffed with a cushion. With such assertions Hartmann will indeed conciliate the ignorant, but no serious reader will believe that one of the first of English experts and experimenters, investigating with a child in his own study for four years, has been so grossly duped by her.

Photographic plates, therefore, prove the phantoms objective. There can thus be no talk of mere hallucinations. The Pantheist, indeed, will be disposed to deny objective phantoms of human form as long as possible, because they afford the proof that we are not immediately rooted in the thing in itself, but *indirectly* survive our earthly phenomenal form.

Hartmann accuses those philosophers who have adopted the spirit hypothesis, without first inquiring how far the explanation by the medium's nerve-force extends, of want of critical circumspection. This reproach, which is especially directed against Uriel, Perty, Hoffmann, the younger Fichte, and Hellenbach, is, however, certainly not justified. Every one who investigates in this province begins naturally by explaining these phenomena by the medium. Perty held nearly all his life to the explanation by magical powers of the medium, but had to give the theory up at last, driven by facts of nature and his own experience. Hartmann would find the same, could he resolve upon personal investigation.

In order, precisely, to state my own views in relation to Hartmann's, I must therefore say, Hartmann holds the medium to be the cause of the phenomena; the medium acts *psychically*, because he forms hallucinations and implants them in the spectators. In my view, on the other hand, the medium is only the *condition—conditio sine qua non*—of the phenomena; he does not act *psychically*, but only organically by giving off material for the formation of the phantom. Hartmann's view is contradicted by photography; mine is confirmed by the circumstance that the medium is *dispensable*; his place can be supplied, or at least his production can be heightened by organic substances. That was already known to the necromancers in Homer and in the Middle Ages, who, therefore, made use of corresponding fumigations. When Hellenbach, in one of his experiments, distributed organic substances in different scales, the contents proved, after the sitting, to have been partially consumed.

Accordingly I believe that Hartmann has drawn the line between the subjective and the objective in the Spiritist phenomena decidedly at the wrong place. That, however, may perhaps even have useful result, for those particularly called on to investigate might possibly be roused from their indolence by the prospect of dealing a deathblow to superstition in the way Hartmann points out. But, on the other hand, looking at the uncritical zeal of Spiritists, it is very beneficial to remind them that Spiritism is certainly a mixed province of the subjective and objective, and that by drawing the dividing line at the wrong place they reduce the subjective province just as much as Hartmann the objective.

At all events it is Hartmann's enduring merit, that he has had the courage to pronounce Spiritism to be at least highly exigent of investigation.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER IS NOT MADE MANIFEST IS LIGHT."—Paul.

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A PROBLEM FOR CONJURERS.

By CARL DU PREL. (Munich.)

(Translated by T.)

"Quam multa flori non posse, priusquam facta sint, judicantur."

I.—THE FACTS.

It is well-known that public opinion in Germany is opposed to recognising the phenomena of Spiritualism as genuine, but no one can deny the fact of the rapid spread of belief in Spiritualism, even in Germany. On both accounts a scientific inquiry into the so-called Spiritualistic phenomena is highly necessary, in order—if it be all humbug—that a stop should be put to a morbid epidemic; or if it be true, for the sake of truth itself. Such an inquiry seems the more necessary since Spiritualism is greatly on the increase, not only as regards the large number of its adherents, but also as to the weight of the evidence for it—the latter, indeed, in a two-fold manner. I shall scarcely meet with contradiction when I say that the question whether Spiritualistic phenomena are the result of trickery is one scientists and philosophers are scarcely the proper persons to decide; but, in the first place, conjurers themselves. Now, the most skilful conjurers, such as Bosco, Houdin, Bellachini, Hamilton, &c., have pronounced the mediums with whom they have been brought in contact free from suspicion of imposture. On the other side, however, the question as to the reality of the phenomena is quite suited to scientific men, since these latter have proved themselves both cautious and skilful in experiments in scientific departments. Only to mention a few well-known names, such as Crookes, Wallace, and Zöllner, this cannot be denied, and these professors have declared their belief in the genuineness of the phenomena.

Now, since it is quite justifiable to challenge or invite conjurers to perform the phenomena themselves, and *under the same conditions*, and, since their judgment would be of great value, I bring before their notice, in the following pages, a problem for them to solve.

During my last visit to Vienna, in consequence of a kind invitation, I had the opportunity of being present at a series of séances given at four different houses, and in the following pages I shall recount the results of these séances, in which the experiments in slate-writing made by Professor Zöllner with the American medium, Slade, as described by him in his "Transcendental Physics," were repeated. I select these among the many séances I have been present at, to describe, because the first took place in full daylight; the second by the light of six large lamps, distributed about the table and the room; the third by that of three gas burners over the table; and only the fourth in darkness. The medium in the three first instances was Mr. Eglinton, from London, in the last a private gentleman of high education, a member of the Academy, whose name I am not authorised to mention, and to whom I was introduced by a professor of Vienna.

It is well-known that Spiritualistic phenomena usually demand a darkened room; sometimes they are produced in semi-darkness, and only where the mediumistic power is very strong can they take place in full light.* Respecting slate-writing, there is this favourable circumstance—that the room may be as light as can be wished, since the necessary condition of darkness can be secured, independently of the lightness of the room. For instance, a common slate may be laid upon the table, in which situation the under side of it is in darkness; or it may be held under the flap of the table, when the top side will be in darkness; or a double-folding slate may be used, bound together like a book, in which case (when closed) both the surfaces of the slate will be in the dark, and it can be held at pleasure either above or under the table, or suspended in the air. It is only, therefore, a question, in the case of the darkened slate, which it is out of the medium's power to write upon, of receiving written answers to questions put at the moment, and for which purpose a morsel of slate pencil is previously placed upon or under it. It is clear that under such circumstances, deception is simply impossible, if the person experimenting has a sound eye. I possess two of them, and remarkably good ones. Be it said, by-the-way, that the hypothesis of prepared slates is simply too ludicrous, as the following experiments will show:—

It is the easier to determine that the writing is really direct, and not obtained indirectly through the medium, because—

Firstly, the medium's power of action is restrained, his hands being on or holding the slate;

Secondly, in some cases, even this is superfluous, the mere presence of the medium being sufficient;

Thirdly, the medium has no knowledge of the questions, which may be written at a distance from him either on a common slate or on a double one.

Under such conditions even a blind person could not be deceived.

It is very easy, too, to ascertain whether the writing has been done with the bit of pencil placed on or under the slate, by previously marking it and noticing whether, especially in the case of a lengthy communication, it is worn down. And, lastly, the sound of the writing is to be distinctly heard, and the vibration felt by the hand laid upon it. The fact, however, that the medium knows nothing whatever of the question, and, indeed, does not want to know it, is a complete proof that the answer is written *after* the question is asked, verbally or in writing. As a circumstance, which perhaps may not always be the rule, occurred to me on several occasions, I just add that the writing does not appear directed towards the medium, but towards the inquirer, when the latter is sitting opposite the medium.

As in every operation in the world, so in the case of slate-writing, some force must be at the bottom of it. Therefore the question must be asked from what source is the mechanical power necessary to produce these writings drawn? In the first place, this source is the medium; the slight convulsions to which he is subject—though this is not the case with every medium—prove that power is being taken from him. But power is likewise evidently drawn from the circle of experimenters, whose hands,

* This only refers to certain of the phenomena.—Ed.

laid upon the table, form a chain. At one of the sances at which I was present, when I removed the outside finger of my right hand and afterwards of my left from that of my neighbour's on either side, the writing immediately ceased, and recommenced directly I replaced my fingers, and thus completed the chain. The same phenomenon is narrated by Zöllner in his "Transcendental Physics."

This power being given for the mechanical process of writing, another force, however, is required for the production of intelligent communications—that of intelligence. That such is present is proved by the sensible and suitable answers given to the questions asked. According to my experience, it is simply untrue that, as some persons assert, the answers are generally silly and trifling; one of these says "they belong to the department of higher or lower imbecility, especially to the latter—that is, have no meaning whatever."

Now, what is the active intelligence employed? It cannot be that of the medium, since he is unacquainted with the question put; besides which the answers are frequently written in languages unknown to him. At one of the sances at which, besides myself and the medium, a lady and gentleman were present, Mr. Eglinton's knowledge of German being scarcely worth mentioning, three-fourths of a slate were covered rapidly and audibly with German writing, the rest containing a special message to the lady. The writing in German, which was not in answer to a question, was as follows: "This is the real truth, which is here manifested; the facts speak for themselves. Is it not the duty of everyone, with any pretension to intelligence, to search out the hidden secrets of nature and of human life? To come to you in this wise must comfort aching hearts, and lead you to the knowledge of the future life." When I asked the person chosen to write a short question on some ordinary subject on the slate, he took it into a corner of the room, and when he had done so and brought it back to the table, we laid our hands upon it, when immediately the sound of writing was heard, and when the slate was uncovered we read the question and the answer to it, which was quite correct: "What time is it?" "Twelve minutes after three o'clock."

It is not surprising that the answers should generally be short, as much more power must be required than is needed for ordinary writing and speaking, and the frequently insufficient power of the medium and circle is sparsely supplied to the acting intelligence. This brevity, however, as long as it does not interfere with the sense, can only be considered in favour of the intelligence. For instance, when I put the question as to what I should say to Eglinton's "exposers" (*Eutargeen*) in Munich, the answer, given in English, was as short as it was to the point. It was, "If anyone considers this brevity a cause for suspicion, I can easily give him a longer reply."

One morning, when I was in company with Eglinton and Baron Hellenbach, it was proposed, by slate-writing, that we three should hold a sance without any other persons being present. This took place the same evening, and Baron Hellenbach and I came to the conclusion that we should obtain the best results if we allowed things to take their own course, instead of, as is usual when sceptics are present, imposing any conditions or tests. This condition was fully justified by the result, and the proofs of the phenomena could not have been greater. Eglinton himself declared afterwards that it was the best sitting he had ever had. Our slates lay upon a table illuminated by three gas-burners; Eglinton, whom we left completely to himself, soon became evidently in a state of semi-consciousness, acting instinctively and without conscious will. At first he sat at the table, but soon stood up and began to walk up and down, speaking in an altered voice. He next asked Baron Hellenbach for a blank sheet of paper, and when a packet was handed to him, taken out of a writing-case, of rather stiff note-paper, about the size of a post-card, he took a sheet, laid it upon the table, and then went to a book-

case, took out a book at hazard, which proved to be Zöllner's "Transcendental Physics," which he likewise laid upon the table. He then tore off a corner of the sheet of note-paper, which he put in my hand, after which he placed the blank sheet in the book, placing likewise a morsel of lead pencil in it, and then closed it. We then united our six hands together above the book, Eglinton kneeling between us on the floor, and Baron Hellenbach put a question on a matter connected with his private affairs and studies, which demanded a long answer. In a very few seconds I thought I felt the vibration of the writing in one of my hands; and when I put my ear down to the book, I distinctly heard the muffled sound that rapid writing, under such circumstances, would produce. Three quick raps, coming in the same muffled manner from the book, informed us (as usual) that we should open it, and on doing so we found, between pages 386 and 387, the lately blank sheet of note-paper covered with thirty closely-written lines. The corner of the paper which was torn off, with its edges sharp and jagged, on account of the thickness of the paper, fitted exactly; while a later examination showed a slight impression of this on the top page of the book, though not the slightest mark of the pencil. The message was written in the English language, but was not finished, and only partly answered the question which had been put.

Encouraged by this result, we allowed the medium to follow his impulses, which still continued to have the character of being involuntary. He now pushed the slates lying upon the table nearer to us, and placed a blank sheet of paper in one of them, which was a double-folding slate, and another similar sheet between two ordinary slates, laid one atop of the other, providing each with a point of lead pencil, and, with obvious effort, made several magnetic passes above the folding slate, probably because the wooden frame in which it was bound rendered the experiment more difficult. We then spread our hands on both slates, and Baron Hellenbach declared, after a few seconds, that he could feel the writing going on inside the slates on which his hands alone were resting. I laid my head down to the other, and distinctly heard the writing going on within them. I do not venture to assert that writing was positively going on in both at the same time, but I think it quite possible; the more so as Zöllner, in describing an experiment, narrates that, with two bits of slate pencil placed on one slate, writing was found done at the same time from right to left, and from left to right. In the case of the present experiment, the simultaneity of the writing on both sheets of paper could not be decided, because we had no way of testing that writing was going on on both at the same moment; but the rapidity with which the answer was given seems even the more wonderful if the writing were done first on one sheet and then on the other. Now, again, the raps were heard; we opened the slates, and found on one sheet twenty-eight, and on the other twenty-four closely-written lines, completing the answer already begun on the first sheet, which had been placed inside the book, and written in well-chosen language, and very intelligently. The writing was quite unlike that of Eglinton himself, with which I afterwards compared it. On the other hand, it exactly resembled not only the signature of Ernest, but the handwriting on another slate, which had been given when I was not present, in the English, German, and Greek languages.

I repeat that, by the light of three gas-burners, we were able to watch Eglinton's every movement closely, and that no kind of suspicious circumstance of any sort was to be observed. If the sceptic, however, will deny us the capacity of sight, and assert that Eglinton was able to write quickly, and, in some way or other, insert the sheets of paper, even in this case it could only be the under side which was written on, because the top side we distinctly saw to be blank; but when we ourselves opened the slates, the top side was written upon; therefore Eglinton must not only have been clever enough to write with rapidity eighty-two lines unseen by us, by the light of three gas-burners, in answer to a question which had not yet been put on the sheets of paper which had been handed to him, but he must have been able to turn the sheets upside down when they were in a shut-up book and a locked slate, upon which our hands were resting. It here really seems as though scepticism, carried to an undus point, strongly resembles idiocy.

(To be continued.)

PHASES OF MATERIALIZATION.

A CHAPTER OF RESEARCH

IN THE

OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M. A. (OXON.)"

(Continued from page 485.)

II.—Cases of Materialization where the Medium is Secluded from Observation.

4.—PRESENTED UNDER SOME SPECIAL TEST.

The group of cases which I now approach is distinguished by the presentation of the form under some special condition of test. For example, we have cases in which the form is manifestly not the body of the medium, because both are visible at the same time; or because of the great variety of forms of both sexes and many ages which are seen in the course of a single sance; or because, again, the process of building up the figure has been watched by the observers, being effected in their very midst; or, lastly, because of some specially applied tests which make it impossible that the medium should be personating the form.

In dealing with these pieces of evidence, which will complete the body of testimony that I offer in cases of form-manifestation in presence of a secluded medium, I will first deal with special tests in the

(1) PRESENTATION OF MEDIUM AND FORM TO VIEW AT THE SAME TIME.

I select cases which are no better in themselves than many others, but which are sufficiently illustrative for my purpose.*

And first, I quote an account† of a private sance held at the house of Mrs. FitzGerald, at which some well-known Spiritualists were present. After a narration of familiar phenomena the materialization of John King is thus described:—

"The back drawing-room doing duty for a cabinet, we invited the medium to make himself comfortable upon a couch close by the curtain separating the two rooms. . . . A bright light was seen in the back room, and John King's face and form were seen through the partly-opened curtains. Suddenly the latter were drawn right back at one extremity of the circle, and the sitters at that extremity saw standing over the couch and illuminating from head to foot with his spirit-lamp the unconscious medium reclining on it, the finely draped and majestic figure of 'John King.' He closed the curtain at one semi-circle, and drew back that at the other end that all of us might distinctly see . . . the spirit and the medium both present at the same time. This test was repeated several times." [1873.]

Again, Mr. Webster Glynes describes‡ a private sance held under carefully guarded conditions, at the Westminster Palace Hotel, on December 16th, 1873, by Prince Emile de Sayn Wittgenstein, in which, in the rooms occupied by the Prince, the medium was seen by both Mr. Glynes and himself, with John King bending over him and holding his lamp so as to throw its light upon the entranced medium. Both observers testify to the completely satisfactory nature of what they saw. [1874.]

The next account§ is one of a test sance, held at Mr. Martheze's, Mr. Williams the medium, at Brighton. Mr. Martheze, an old and experienced Spiritualist, states:—

"John King came out with his lamp; he came over the table to us, and floated up to the ceiling. He placed the light in each of our hands. He requested me to walk into the back room to see Mr. Williams in his chair. I did so, and John King moved his light over Williams's form and face, so that I saw his features clearly. Mr. Heaton saw his features too." In a note the Editor says: "Mr. Heaton informs us that he saw the

* Since this was written the wealth of evidence on this, as on kindred subjects, has very largely increased. I have not, however, thought it well to enlarge my area of evidence by quoting cases similar in kind to those already adduced.

† Medium, May 30th, 1873, p. 211. ‡ Spiritualist, January 2nd, 1874, p. 7.

§ Spiritualist, January 15th, 1875, p. 30.

whole form of John King standing outside the curtains and holding them back to allow the spectators to look into the cabinet, where, by the light of the lamp, he saw Mr. Williams reclining on the chair." [1875.]

Another case where the view of medium and psychic form seems to have been very distinct is recorded by Mr. G. H. Potts.* He was invited by John King to enter the cabinet for the purpose of seeing him and his medium together. He states that he stood by the side of John King, "his form and features distinctly visible by the light of the lamp that he held," and that he also saw clearly the recumbent figure of Williams in a corner of the cabinet. [1877.]

Respecting another medium, Mr. Eglinton, Captain James gives† a piece of testimony which is good in itself, though it has in recent days been transcended by more remarkable manifestations equally well attested. I do not attempt to give any idea of the wealth of evidence that is now public property respecting Mr. Eglinton's remarkable power as a psychic, because a connected narrative of his life as a medium is now being prepared, and will be in the hands of the public before the present records can be complete. I may, however, remind my readers that many attested records are to be found in the columns of "LIGHT," and refer them for more elaborate details to the volume which, as I write, is announced as in preparation.‡

Captain James's narrative, a typical one amongst many, relates to a sance held at Mrs. Woodforde's, on January 27th, 1876.

"The cabinet was a recess with a curtain suspended in front. The light was good. An old man appeared with furrowed face and white beard and hair, and clad in white drapery. . . . This figure, 'White Warrior,' who formerly came with Bastian, frequently appeared at the same time with the medium in full light. There could be no possible mistake about this, for we repeatedly saw the two figures side by side." During a portion of this duplicate manifestation Mr. Eglinton was quite conscious.

(To be continued.)

THE *Revue Spirite* translates in its September number the judicial investigation in the Court of Criminal Correction at St. Louis, as published in the *Daily Globe Democrat*, of Mr. and Mrs. Miller, mediums, on the charge of "taking from Johnson and Madden one dollar and a-half from each, to witness an exhibition of pretended materialised spirits." The court was crowded with sympathetic friends, who gave the fullest testimony in favour of the defendants' true mediumship. The charge was dismissed. The *Revue* calls especial attention to some portions of the evidence, of which the most striking was transferred to our own columns.

SCPTICISM.—Speaking of the negating effect of positive sceptical minds on spiritual manifestations, I may say that I have known many in whose atmosphere manifestations have been very indifferent or impossible. I used to sit with a medium, some years ago, whose sances were held in a room adjoining a bath-house which was frequented by one of his occasional visitors. In this gentleman's presence not a line could be obtained. Once I had been receiving communications freely, when the pencil which the medium was putting between two slates, suddenly flew from his fingers, and presently this sceptical gentleman walked in. His approach had been perceived by the medium's spirit-guides, while he was many rods from the house, and all manipulation of the pencil was arrested.—THOMAS R. HAZARD.

THE WESTERN SOCIETY FOR PSYCHICAL RESEARCH.—We have received a copy of the report of the First General Meeting of this Society, held at Chicago, June 30th. In its list of members we find the names of physicians (the President himself being President of the College of Physicians and Surgeons of Chicago), lawyers, scientists, clergymen, literary men, journalists, among whom is the editor of the *Religio-Philosophical Journal*. In the course of an excellent opening address the President said that a society also founded on the lines of the London Society for Psychical Research, had been a year in existence at Boston, of which many men eminent in the different professions are members. The Western Society has appointed working Committees on (1) Hypnotism, Clairvoyance, and Somnambulism; (2) Apparitions and Haunted Houses; (3) Physical Phenomena; and (4) Psychopathy, including Mind-Cure, Faith-Cure, Metaphysical-Cure, and Magnetic Healing.

* *Spiritualist*, November 2nd, 1877. † Medium, February 11th, 1876.

‡ "Twist Two Worlds."

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

The Society for Psychical Research and Madame Blavatsky.
To the Editor of "LIGHT."

SIR,—Several months have elapsed since the Society for Psychical Research held a meeting at which Mr. Hodgson, anticipating the publication of a report then promised on the results of his visit to the headquarters of the Theosophical Society at Madras, made certain statements. He declared that, in his opinion, Madame Blavatsky had been guilty of perpetrating various frauds on the credulity of Theosophists and others in India, had actually written the letters imputed to her by the *Christian College Magazine*, had employed the so-called shrine as a conjurer's box, and had been the actual writer—assisted by confederates—of the letters I have received for several years, believing them to come from a Mahatma.

At the time, it appeared to me that the evidence Mr. Hodgson had collected in India, as far as this was foreshadowed in his speech, was worthless; his method of inquiry seemed to have been ill-judged, his unfamiliarity with Indian and Indian ways to have led him into many serious mistakes, his conclusions concerning the phenomena at Adyar to be incompatible with facts within my own knowledge, and his theory concerning the letters I had received,—very few of which, compared to the whole number, have ever been published or seen by Mr. Hodgson,—to be grotesquely untenable. I felt that an answer to a great deal that might be brought forward could be evolved from his own materials, and before this I should have endeavoured to prepare such an answer but that it seemed desirable to wait for Mr. Hodgson's report, so that the whole case might be dealt with once for all. Indeed, I understood that some private representations made to Mr. Hodgson by Theosophists since the meetings of June have been met by reference to the forthcoming report, as containing matter which would justify conclusions that might not have been adequately accounted for by the explanations put forward at the meeting.

But three months and a-half have elapsed since the meeting and that report has not yet appeared. It seems to me that the course which the authorities of the Society for Psychical Research have thus pursued is open to grave objection. A series of charges imputing misconduct of the blackest dye to Madame Blavatsky have been made public on the assumption that they would ultimately be supported by testimony. If this testimony was not ready for immediate production the announcement of Mr. Hodgson's conclusions ought equally to have been delayed. By the arrangement adopted Madame Blavatsky's reputation is deeply impugned, and her friends are paralysed in regard to the measures they would desire to take for her defence. For these measures can only have to do with an appeal to the reason of persons interested in the controversy of which she is the centre. However cruel, hasty, and unfounded are the attacks made upon her, a defence which involves the recognition of psychic phenomena can never be urged with success in courts of justice,—tribunals which are not yet sufficiently familiar with the occult side of Nature to entertain the possibility of occurrences transcending the experience of daily life. But to deal at length with Mr. Hodgson's forecast of his conclusions before having his report available for analysis would be to court the objection that we are criticising an investigation with the results of which we are unacquainted. To remain silent, on the other hand, is to encourage the profoundly erroneous belief that we, who by reason of our interest in Theosophy scrutinise the facts concerning Madame Blavatsky with attention, are overwhelmed by a conviction of her guilt.

For the moment, therefore, I can only turn to "LIGHT" as the principal organ of psychic discussion in this country, and ask you to make public my protest against the course that has been pursued by the Society for Psychical Research, and to allow me,—while postponing a fuller criticism of Mr. Hodgson's conclusions till the much-talked-of report is issued,—to make a few preliminary observations.

To begin with, it ought to be generally understood that never to this day has Madame Blavatsky been allowed to see the original letters alleged to be hers, so as to offer her own suggestions as to the manner in which they may have been produced, and yet Mr. Hodgson seems to have had these letters in his

possession while still at Madras and in frequent intercourse with all persons at the headquarters of the Theosophical Society. I am unable to reconcile this incomprehensible neglect of what would seem to have been the first step he ought to have taken towards getting at the truth about the letters, with his assurance that he conducted his inquiry with an open mind. More than this, it appears to me that until the letters are shown to Madame Blavatsky, and until her comments on them, whatever these may be, are fairly taken into account and sifted, Mr. Hodgson is not entitled even to a hearing in regard to the inferences he may draw from the result of inquiries concerning the letters carried on behind Madame Blavatsky's back.

Anxious myself to sift the matter to the bottom I applied to the Society for Psychical Research about two months ago, for permission to take such of the letters as have been brought to this country to Madame Blavatsky myself, with the view of getting her explanations about them. But my request was refused on the ground that the present custodians of the letters were bound to return them to the *Christian College Magazine*.

Secondly, having during the past few weeks spent considerable time with Madame Blavatsky, and having minutely discussed with her all the circumstances of darkest suspicion concerning her, I have returned from these interviews entirely assured in my own mind of her innocence of the offences imputed to her by Mr. Hodgson. But pending the unfairly delayed publication of the promised report, it would be premature for me to go into details as to the grounds on which I regard the outrageous attack that has been made upon her as the result of blundering all long the line.

A. P. SINNETT.

"Facts and Theories."

To the Editor of "LIGHT."

SIR,—The position assumed by "C.C.M." in last week's "LIGHT" cannot be left unchallenged by those who think that the demand for "facts first and theories afterwards" is something more than "plausible," and is necessary and characteristic in "this inductive age;" yet for many reasons I would rather find myself in agreement with "C.C.M." as would also, I believe, most of the readers of "LIGHT." His wide experience and his erudition give to anything that he writes an authority to which few can pretend, and he is at all times a formidable opponent. But the position which he takes is a dangerous one. It is very metaphysical, and metaphysicians wield a dangerous weapon—a two-edged sword.

I grant the difficulty of getting facts accepted—and properly interpreted—by the untrained, without giving them theories to swallow them with; the difference between a scientific and an unscientific man here is precisely that the former is able to admit a fact or series of facts without the accompaniment of a set of more or less flimsy hypotheses. The "outside public"—for which Psychical Researchers have suddenly developed so great a respect—can be made to accept "tentative and provisional" hypotheses of the most *outré* kind, provided they are only put forward sufficiently ponderously by those who happen for the time to hold the public ear. To "give them a theory they can understand" on the plea that they will then "soon find the evidence to be satisfactory," seems to me to be doing permanent evil that temporary good may come. I venture to characterise such a process as unscientific. What happens when the bubble bursts? This must be its fate, and the theory-holder will either stick to his exploded theory or will get into a state of mental chaos and demoralisation at seeing it blown away with but little more trouble sometimes than was taken to put it together. We do not want people who will accept evidence on such immoral terms—we ought not to care about those who are incapable of grasping facts without such treatment as the foregoing. I should be glad, indeed, to find, with "C.C.M.," that people would not accept evidence to facts which are to them utterly unintelligible unless it be "personal and palpable" evidence. I am pleased—by the way—to see that "C.C.M." falls back upon "plain experience" to prove this point, a proceeding hardly in accordance with the rule of "theories first, facts afterwards"; and that further on he endeavours to support the latter proposition by saying that it is based on "common experience." The truly scientific man asks for scientific evidence, which consists firstly in the observation and the co-ordination of facts—of plain and common experiences—without reference to theories; he requires very different evidence to that which would satisfy "any court of justice in the world"—for courts of justice are easily satisfied, and he has no "antecedent presumption against the facts." It cannot be

assumed that the nature and degree of the evidence usual in a court of justice are the best possible, and are to be taken as standards, any more than it can be assumed that the ordinary jurymen, by the mere fact of his function, is at all capable of "estimating human testimony at its ordinary value."

I cannot admit that because the conditions of a phenomenon are not known, or are known but imperfectly, and because we may not have the power to reproduce and exhibit it at will, the evidence of the occurrence of such a phenomenon is not scientific evidence. Surely there are enough and to spare of phenomena with the conditions of which we are unacquainted and of which we cannot command the reproduction. Is the observation, collection, and tabulation of these not to be considered as scientific work and as furnishing scientific evidence?

I fail altogether to see that "C.C.M.'s" proposition, "the form of intelligence is prior to its content," is at all equivalent to "theories first, facts afterwards," or to "facts follow thought." I take the first to mean that the form of intelligence common to humanity is capable only of the reception of certain impressions which it regards as facts, but which may have a totally different effect upon intelligences differently constituted. The way in which a fact will impress me, then, depends upon the form of my intelligence, but this peculiarity of appreciation is surely not the same thing as the making of a theory to account for the fact. If I see the sun rise, and have never seen it before, my mind registers the fact—I have no theory to account for the process beforehand. My mind takes the fact in a certain way, and the theory which I afterwards adopt may be due to the way in which the fact has impressed me, but the subsequent theory is no more identical with the peculiarity of appreciation than an effect is identical with its cause. Therefore, as it seems to me, facts do not follow thought, but thought follows facts. On the other hand, if "C.C.M." is going to adopt the position that everything is subjective, I have nothing to say. Then facts cease to exist, there is nothing but thought, and we may spend our time in the "hovers of boundless bliss" in speculating as to the reality of our own existence.

Spiritualists have certainly not all accepted their theory as a ready-made one inherited from the world's old tradition,—although the existence and persistence of that theory through all time as the only one capable of covering the facts observed, is a strong support to it. Many, I believe most, of those who may be regarded as the best of Spiritualists, have gained their conviction, in spite of themselves, in spite of the bias produced by education, surroundings, and inheritance, by the steady incidence of undeniable facts. The rule of "theories first, facts afterwards" has not been followed by these men any more than it has been followed by the few truly scientific men who have appeared in the world, and to whose work and methods we owe our present position. When men spent their time in theorising about what ought to be, instead of observing what *was*, stagnation and darkness were the results, but the new era came with men who, like Darwin, spent years in patiently collecting facts before venturing on theories—proceeding from the simple to the complex, a method which might be recommended with advantage to the Society for Psychical Research.

There are several other points in "C.C.M.'s" letter with which I should like to deal, and upon which I should be grateful for further explanation and development from him. I would merely remark, *en passant*, as regards Von Hartmann, that some of the writers in "LIGHT" will no doubt be able to give a good account of him and his "Scientific and Philosophical Categories," which it appears are not founded on any personal experimental knowledge; and finally to "C.C.M.'s" last sentence, regarding the intrinsic merits of the Psychical Society's theories, I would report that those who are responsible for them are evidently as yet unable to grasp the extraordinary contradictions and assumptions to which they have committed themselves, and which have led others as well as myself to "slight their importance" at the risk of being informed that we have made no effort to rise to that intellectual level which has produced "Telepathy" and "Unconscious Cerebration."

THYMOL.

"The General Credibility of Spiritualists as Witnesses."

To the Editor of "LIGHT."

SIR,—The members of the W— circle are to be sincerely congratulated on their direct, manly, and straightforward letter. Spiritualists will await from such candid and impartial observers a report of their investigations with more than ordinary confidence.

The question of "the general credibility of Spiritualists as witnesses," which they shy at, is one which would deserve no second thought, were it not that its introduction into this discussion in any way whatever was singularly out of taste. Spiritualists as a body know more about the phenomena under notice than any other body of men. Their individual competence as witnesses depends on personal characteristics with which their critics are wholly unacquainted. Certainly, "nothing but the most general conclusions could be arrived at as to the moral and mental characteristics of so many persons." But why introduce this body of persons into the argument at all? Shall we, for instance, discuss the moral competency of men over 6ft. high to observe accurately what they see from that elevation? Or, shall we try to arrive at some conclusion as to the effects of obesity in persons over 14st. in weight on their capacity for observation?

If it was intended to imply that all Spiritualists are not competent observers, the insult may be allowed to pass amid laughter. If it was desired to convey the impression that the testimony of an avowed Spiritualist would invalidate evidence in the eyes of certain "outsiders," we may laugh at the candour and impartiality of the "outsider." But in any case the discussion is to be deprecated. "Outsiders" have no monopoly of candour and intelligence.

October 10th, 1885.

A SPIRITUALIST.

The Society for Psychical Research.

To the Editor of "LIGHT."

SIR,—I beg to offer a few remarks on the letters of your correspondent "W. P.," in your issue of October 10th.

The spirit of factious egotism which imbues Spiritualists, in the opinion of your correspondent, has not been noticed by me up to the present time. I should have supposed it to be more rife among those who, by their neglect of opportunities the most favourable for investigating "so-called Spiritualistic phenomena," imply that the phenomena and the evidence of those who have investigated, are equally unworthy of attention.

Far be it from me to underrate the value of the Society for Psychical Research; but I beg to say that an investigation of phenomena occurring in the presence of such a medium as Mr. Eglinton would be worth more in every way than a record of an apparition or a prescient dream recorded twenty years after the occurrence.

Your correspondent states that we owe it to the Society that "we are no longer discussing phenomena, but the causes of those phenomena—their existence is admitted, their meaning alone is in dispute."

I have yet to learn that the phenomena known as "slate-writing," and "materialisation," both occurring to a remarkable degree in Mr. Eglinton's presence, have been discussed; at any rate no attempt at explanation has reached me. "Telepathy, undoubtedly, does not cover all the ground" is the remark of your correspondent, and in this I cordially agree with him.—Yours truly,

October 10th, 1885.

A MEMBER OF THE S.P.R.

The W— Seances, &c.

To the Editor of "LIGHT."

SIR,—Permit me to thank the members of this circle for their frank and manly letter with reference to Mr. Eglinton and myself. It was only as a foil to the insult offered to Spiritualists on the part of one who was absent on the occasion in question, that I felt it my duty to ask for such a statement from those who were present. I can now rest assured that the promised report will be speedily forthcoming.

As regards the communication upon which I commented in my "Open Letter," is judgment to go by default? This I cannot allow without an effort to remove the difficulty which I am informed my correspondent experiences in replying. I accept all responsibility for my action in that matter; I also maintain that I was perfectly justified, under the circumstances, in departing from a strictly purist view of what is or what is not a private communication, or how far publicity was given by its insertion in "LIGHT," and I shall be quite content to stand by a letter in which I explained my reasons for so acting. That letter I am quite willing he should publish, and in that case I fail to see any difficulty in the way of his meeting the case against him. I should be extremely sorry to believe he will thus tacitly admit the justice of my remarks.—Yours truly,

16, Craven-street, Strand, W.C.

JOHN S. FARMER.

All Communications to be addressed to

THE EDITOR OF "LIGHT,"
16, CRAVEN STREET,
CHANCERY CROSS, S.W.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

Light:

SATURDAY, OCTOBER 17TH, 1885.

RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 489.)

[In this column will be given from time to time such accounts of psychical phenomena as seem to be worthy of permanent record. Beyond the general classification indicated, no attempt at tabulation will at present be made; that work will follow in due course. In furtherance of this object we shall be pleased to receive from our readers brief reports of phenomena subject to two conditions. (1) That a colourless statement of facts without comment is given; and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

- | | |
|---|---|
| A.—Mesmerism. | L.—Materialised Spirit Forms. |
| B.—Trance. | M.—Rappings, Knockings, and Stone Throwings. |
| C.—Clairvoyance. | N.—The Spirit Voice. |
| D.—Thought-reading. | O.—Psychography. |
| E.—Prescience, Previsional and Coincidental Dreams. | P.—Automatic Writing. |
| F.—Apparitions. | Q.—Movement of Material Objects without Physical Contact. |
| G.—The Human "Double." | R.—Speaking and Writing in Tongues. |
| H.—Presence at a Distance. | S.—Miscellaneous Phenomena. |
| I.—Haunted Houses. | |
| K.—Spirit Identity. | |

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, giving—

- (1) The names and addresses of the persons concerned.
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Chancery Cross.]

CLASS O.—PSYCHOGRAPHY.

On Tuesday, September 29th, 1885, at 12 a.m., I, in company with Mr. J. G. Keulemans, attended at 6, Nottingham-place, for the purpose of conducting experiments in psychography with Mr. W. Eglinton. The séance commenced at 12.15 a.m., and terminated at 12.55 a.m.

In reference to an inquiry, Mr. Eglinton cordially agreed that, as far as he was concerned, we should conduct our experiments in our own manner. I had not previously mentioned my proposed course of action to any one.

It was to obtain psychography in four different colours in a rotation unknown to the medium, the particular words to be chosen at random from a book unknown to all present.

The number of a page in the book from which I wished certain words in a given line to be transcribed on the slate by psychography I chose in the following manner. I took a piece of money at random from my pocket out of fourteen coins then in my possession. The last two figures of the date I wrote down on a slate, secretly to Mr. Eglinton and Mr. Keule-

mans. A similar result, i.e., the last figure of the date on another coin, written down secretly as before on my slate, was to indicate the number of the line. Four words in the line having to be transcribed, I also wrote down secretly their numbers, placing the slate, on which I had written, face downwards on the table.

I then asked Mr. Keulemans to select a book haphazard from a bookcase in the room, containing upwards of 150 volumes. I requested him not to look at the title or in any way to seek to discover its contents, or to so place it, when selected, as to reveal its nature either to Mr. Eglinton or myself. My instructions were faithfully followed, and not until the end of the experiment did either of those visibly present know what the book was. To make assurance doubly sure Mr. Keulemans chose a volume without any title lettered on its back.

As I desired to obtain four lines of psychography in as many different colours I then requested Mr. Keulemans to decide this point and to write down secretly on a slate the names of the four colours chosen in the order in which he wished them used. This was done, and the slate upon which he had written these details placed face downwards on the table. Neither Mr. Eglinton nor myself touched this slate until the end of the séance.

My next proceeding was to request Mr. Keulemans to decide whether the words I had chosen should be counted forwards or backwards, i.e., from the beginning of the line or from the end. This he did, electing that they should be counted from the commencement. It should be noted:—

- (1) That the title or character of the book chosen at random was unknown to all the persons visibly present.
- (2) Mr. Keulemans selected the four colours from a number lying on the table.
- (3) The order in which these were to be used was known only to Mr. Keulemans.
- (4) The numbers of the page and line chosen by chance from which I desired four particular words transcribed, and the numbers of the particular words, were known only to myself.
- (5) Mr. Eglinton knew nothing (a) of the title or character of the book; (b) of the order of the colours; (c) of the number of page; (d) of the number of the line, and (e) of the numbers of the particular words in that line.
- (6) Not any of these details were decided upon until immediately preceding the experiment.

These preliminaries completed, Mr. Eglinton took another slate, which was cleaned and examined by Mr. Keulemans and myself. It was destitute of writing or marks on either side. Upon the upper face of this slate were placed the four crayons. Upon these, and completely covering them from view, was put the book. So arranged, the slate was then held by Mr. Eglinton's right hand just under the edge of the table, his left hand being all the time firmly grasped in my left, and both Mr. Keulemans' hands being placed in my right hand. I closely scrutinised what took place. At no time was the slate resting on Mr. Eglinton's knees, nor was there any support for a slate on the under surface of the table.

I then inquired of Mr. Eglinton's invisible co-workers, presumed present, whether the experiment was satisfactory to themselves; also whether we were likely to be successful. Mr. Keulemans desired aloud that the reply should be written in white, that being one of the four colours then on the slate. We shortly heard the sound of writing, the completion of the message being indicated by the customary three raps with the pencil on the slate.

On examination we found the book and the four crayons as we had placed them, but on the slate under the book, written with the white crayon that had been placed on the slate, were the words, "We will try."

Another slate, with the book and crayons similarly arranged, was returned and held in the position previously stated. After the lapse of some minutes writing was again heard, ultimately followed by three taps.

On examination we found written on the top surface of the slate (and of course under the book) the words:—

- | | | | |
|-----|------------|----|--------|
| (1) | "Enforced" | in | White. |
| (2) | "This" | in | Blue. |
| (3) | "Here" | in | Red. |
| (4) | "Must" | in | Grey. |

The crayons in each case rested at the end of the word written in the respective colours.

The slates upon which Mr. Keulemans and myself had written the directions were now, for the first time, turned up. The

order of the colours chosen and written down by Mr. Keulemans was found to be—1st, white; 2nd, blue; 3rd, red; and 4th, grey. The number of the page written down by myself was the sixty-first, and the particular words chosen for transcription from the fourth line were the sixth, the fifth, the first and the third word respectively.

On turning to the fourth line of the sixty-first page of the book—which turned out to be Crookes' "Researches"—it ran as follows:—

"Here I must bring this enforced vindication to a close." The sixth, the fifth, the first, and the third words of which are as written on the slate. The experiment had been perfectly successful.

Another experiment was then tried. Mr. Keulemans took another slate, and drew upon it a parallelogram. This he divided into two equal squares. In one he drew an owl's head, and requested that the sketch should be copied in the blank square. A piece of grey crayon was put on the slate, which was held under the table in the usual way, and in a few seconds, on being withdrawn, this had been accomplished, with the addition of the words "I am not an artist, as you see. Good-bye; God bless you." The séance then terminated.

16, Craven-street, Strand. JOHN S. FARMER.

The above account of this most successful séance is perfectly correct.

34, Matilda-street, Barnsbury. J. G. KEULEMANS.

P.S.—Although I had requested to have the colours used in a certain rotation, I had, at the moment Mr. Eglinton held the slates, quite forgotten how they were to follow, except that white was to come first.—J. G. K.

[Apropos of this truly remarkable séance it may be interesting and instructive to our readers if they will compare the various theories which may be broached to explain it and its congeners:—

1. A disembodied spirit was able to perceive, either in the minds or clairvoyantly upon the slates of the experimenters, the complex method by which the particular words were to be selected. It was able to perceive clairvoyantly the words themselves. And it was able to use a force, derived from the medium, whereby to write the words.

2. The complex method aforesaid was conveyed *in toto* to the unconscious mind of the medium by thought-transference. The unconscious mind of the medium, either from the stores of latent memory or by clairvoyance, was able to perceive the particular words required, and it was able by using the force of the medium to write the words.

The difference between these two theories is so little as far as our argument is concerned, that if one be true the other may also be true.

3. The complex method was conveyed by thought-transference to the conscious mind of the medium. He then with a sort of "divine dexterity" managed to overcome all obstacles, and to write himself the words required.

In this case, however, the direct statements of Mr. Farmer as to the way in which the slate with the book and pencils on it was held beneath the table, puts altogether out of court any theory of fraud on the part of the medium.

4. There was no thought-transference and no psychography. Mr. Farmer and Mr. Keulemans, both well-known to our readers as men whose only crime is that they are Spiritualists, have deliberately concocted this account after, perhaps, going through the mockery of an experiment.

Either 1 and 2, that is, psychography, must be true; or 4 must be true; and the writers of this account must be charged with fraud. We cannot permit the sceptic to go halting off with lame excuses to seek a *via media* in (3).

Let us narrow the issue, turn the tables, and bring the investigators to book.]

CLASS M.—KNOCKINGS AND RAPPINGS.

Allow me to contribute the following short account of a séance held on Sunday evening, September 20th, as an addition, under heading "M.," to your "Records of Psychical Phenomena."

The manifestations which occurred were not startling in character, but are, I think, worthy of notice for their distinctness and simplicity. We were sitting round the table, in a room on the ground floor, below which no apartments exist. We kept a candle burning the whole time, and everyone's hands rested on the table, separate at first, but subsequently joined to

those of their neighbours. After a few minutes, faint knocks were heard on the table; these soon became stronger, and succeeded, with some difficulty in spelling out a short message by means of the alphabet in the usual way. I say "with some difficulty" because after every two or three letters were indicated a pause occurred as if the power to produce knocks was for the time expended. The knocks were produced on the table, on the floor in various parts of the room, and once on the top of the piano, which was immediately behind my chair, and quite out of reach of anyone; they were of varying emphasis, and always occurred in answer to questions asked in a low tone of voice.

After the message was completed, a pause, longer than usual, occurred, during which the person through whose mediumship the manifestations were taking place said he felt that "the influence" had changed. This was confirmed, on the question being asked, by very loud raps on the floor. The power being now seemingly stronger, we got a piece of string, and passed it through a sheet of note-paper near the edge; the string was held "taut" by two persons at opposite sides of the table, and the suspended paper was placed midway between them. In this position, in answer to a request that such should be, taps were made on the paper and heard by me; the taps were of such a nature that, to the best of my knowledge and belief, they could not have been caused by any ordinary movement of the paper or string. The number of taps on the paper corresponded in every case with the number asked for, thus indicating, in this instance also, the intelligence of the operator. I was not myself able to count the number of taps each time, but the three people nearest the paper agreed that they always thus corresponded. After this all indications of occult power ceased.

G. S. LE M. TAYLOR (Major).

[We think it well to publish this case as it stands; though we hope to obtain more evidence ourselves. Some of our readers may now be able to assist us. It is just one of those cases which make us regret the non-existence of some practical investigating society of Spiritualists, with resources which might be applied to inquiries on the spot. We give first an account, strongly tinged as it is with the sceptical bias, from the *Somerset County Herald* of May 2nd, 1885.]

REMARKABLE SPIRITUALISTIC DEMONSTRATIONS. — During the past few days considerable excitement has been caused among the inhabitants of King-street and the neighbourhood, by what has been termed "a visit from an evil spirit," with which a family residing in that street allege they have been favoured. They stated on Saturday last that they heard some unaccountable noises proceeding from one of the bedrooms of their residence, which they believed betokened the approach of the "evil one," and they were not slow to communicate their fears to their neighbours, and as the rumour obtained currency, a considerable number of persons hastened to the scene of the mysterious occurrence. They were invited by the victims, who consisted of a man, woman and a girl, to enter the house and witness the manifestations for themselves. Many persons availed themselves of this invitation, and the Spiritualistic mania gradually taking possession of them, they freely confessed to hearing peculiar noises, as though articles of furniture were being knocked by a stick. The affair continued to cause an amount of animation in the neighbourhood, and during Sunday several hundred persons visited King-street, while Acting-Sergeant Brown and Police-constables Richardson and Bartram also proceeded to the scene of the "spirit's" demonstrations. The "spirit" evidently did not appreciate the interference of the protectors of the peace, for although the manifestations were in full swing when they entered the house, on Sergeant Brown's requesting the girl who occupied the chair to which the "spirit" was confining its attention to vacate it and remove her boots, the noise suddenly ceased. Doubtless had the worthy sergeant and his colleagues remained in the house, very little more would have been heard of the Spiritualistic manifestations, but as they quitted it the tapping was resumed. Several of the more credulous of the neighbours seemed to have entertained the opinion that the appearance of the "evil one" had been evoked by some wicked act on the part of the girl who resided in the house, and they urged her to confess her guilt in order that the wrath of the spirit might be assuaged. This, however, the girl, perhaps wisely, refrained from doing, as by so doing the whole proceedings might have come to an end. Subsequently, it was thought that religious intervention might prove of some avail in solving the mystery, and consequently two "happy" members of the local "mission" appeared on the scene, and they consented to pray for the removal of the supposed evil one from the unhappy girl. Their attempted exorcism, however, proved of no avail, for on Monday the girl alleged that

she was unable to remain seated in a chair, being violently thrown about by invisible agencies. The woman was also said to be affected by the evil one, but the man has as yet escaped its machinations. On Monday morning the girl fastened a prayer-book around her neck, and this for a time she stated prevented the spirit tormenting her. The affair continues to create considerable excitement, a large crowd having assembled in the neighbourhood on Monday evening, and did not disperse for a considerable time. Various and amusing are the reasons assigned for the manifestations, and it is indeed surprising that in this "enlightened nineteenth century" there should be found people credulous enough to entertain such absurd fancies, which are sure to turn out a silly hoax.

[We learnt that the mission referred to was the Taunton Gospel Mission, and we obtained the name and address of one of the members mentioned as having been present at the knockings, which we retain private, but who is known as "Happy Albert." We have received from him the following interesting letter, which throws quite a different complexion on the affair.]

October 5th, 1885.

In reference to the King-street affair of May last, I will give you as true an account as I can, as I found it myself. The little mission-room I have laboured in for over two years is about two minutes' walk from King-street. It was Sunday evening, between eight and nine o'clock, when I was called out of the meeting and asked to go and see a young woman who could not find peace indoors or out. I at once left the meeting in my colleague's hands and went. Arriving at King-street, to my surprise, I found about 300 people assembled. I was pointed out the young woman surrounded by about six men trying to hold her. She seemed to me like one mad, in a most pitiful condition. I at once helped her indoors. It was distressing to see her. The knockings continued all the time I was present. I was always most sceptical about these things before. But I must confess I really believe an evil spirit or something I could not see harassed the girl. If she sat on a chair the knocking could be heard under it. I asked her to let me sit in her chair and she sat in my place. She did so. The knocking went to her chair. If she stood by the table, it was just the same. Or, standing away from anything, it would then catch hold of her. There were also about twelve more present besides myself who were very much alarmed. I held a service with them, singing. Prayer was offered by myself and Mr. Peart. We spoke to those present about their souls' eternal welfare. Strong men wept like children. But as soon as the service was ended the knocking continued. I left there about 10.30. The next day the young woman was taken to her parents' home, about two miles from Taunton. I have heard since that she is quite herself again.—I remain, yours truly, in God's work,

CLASS E.—PREVISION.

In the summer of 1873, I resided at London, Ontario, Canada, my house being on the Hamilton-road, near Adelaide-street, about ten minutes' walk from my work. I was a carpenter in an iron foundry. I went to bed at nine o'clock. Just before dark I was suddenly aroused from a half-sleeping condition by the whisper of "Fire, fire, fire." I called to my wife to go into the garden, and looked all round for fire, but she could discover nothing.

Next morning when I arrived at the workshop, I found to my surprise a hole burnt through the roof just over where my tool-chest stood. And on inquiries I found that while running the blast furnace just after 9 p.m., the night before, sparks from the "cupilo" had set fire to the roof, being the exact time that I had been disturbed by the whisper of "fire" in my ears.

(Signed) GEO. PEDDLE.

West End-road, High Wycombe, Bucks. JEMIMA PEDDLE.

TRANSITION.

CORNER.—On the 2nd inst., at Llanhennoch, Monmouthshire, Gladys Emma, youngest daughter of Edward and Florence Elgie Corner, aged ten months and one week.

DR. SLADE has recovered from his recent illness, and is now busily engaged in Boston giving séances.

MR. GERALD MASSEY is now on his way to England, after a most successful lecturing tour in Australia.

THE first anniversary service to commemorate the opening of Cavendish Rooms for Sunday lectures, took place on Sunday last at that hall, when over 200 persons were present. Mr. Burns, Mr. A. Duguid and others were the speakers.

REVIEW.

THE MOTHER: THE WOMAN CLOTHED WITH THE SUN.*

This volume, which may be chosen as a well-marked specimen of its class, exceeds in its pretensions all that have hitherto appeared:—and these are not few—in the same line. Such histories of mediumship are likely to mislead those who take them literally, and as they are so taken by many readers they are worth examination, always supposing them to be written in good faith. As this book shows many of the features of a true development of mediumship, we must suppose it genuine, although doubts may arise as to whether the source of the inspiration is a good one; for the aspiring lady who calls herself "The Mother" claims to be not only, like St. Catherine of Sienna, or her humbler rival Joanna Southcott, the Spouse of Christ, but a superhuman being, the Divine Mother, the feminine half of the bi-une God. The author's name is not given, but the book is written by a gentleman who calls himself "The Recorder," and who tells how, in the year 1877, a lady, accompanied by two younger ones, came to his house. As he had been reduced in circumstances and let apartments, we may suppose the three were lodgers. He had been in the habit of attending séances, but the spiritual gifts made known through this lady were so far in advance of anything which had yet come to his knowledge that he at once accepted them as being of a different kind and far higher character. It is likely that this writer may not have had any other opportunity of watching the development of a mediumship from its commencement, but readers who have seen this will perceive that the case is not an uncommon one, except inasmuch as the teaching has been misapprehended. The automatic writing and drawing, and the sort of symbol used to illustrate the messages are just like what most old Spiritualists will recognise as among their earliest and simplest experiences. They are for the most part inferior to the work of some of our most enlightened, but least assuming mediums. But for both drawing and writing we are referred to the Bible for confirmation of what is well-known, that both were forms in which revelations from the higher world were formerly made.

After these manifestations had gone on for some time under "The Recorder's" notice, "The Mother's" true nature and history were disclosed. She was born on the 25th December, in a wayside inn at the foot of St. Michael's Mount. Her mother was travelling, and the infant, unprovided for and unwelcome, "was laid aside in a basket of straw." The mother afterwards, on her death-bed, solemnly declared that the child had no human father. But "she grew up surrounded by luxury, and in the midst of the highest society," &c., until having passed through many troubles, of which one was an unhappy marriage, "she fell into the hands of some fiend-inspired people, by whom she was systematically and continuously poisoned for eight whole years!" But she was saved by a miracle.

After this, and much more, the whole being made startling and impressive by varieties of type, her reception of spiritual influx (or mediumship) takes place. We are not told how it first showed itself, but she had attended many séances, and was not satisfied with the result. And, like other mediums, she is assured at the outset that her mission is one of incalculable importance, more so than any yet given, not excepting that of Christ. The following message, given March 25th, 1879, will show her pretensions.

"Message, 25th March, A.D. 1879.

"THE MOTHER'S DAY.

"For the Holy Mother,—God, the All Holy Jehovah, is the Father of all, but He is your Father in an especial manner, having created and evolved you out of Himself, and given you to the earth at this juncture, for your special mission, to show forth the Glory of the Two-in-One!!!"

"This is a mystery before which the angels veil their faces.

"On April 9th, of the year of the Lord 1879, the day of unveiling and revelation of the Mother Queen in the spirit-world, ancient Magi, Hindoos, and Hebrews returned to earth, accept and do homage representatively to the Queen in our house, kneeling in lowly reverence and adoring love, and kissing the hem of her garment. They will carry far the glad tidings. The Divine Mother is to be revealed to all sections of her family, in both worlds, as they can bear.

"Similar reverent and loving homage was previously paid by the saints of the Catholic Church; some of the chief of whom, as St. Catherine and St. Theresa, had been privileged to be among her constant attendants and companions before her unveiling to them and to herself."

* London: Field and Tuer, 2s. 6d. May be obtained of the Psychological Press, 16, Craven-street, Strand.

The following message is delivered to "The Queen" on the same day:—

"The mystery is now unveiled to us through your obedience.—"

"Five days will there come over your spirit the mighty rushes of your Divine Nature, only to be regulated by your letting it flow forth in the outlet provided for you by the All Holy. Then comes the Glory to be unveiled."—"

The signatures (three asterisks) are declared to be "the signatures of the Heavenly Archangels."

Many of us, I believe, know the signification of references to Egypt in spiritual communications. We have but to look through any narrative of a progressive development of mediumship to find "The Place of Egypt in Universal (Spiritual) History." So, some time before the first unveiling, "The Queen receives a message from the 'Egyptian Sages of the Mystic Altar of the Temple of Sun,' in which she is told that 'in the Easter dawn of the year was she to be unveiled unto two or three chosen,' and 'the Angels have announced to us the glad tidings of The Two-in-One.'"

These pretensions are like those of many other inspired persons, who take the symbol for the spiritual truth, and mistake expressions which apply to that truth as having been used to themselves individually. I do not for a moment deny the right of all the different claimants to be "Spouses of Christ." St. Catherine, who was "privileged to be the Mother's constant attendant and companion," had been married with a ring long before. But it is in the sense that they all share that reception of the Spirit which was shown to John in the vision of the New Jerusalem or the Bride. And this symbol embodies an universal truth, referring, not to separate individuals, but to the effect of that out-pouring of Spirit described by Christ as His second coming, and indicating a higher condition of the race.

There are abundant signs of this outpouring at present. It brings the special message needed at this time, and for which the time is ready; namely, that throughout every degree of life the male and female, being essentially one, are equal, and having each different and complementary elements are indispensable to each other's existence. They are out of place now relatively to each other, but the coming Evangel will rectify the dislocation.

No wonder that a principle so fraught with weighty meaning and involving such complicated results, should be misunderstood and misapplied by those who have only as yet a glimpse of its meaning, and who do not half recognise its reality. When it is well understood and acknowledged, that tangled knot, the "woman question," will be untied, with many other social problems which now seem to defy explanation. In the meantime every kind of mistake must arise. Those to whom the truth is spiritually entrusted (is anything given not spiritually?) cannot receive it in all its breadth, for they are human, and their powers of reception and transmission are limited. But each one who can receive and transmit at all, i.e., who is what is called a medium, has his or her portion of the message,* and none can pass it on quite intact, for it must be limited, more or less, by the human personality.

We have had many books containing announcements like that of the one under consideration, and we shall have many more, all varying in outward form and expression with the dispositions and capacities of the transmitters. One of these, "The Two-in-One," by T. L. Harris, touches on the mystery of the Heavenly Marriage in a different way from "The Mother." "Sympneumata," so far as I understand it, is based on the same truth,† and a writer, signed "C. A. P.," in the *New Church Independent*, goes farther into details than any of the others. Each writer probably has something to convey which is wanting to the rest; but each and all seem to think it due to their high calling to disclaim all connection with "so-called Spiritualism" and Spiritualists. If Spiritualists, as a body, had ever laid down any conditions of belief or non-belief to which they required assent, there might be some reason for this disclaimer. As it is we are reminded of the Pharisees, who prided themselves on their belief in angels, spirits, and the resurrection of the dead, yet were fierce in their denunciation of those who could attest the reality of experiences which would confirm the possibility of such facts, and make them better understood.

All that Spiritualism implies is a conviction of the reality of a certain class of phenomena disbelieved in by most educated

* The Hebrew Prophets called it a "burthen."

† This may be a mistake. There are many things "hard to comprehend" in "Sympneumata."

persons, and generally ignored by the scientific world. Most of us, having this conviction, hope that the comprehension of these facts will lead to a higher knowledge than has as yet been attained. And one branch of this knowledge will be that of the nature and limitations of inspiration, and the value of the symbol in which every truth is conveyed.

Another direction in which intelligence may be expected to come with spiritual light into the world will be a clearer perception of the nature and causes of insanity. Many of our most enlightened recipients of the Spirit have held that lunacy is generally, if not always, accompanied by possession; and a careful observation of the character of different mediumships will enable us to discover where the work of the true and holy influence, known as inspiration, ceases, and that of the lower spirits, known as obsession and possession, begins.

To learn this we must have, first, a complete understanding* of the functions of the brain, and their manifestation in action, and feeling, in health. Secondly, the development of mediumship in each case, and its characteristics with reference to the medium's individual character. Thirdly, the conditions of brain, either from disease or disproportion of parts, which are favourable to the admission of spirits of the earth-tending class.

As far as I have seen there is much resemblance between some mediumships and cases of insanity; indeed, they have been known to show so many features in common that the possession of one has more than once been made a pretext for an imputation of the other. The symptoms most usually taken hold of when it is wished to prove a mediumistic person insane are the seeing and talking with spirits, and the automatic writing and drawing. But we know that these circumstances do not prove a man or woman mad. Persons having the best-balanced minds, and the highest and purest moral natures, have often the faculty of mediumship in an unusual degree; as, for example, Oberlin, the leaders of the Covenants, and many hard-working, pious men and women, whose whole lives have been under holy guidance. We shall find, I believe, that every variety of inspiration depends on, and is determined by, the character of the recipient, as indicated by the brain. Thus, if the attraction for duty and goodness is much stronger than that for selfishness or vice in an individual, the character of his mediumship will be high and holy, for it will be used by the good spirits who are in sympathy with, or near to, the receiver. Extending the application of this idea to all mediumships we find an infinite variety, ranging upwards to the holy saint or martyr, and downwards through a long series of poorly-organised beings to the sensitive, whose pride, cruelty, or animalism makes him or her the ready recipient of evil, earth-tending influences. According to the channel through which it comes the message will be either a true and trustworthy one, received with joy and transmitted intact, or it will be a false statement of earthly matters, or a vitiated version of a spiritual message.

There seems to be some analogy between the poor lunatic who fancies himself a King or an Emperor, and the medium who is "clothed with the sun." But the cases are in some respects different. The madman believes himself to be a King, and dresses the part, and acts according to his idea of it. But the ambitious lady, "before whom Angels and Archangels bow," has mistaken the meaning of her message, and identified herself with the truth she has to convey. In one sense, perhaps, the difference is one of degree; but the question of "how much" is an exceedingly difficult and complicated one, and the pursuit of it would lead me farther than I could follow. The simplest cases, both of mediumship and insanity, are often found among the inmates of a lunatic asylum, and a careful study of these might help us to discover the point at which real brain disease begins, and whether, and how far, it is accompanied in each case by mediumship or by possession.

And the Science of the future, which we may hope will deal more with the internal or real, and less with the external or phenomenal, than the Science of to-day, will find all these questions complicated and difficult in the degree that their solutions will enlighten and ennoble the race.

S. E. DE M.

TO CORRESPONDENTS.—A number of communications stand over for future issues. We will find a place for them at an early date. Several replies to Hartmann have also come to hand. These will be used in rotation.

* I need not say that this understanding cannot be gained by vivisection, or cutting and maiming the living brain.

WITCHCRAFT AND THE WATER-ORDEAL.

By CARL DU PREL,

Author of "The Philosophy of Mysticism."

(Condensed from Dr. Rohner's Translation from the German in the *Harbinger of Light* of July and August.)

I.

Nations believed for centuries in witchcraft, and in the rationality of treating it by drowning and burning.

How came it that the most prominent men of the Middle Ages were under the delusion of seeing things which scientific men of the present age aver could never have been? This problem is not solved by saying that such men were ignorant or besotted; nor is it solved by calling witchcraft a fungus growth of the Romish Church, for witches were in Protestant as well as Roman Catholic countries.

Every age looks at the objective events of the preceding through its own subjective spectacles. Whatever it looks at through them which does not square with its own scientific view it puts aside either as not having existed at all, or as having lost its proper original significance.

In the Middle Ages it was believed that witches could not sink in water, and to establish the charge of being one, the accused was subjected to the water-ordeal.

This water-ordeal seems to be of Aryan origin, for in the laws of Manu it is laid down that those were to be believed or not believed who, on swearing, sink or floated in water; and the Saikhya doctrine taught that the Yogees or Fakirs floated in and even walked on water.

Jamblichus, the Neo-Platonist, says that those who were seized of the Divine Spirit were enabled to walk over burning coals or across rivers.

Pliny tells of a belief among the Scythians that those who had the "evil eye" could not be drowned. He also says that the Thibians did not sink in water.

Plutarch calls the Thibians sorcerers. He says, also, that the people of Pontus, reputed sorcerers, showed, in a high degree, lightness in water.

Those ancient notions about witchcraft and sorcery got confused together in the minds of men in the Middle Ages; and then, by an easy transition, those stigmatised by the Church as infidels were mixed up and confounded with them, and were subjected to the same treatment.

The Manichæans of Soissons were subjected, as infidels, to the water-ordeal. It is said that their chief, Clementius, floated like a log of wood.

The Albigenes were said to be able to walk on the water. St. Bernard says the same of other sects. Their trials by the water-ordeal were preceded by exorcism, until, in 1215, the Lateran Council decreed the ordeal without the exorcism.

The practice fell gradually into disuse until 1460, when there was a revival of it against those charged with sorcery and witchcraft throughout Europe.

In the "Witch Hammer" allusion is made to a phenomenon not mentioned before; it is there said that some witches were condemned to the stake, but in the sentence upon them it was provided that if the flames took no effect upon them they were to be drowned.

So it went on for centuries. In England during the Long Parliament, one Hopkins travelled through the country as Inquisitor, employing the water-ordeal. He caused sixty persons to be hanged in one year. It is on record that during that Parliament there were three thousand executions for witchcraft. Hopkins himself was at last taken in hand by some influential person and subjected to the ordeal; not sinking, he was hung.

It is also related that many, in order to clear themselves from the aspersion of sorcery, went before magistrates demanding to be put through the ordeal, and that some of them did not sink in spite of their efforts to do so.

Trials by water-ordeal did not cease in England until 1776.

In presence of such records of this phenomenon, presented by certain individuals, in all times and in various parts, of floating in water, one cannot evade the conviction that there must be in them a substratum of truth.

Turning to ecclesiastical records, we find that the property of floating in water was attributed to those said by the Church to be "possessed." In the *Acta Sanctorum* it is recorded that a woman "possessed of a devil" was taken to the tomb of St.

Umar and put into a tub of holy water, and that when the exorcism was pronounced her body was forced out of the tub in spite of the most forcible resistance by the priests.

But the ecclesiastical view of the subject becomes complicated when the notion of sanctity is mixed up with the phenomenon, as it is in the records, by St. Matthew, of Jesus Christ and St. Peter walking on the water.

St. Gregory writes that Maurus, "going into the river at command of his religious superior, to rescue a drowning boy, did not sink in the water, and brought the boy in safety to the bank." It would seem that he had been taken with a sudden trance, for St. Gregory adds, "When Maurus recovered himself he was terrified at what he found he had done."

It is clear that our predecessors regarded the phenomenon of not sinking in water as a fact; and it is a fact which cannot be explained away by modern materialistic methods.

In the water-ordeal the subjects were thrown into the water with their arms crossed and hands and feet bound together, men on either side holding the ends of a rope fastened round the subject, to pull them out should they sink. Three trials were thus made; those who sank at each were set free as innocent, while those who floated were held to be guilty, according to sex, of witchcraft or of sorcery.

SOMNAMBULISM.—A case is reported from Tamore, Co. Waterford. A young tourist engaged a room at a small hotel near the railway station, and retired. At three o'clock the same night stragglers saw a man in his night-dress drop from the sill of a window four or five yards to the ground. The fall did not seem to affect him. He walked into the town, when, returning to ordinary consciousness, he found himself near the police barracks, and there, upon his report, was furnished with refreshment and some clothing and then taken to his hotel, where the officer found he had good luggage and valuables.—*Newcastle Daily Chronicle*.

Mrs. CORA L. V. RICHMOND'S CLOSING MEETING AT THE ASSEMBLY ROOM, KENSINGTON.—Next Sunday evening will be the last opportunity the friends of Mrs. Richmond will have of seeing her and her husband and bidding them "Good-bye," as they leave London on Monday to take the steamer on Tuesday, October 20th. The guides of Mrs. Richmond will then say a few words suitable to the closing of the discourses for the present season. The guides of Mrs. Richmond and their medium desire to thank the friends in the provinces and suburban towns of London for invitations to deliver addresses, which could not be accepted owing to engagements and limited time. Mrs. Richmond's work during the summer just past has been arduous. There have been about forty-five public and thirty private meetings and receptions, besides other labours, in a little over five months.

CHURCHYARDS IN SCOTLAND, though attached to the churches, are not consecrated; they belong to the nation, and in them any burial may be made, with or without rites. Religious ceremonies at internments are unusual, except among Roman Catholics and Protestant Episcopalians, and neither of these are very numerous. There are no rector's fees and no rector's interference with respect to times and breakings of the ground. There is something to be paid; but it is a moderate charge for the grave digging, ten shillings or a little more. A religious disturbance in a graveyard was never heard of in Scotland till recently, when an old lady had a grave opened in one near Glasgow, in which to bury a favourite cat; but a crowd made an irruption with the cry that it was a shame to bury a cat like a Christian. The coffin was smashed, and the services of the police had to be requisitioned to disperse the excited people. They thought that in the matter of freedom of burial, a line ought to be drawn at animals.—*Echo*.

IS THERE A SIXTH SENSE?—A writer in the *Toronto Mail* narrates a remarkable instance of the appearance of the spirit immediately after dissolution. He says: "I have read with the greatest interest your articles on the sixth sense question, especially the last one in which you explain the Indian theory of apparitions. I frankly avow that I am more than half inclined to accept it as the true solution of many mysteries. Some years ago—to be more particular, it was at 5 p. m. on the evening of June 11th, 1877—I saw the figure of my brother standing close to me, his face towards mine. He or it was dressed in ordinary clothes. The face was singularly pale. He motioned to me, smiled, and then vanished. I was in my library at the time. It was broad daylight, of course, and the figure appeared near the window. I was not asleep or dreaming, but as wide awake as I am at this moment. I at once mentioned the matter to my wife, to her sister, and to three neighbours, all of whom are still alive. We noted the exact hour of the apparition, and, allowing for difference in time, it was the exact hour of my brother's death at Carlisle, England. He died very suddenly. I had not been thinking of him on the day referred to, nor for several days previously, for on May 20th we had received a letter from him stating that he was well (he was a robust man), and that he should sail for Canada on July 2nd. Will some of your scientific readers explain this apparition? The Indian theory explains it readily."

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butlerof, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstätt, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Cathness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

DR. ROBERT CHAMBERS.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters."—*Extract from a Letter to A. Russell Wallace*.

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1883), "had more striking evidences of that agency than those given in the work in question."

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and contemporaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—*Clerical Journal*, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—"The essential question is this. What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory."

LORD BROUGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest

faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—*Preface by Lord Brougham to "The Book of Nature."* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without muscular force by those present of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

PROFESSOR BARRETT, F.R.S.E.—"I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source,—I say I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative."

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

CHOWELL F. VAILEY, F.R.S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

ALFRED RUSSEL WALLACE, F.R.S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—*Miracles and Modern Spiritualism*.

DR. LOCKHART ROBERTSON.—"The writer" (i.e., Dr. L. Robertson) "can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—*From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—"No one can doubt that phenomena like these (Phrenology, Homeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: "We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family."

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobus, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

14th May, 1847.

ROBERT HOUDIN."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).—I am, monsieur, &c.,

May 16th, 1847.

(Signed), ROBERT HOUDIN."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the Spiritualistic medium now in Calcutta, and of his host, Mr. J. Mengens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht, mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely trustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the mediumistic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny."

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit in 'spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butler, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.

"Berlin, December 6th, 1877. (Signed) SAMUEL BELLACHINI."

ADVICE TO INQUIRERS.

The Conduct of Circles.—By "M.A. (Oxon.)."

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOSE MAKE MANIFEST IS LIGHT."—Paul.

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A PROBLEM FOR CONJURERS.

By CARL DU PREL (Munich.)

(Translated by V.)

"Quam multa fieri non posse, priusquam facta sint, iudicantur."

I.—THE FACTS.

(Continued from p. 496.)

I have described this séance so much in detail because by it the opinion I had previously formed was confirmed, that is, that the mental attitude plays a great part in these matters, and that, given equally favourable conditions, every circle will obtain as much as it deserves. I am convinced that tiresome restrictions of a sceptical character and conditions imposed by ourselves only hinder the results; while with our moral support the most astonishing phenomena take place, without the demonstrative power or proof being in the least weakened. Anyone who examines these facts, free from prejudice and willing to be convinced, will be convinced, and this is confirmed, in my mind, by my experience in other sittings. The lesson is drawn from the accounts of mysticism in all ages that belief and confidence are very important agents. Anyone, on the contrary, who suspects imposture in everything and comes to the table convinced *a priori* that it is all humbug, can scarcely expect to be converted. This and not any other explanation, is the cause that mysticism has disappeared simultaneously with belief; but I do not mean hereby to say that this favourable moral disposition is injured by scientific precautions. From a sceptical standpoint it would be thought that the more ignorant, credulous, and devoid of precaution the members of a circle, the more astounding would be the phenomena produced through the medium; the case is, however, directly the opposite; among the most cautious of experimenters, such as Crookes and Zollner, scientists may certainly be reckoned, and some of the most wonderful phenomena that have ever been witnessed have been produced in their presence. What I mean to say, therefore, is simply this, that the experiments instituted by these inquirers, in spite of the most stringent and scientific tests, were forwarded by their mental disposition of really wishing to arrive at the truth, but were not the confirmation of a foregone conclusion.

After the séance, Eglinton told us that he had only once before obtained similar results inside a closed book, and that then only a few words were written.

The assertion that only silly and trivial writings take place, is entirely unjustified by my experience. On the contrary, the answers are often better than would be expected from average human beings. On the other side, I have found no traces of superhuman intelligence. Whatsoever the power producing them may be, it certainly is strongly akin to that of human beings, and this is strikingly shown in the mistakes which here and there occur. By way of variety, I once drew a man's face on a slate, at

a distance from the medium, who likewise by way of a change, pushed the slate under Baron Hellenbach, who was sitting next him, so that the latter sat upon it. Immediately afterwards we got a copy of the face. But when afterwards I, likewise privately, drew on a slate a pentagram and then a somewhat similar theosophical sign—two triangles crossing one another—and asked to have a copy, only the last sign was drawn, but this twice over. Therefore on the part of the acting intelligence it may be supposed that some sort of mistake is possible of an optical nature. The following instance of a similar character is very instructive. A gentleman of the circle left the table and placed a bank-note inside the slate, which he then brought back, demanding that the value and number of the note should be written. The answer was given: "One florin, 806149." Instead of "8" it should have been "3." When, however, we came to examine the note, which was no longer new and smooth, it seemed as though we might easily have made the same mistake ourselves on a cursory examination. Therefore no abstract power can have been in question, such as clairvoyance, but one in some way connected with the senses, and subject to error. Sceptics would say that the medium had seen it, but I ask how, under such conditions, could the medium write, and, as I said before, it is from conjurers themselves that I demand an answer.

The only hypothesis which now remains for the sceptic is that in all the different séances, in different houses, and with all the different persons with whom I have sat, I have been duped, inasmuch as on every occasion the whole circle were in league with the medium. I might disprove this supposition by giving the names of my companions; but I should be scarcely justified in doing this, on account of the unscrupulous peculiarities of our journalists. I may indeed mention the name of Baron Hellenbach, because I know from himself that he belongs, like myself, to the category of persons whose skins are thick enough to be indifferent to attacks from journalists.

Some sceptics assert that there are tricks performed by conjurers which are quite as inexplicable as the mediumistic phenomena. This is true to a certain extent, but though there may be some identity in the marvels themselves, there is none in the process by which they are produced. In another respect, however, this assertion is quite unfounded; since conjurers' tricks may be performed by anyone with sufficient practice; while the performances with mediums depend on particular organisations, the peculiarities of which are still very little known. The tricks of conjurers are mechanical, and depend either on the apparatus employed or on sleight of hand; mediumistic phenomena are on the contrary, dependent on organic causes; and when these are analysed, it is evident that a sharp line of demarcation exists between them and conjuring tricks. This line of demarcation will be set forth in the following pages.

Some sceptics throw suspicion on the performances with mediums because some of them can be imitated. When they find out a case of this sort, they triumph, overlooking the many things which remain unexplained, and draw the unjustifiable conclusion that every phenomenon can be imitated *under similar conditions*. There is no sense in this notion, for everything may be imitated, even the appearance of apparitions, as every theatrical machinist is aware. But

it does not follow that *everything must be performed in this manner*, otherwise the existence of forged bank-notes would prove that there are no genuine ones.

A person who examines the facts in an objective manner will proceed, therefore, quite differently, and will by so doing find out the sharp line which separates conjuring tricks and medial phenomena. For instance, among the latter there are cases in which, in spite of their inexplicability, a mechanical origin is just possible, and others when this is logically not to be imagined and therefore is impossible—phenomena which cannot be brought about by any of the laws known to us, and which, therefore, come under the domain of laws of nature as yet unknown to us. The objective inquirer, distinguishing clearly between what is simply inexplicable and what is inconceivable, will seek for such kinds of medial phenomena which cannot, at least under the same conditions, be imitated, and in the case of which a mechanical origin is, therefore, not to be conceived. In this way, then, the existence of a transcendental cause must be considered proved, even if all other phenomena were really only imposture. The fact of the phenomena being inexplicable is therefore of no use, this being neither for nor against the question, and has the less to do with the real cause, because this marvel of the inexplicability of the occurrences is only a *subjective* one on the part of the inquirer, and varies even according to his degree of acuteness. Therefore an *objective* marvel must be sought in the performance itself, and one, too, which does not change and which cannot be regarded in a different way, but the performance of which is contrary to what is to be done by mechanical laws, and is therefore inconceivable (*undenkbar*). What we cannot explain is at the same time within the bounds of possibility; what is not to be conceived is impossible, and equally so to all inquirers. If the phenomenon, therefore, happens in spite of everything, the proof of a transcendental cause is made manifest.

The application of this principle to slate-writing is evident. If we suppose Eglinton to be a conjurer, the question must be asked *how* the deception is performed and *when*. If we limit our inquiries as to the *how* we come indeed upon what is inexplicable, but not what is impossible. For instance, that Spiritualistic slate-writing can be imitated I know myself, and indeed indirectly even from the originators of this performance. I am, therefore, the more capable of deciding that the phenomena with Slade and Eglinton are genuine, since each of these can produce an imitation. But we arrive at what is inconceivable, and therefore impossible, and thereby recognise the necessity of a transcendental cause, when we examine into the *when* of the supposed deception. It is quite clear that this imposture can only be performed *after* the question has been put; for to give a sensible and exhaustive answer to a question, the latter must be known, even supposing it a case of thought-transference. It is further clear that since the medium does not know the question, the supposition of a mechanical arrangement, which in this case could only be that of prepared slates, is excluded, and the only imaginable one left is that of the performance being executed by sleight of hand, after the question has been put. Now the few minutes which elapse between the putting of the question and the unlocking of the folding slate are spent by the medium in a state of passivity. His hands lie motionless upon the slates; it is, therefore, an impossibility to think that immovable hands are performing at the same time feats of dexterity. A few minutes only, therefore, are available for the deception, outside of which it is in the first place simply impossible, therefore it is logically not to be conceived, and consequently utterly impossible. A transcendental cause, therefore, exists, in which the medium only assists organically and passively, since the power is derived from his organism, which is employed for the mechanical purpose of executing the slate-writings.

ERRATA.—Page 496, column 1, line 25 from bottom, for "Eutnarven" read "Entlarven"; and page 496, column 2, last line, for "idloey" read "idloey."

PHASES OF MATERIALIZATION.

A CHAPTER OF RESEARCH

IN THE

OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M. A. (Oxon.)"

(Continued from page 497.)

Lastly, I adduce from a record in "LIGHT" * some facts recorded by Mr. Morell Theobald. He had had Miss Wood, of Newcastle-on-Tyne, staying with him in his own house. Under those best of all possible conditions he witnessed what I transcribe in somewhat abridged form from his account. The séance was held in a room specially fitted up for the purpose, and under conditions which were good and satisfactory.

"'Pocha' (the little familiar of the medium), as usual, talked for about an hour, which I wished over, although she assured us she was not wasting time, but the spirits were busy in the cabinet materialising—as, indeed, they were. The medium was, after this, taken into the cabinet, and we sat in light sufficient to see one another and the cabinet clearly. We heard some alteration going on as to who was to come out, which was decided in favour first of 'Pocha.' Beside Miss Wood now entranced, was also one of our own number, the one nearest to the cabinet, but three or four feet distant. Out came little 'Pocha,' a vivacious little sprite about three feet high, known to a good many. She brought out of the cabinet with her the fairy bells—an instrument two feet in length and seven or eight inches wide, weighing 2½ lbs. This she placed on the chair where Miss Wood had been sitting, and we distinctly saw her little dark hands fingering the strings as a child would to amuse itself. She then went up to my wife, who was sitting four or five feet from the cabinet, took her hand, and as my wife leaned downwards she put her tiny arms round her neck and kissed her. She then crossed over the room and took my hand, then my daughter's, and my daughter-in-law's hands, fondled them a bit, and retired to the cabinet. Again the curtains opened, and out came a tall female form with less power than 'Pocha,' nor was she able to speak as 'Pocha' had done. But she was known to our clairvoyants, who saw her through the white drapery in which she was enveloped: and it was interesting to us as the promised form of our departed daughter who for years had promised to come out among us. Gaining power, she slowly walked up towards her mother and gave her her hand, but had not sufficient power to embrace her as she evidently tried to do. She then walked to the chair on which the fairy bells were resting, took them up and walked to me with them, leaving them in my hands. I took her hand gently, but it, although fully materialised, lacked the firm touch of little 'Pocha's,' and seemed too ethereal to be pressed. We were all delighted, however, thus to see her for the first time, but not prepared for all that was to follow. On her retiring, another spirit came out, who looked towards his father, but lacked the power to reach him at the furthest part of the room. He was known to our clairvoyants, and indicated his identity by bowing his head as his name was given.

"Those who have read 'Heaven Opened; or, Messages from our Little Ones in Spirit-land,' by F. J. Theobald, will know that some years ago we lost three little ones, one after another; lost to sight only, for we have had repeated indications of their nearness. And now the three sweet little spirits, one after another, came out, materialised for the first time. How can I describe the delicate little forms of infants radiant in light? It was indeed a Sabbath evening of holy communion, and to us the place was holy as these forms of light walked among us. But I fancy I hear some one, more critical than sympathetic, saying: Yes, but where was Miss Wood? I reply: Hitherto she was in the cabinet, sometimes talking while the spirits were moving about, and at other times breathing so as to be heard by those nearest the cabinet, to three clairvoyants present seen distinctly with the spirit forms. But we are not all clairvoyants! No; so for those the following phase occurred.

"Miss Wood was now brought out of the cabinet; still entranced, and seated in view of all, in front, outside: all saw her, while the curtains, now slightly opened, disclosed the spirit light. Some papers had been pinned upon the curtains, for more readily noting their movements. A hand now, seen by

some only, took out the pins and threw the papers on to the floor, this latter was seen by all. Now as the curtain was opened all saw the light and those on one side the form of a spirit, very tall. 'Pocha' said, 'There's another spirit coming out with a baby,' and there it was. But a storm broke over us and broke also the conditions." [1883.]

This is a convenient place to append an account of a very instructive experience which throws light on the methods employed in materialization, and is suitably introduced when I am dealing with the simultaneous appearance of the medium and the form. The narrative sufficiently explains itself. It is extracted from my "Notes by the Way." The following experience of the double of the medium is one that was familiar to me ten years ago. I have seen myself, and others have related to me the same experience,—"John King's" well known face, minus his beard, floating over Mr. Williams' head. It was palpably his double. I have seen under the drapery that covered the hand and arm that carried the well-known "spirit-lamp,"—the self-luminous cake, as it appeared—the duplication of the black coat-sleeve and white cuff of the medium; and that, when there was no question of his being securely held, and accounted for.

The first letter which I quote is from Mr. J. G. Keulemans, 34, Matilda-street, Barnsbury, and bears date July 13th. He is writing respecting the duplication of the body of the medium, and he gives these cases:—

"1. Our medium, Mr. Husk, was seated at the table, hands being linked as usual. Towards the close of the séance—after our familiar 'John King' had left the circle*—a tremendously powerful light, illuminating the entire room, suddenly appeared over our heads, every one present being visible. I saw the double of the medium standing erect and holding this spirit light in his outstretched right hand. Yet, at the same moment, I saw the medium seated in his usual place! There was no one present whom I could possibly have mistaken for the figure representing the medium. It was Mr. Husk without any doubt, and the person sitting behind this figure was also undoubtedly, Mr. Husk.

"The light moved forward, and, although rapidly diminishing in power, was even then so intense as to distinctly reflect a phosphorescent glow on the partly uncovered fore-arm of the form holding it. But by this time the form was draped, and it spoke in the familiar voice of 'Irresistible' (the sailor-spirit)! Of the medium or his double nothing could now be discovered.

"2. On last Sunday, July 6th, a somewhat similar manifestation took place. As on the previous occasion, 'John King' had left, leaving, this time, the power to a familiar spirit known as 'Ebenezer.'

"The latter showed himself as a bust, moving in front of the medium. A strange irregularity in the arrangement of the drapery disclosed an interspace of black material between the hand and shoulder.

"As the black material had all the appearance of a coat-sleeve I requested 'Ebenezer' to exhibit his arm. This he did by stretching it out full length, showing the unmistakable coat-sleeve and a separate piece of coarser drapery concealing the hand. Not being altogether satisfied, I again requested to have also this loose piece of drapery shown to me, my object being, not to pay much attention to this particular part, but to try and discover the whereabouts of the medium. I was certain he would be firmly held by his nearest sitters, one of whom happened to be a lady friend of mine, far from being convinced as yet.

"When the arm, covered with the loose piece of drapery, was approaching me, and the luminous slate showed the coat-sleeve also, I managed to peep underneath it, and I saw the medium in his usual place at the table.

"I must remark here that the luminous slate, used by the forms to exhibit themselves, was exceedingly powerful that evening, on account of having, during these present long days, been exposed to the light from early morning. Also, that on the previous occasion when the double was seen, an extraordinarily powerful light was present.

"3. I find in Dr. Nichols' 'Biography of the Davenports' that a hand was seen in the cabinet, partly covered by a coat-sleeve and a wristband—just as those worn by the mediums.

"4. On another occasion, i.e., with Eglinton as medium,

* Several full forms had been maintained—including "John King," whom that evening I measured and found to exceed the medium's height by 6in.

I noticed a similar "strange incident." A full form appeared, which was described (by 'Joey') as being a negro king. The face was perfectly black, though the hands were white, and the left one, being plainly visible to several persons, was partly covered by a white cuff, the links being also discernible, and both cuff and links were like those worn by the medium before and after the séance. Unfortunately the medium had retired into an adjacent room, and the whereabouts of his real person could not be accounted for. Yet I am prepared to believe now (I was not then) that, notwithstanding the discrepancy, the medium was then actually wearing the identical cuffs and links of which we saw the counterpart on the form. I have no doubt that these different manifestations I have quoted, i.e., of the double, belong to the same category, and have also reasons to surmise that the so-called transformation belongs to it also. It may be true that a strong light will prevent the materializations altogether; yet it may be possible for some more 'advanced' spirits to obtain and exhibit the *modus operandi* of these form-productions in a subdued light—I mean a tolerably good light—not the mere glimmer (often called 'full light'), which merely shows the darkness of the surroundings."

(To be continued.)

WHEN you go to find truth take truth with you.—FLETCHER.

MR. SINNETT'S novel, "Karma," is now being issued in one volume.

Fair Play is the name of a new semi-monthly devoted to Spiritualism that has just made its appearance in Elmira, New York.

M. RICHER, the distinguished French *séant*, is now in England, and is investigating the phenomena of Spiritualism.

THE *Spiritual Messenger* is the title of another new paper devoted to Spiritualism in America. It is published at Minneapolis.

WE hear that Mrs. Richmond's address "On the New Political State" has given great satisfaction and pleasure to many of her friends.

IN the work of disseminating the grand truths of our philosophy we need more of that loving fellowship—that common interest in a common good—that will crush out of the heart all emulation and strife, save that noble strife of who can best work and best agree.—Golden Gate.

MR. C. D. LAKEY, editor and proprietor of *The American Builder and Woodworker*, Insurance, and other papers, who has been spending the summer in England, returned to the United States last week. Mr. Lakey is an old Spiritualist, and an experienced and critical investigator.

MRS. MELLON, a Newcastle medium, well-known in Spiritualistic circles some years ago when Miss Fairbank, is now making a tour through the provinces, and is expected in London in a week or two. It is said that Mrs. Mellon is an excellent medium for materialisation.

THE Theosophical Society of America has passed a resolution that the Society shall "assume and exercise supervision of the American Society for Psychical Research, and the Board of Control of the Theosophical Society does hereby assume and proceed to exercise such supervision. In pursuance whereof the Board of Control does hereby authorise and require one of their number, Professor Elliott Cones, Member of the National Academy of Sciences, &c., to act as Censor of the said American Society for Psychical Research, and to publicly review and criticise any and all of the proceedings, transactions, bulletins, or other printed matter which the said Society may publish, at his judgment and discretion." (1)

A PSYCHICAL OPPORTUNITY.—In the *North American Review* for September, Miss Elizabeth Stuart Phelps has a suggestive article on the marvels of Modern Spiritualism, and the reluctance of scientific men to attempt a fair and genuine investigation of the whole subject. And whether Spiritualism be true or false, or a mixture of truth and falsehood, it is an undoubted fact, Miss Phelps declares, that "thousands of sensible and reliable men and women believe these things on the strength of personal experience; and, believing, accept them with such explanation of their own as they may, in default of any from silent science. It would seem as if these circumstances were of as much importance to science as the transverse lamellæ in the beak of a shoveler duck, or the climate of the lowlands under the equator during the severe part of the glacial period."

THE FRENCH PRESS AND SPIRITISM.—The age of steam, electricity, the telephone, &c., cannot pass before the general recognition of spirit. A short time ago Spiritism was the subject of railery, and writers for the Press were merry about holding communication with the spirits of the departed, although the fact of such communication is as old as humanity; witness the traditions of all peoples. To-day Spiritism is more cordially acknowledged than it has hitherto been. In the high Press it is now a subject for grave articles, and even scientific discussion of it is asked for. It is being gradually withdrawn from the comments of writers who only know how to abuse it, to become the subject of serious discussion and explanation.—*Le Lumière*.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

"Facts and Theories."
To the Editor of "LIGHT."

SIR,—My friendly and able opponent, "Thymol," credits me with an "erudition" to which I can make no pretence, and with an "experience," which, in things psychical, is probably not wider than that of many of your readers, and is certainly less wide than that of some of them.

I hope to reduce the difference between "Thymol" and myself by a possibly clearer expression of my own meaning. My position is that no fact ever has influenced, or ever can influence, mankind, or be in any true sense believed, unless and until it is brought under some conception which may be the hypothesis of a scientific mind, or may be a general idea of nature at the particular stage of human culture. A mere fact, unilluminated by thought, is not an object at all for mind. I need not go into the elementary metaphysics of "the form of intelligence prior to its content," but taking "Thymol's" own true, though too limited, statement, of that, I maintain that the law of cognition it represents is not confined to the elementary consciousness, but is applicable to its reflective movements, to its whole progressive development. The Kantian reversal of Locke was not merely an improved theory of sense perception: it revolutionised the whole philosophy of human knowledge. The formal intelligence against the "blank sheet of paper" all along the line! We need the light of reason to see our facts, as we need the light of the sun or moon to see the block of stone upon our path. We may kick our shins against the stone in the gloom, and will then probably swear at it, as the materialistic mind resents the mental obstruction of a "psychical phenomenon," which is forthwith forgotten or denied. "He could not do many wondrous works there, because of their unbelief." There was no mental preparation, no "form of intelligence." What a psychologist was He! He knew that the conditions of effective belief were not simply psychical presence and a material occurrence, that true belief is a pre-formation of the mind, and the outward occurrence merely the occasion of consciousness.

But it should be remembered that I expressly excluded the case of personal experience of these phenomena, and was only considering the conditions on which testimony to them can be fairly weighed. I say that the estimation of testimony in matters not conformable to our own experience is subjective, and that this is proved by the formula so often advanced, that evidence must be proportional to probability. If we analyse the conception of probability (other, of course, than mathematical chances) we find that it is intelligibility. If I can construct in imagination a set of conditions and antecedents of a phenomenon, it becomes intelligible, and ceases to be "improbable" in so far as these supposed conditions and antecedents can themselves be connected with the scheme of my experience. I see now, one says, how it could *naturally* happen. Objectively, the evidence that it really did happen is no better than it was before, but our relation to the evidence at once becomes different. For instance: one says to me, "It rained at such a place when and where I was." If for any reason the fact has an interest for me, I have at once a positive belief in it upon this testimony, supposing that not to be impaired by any other circumstance. But, now, let one say to me, "It rained when and where I was from an absolutely cloudless sky." I should disbelieve this concrete fact (rain and cloudless sky) because it would not accord with any conception in my mind of natural processes. It would be a phenomenon isolated from any physical context I could conceive. But let me read in the newspaper next morning of a scientific discovery that moisture can be discharged by some electrical process in the atmosphere without any vaporous condensation, and my relation to yesterday's testimony is immediately altered. I see now, that, and how, the phenomenon *could have been*, and I give back to the evidence its objective value of which my subjective ignorance had deprived it. All the world would have said I judged logically in the first instance. Hume said that the King of Siam was right to disbelieve the Dutch ambassador's account of ice. It comes then to this: that testimony, though constantly being verified in favour of our subjective "improbabilities," has no

objective value, but its value is entirely relative to our subjective states! As against this principle of judgment, embodied in the famous and prevalent proposition about the relation between evidence and probability, I have for years done my feeble uttermost to assert the counter-principle that evidence alone has a constant objective value, that adverse presumptions are only legitimate in the absence of evidence, and because of its absence, and can never logically affect the estimate of evidence. But I am not therefore precluded from recognising a law of progressive knowledge which sets this logical position at defiance, nor from seeing a principle in that law which secures the worth and dignity of our knowledge as we get it. Facts are called stubborn things, but far more stubborn is the refusal of thought to "follow" facts, of the organic reason in us to be loaded with an indigestible matter. Momentary assent, it is true, may be forced upon us by a "personal and palpable" experience, but that is not intelligent belief. And the question here is as to belief on foreign testimony. I must again refer to what I think is one of the best things in literature in this relation, Mr. Lecky's exposition of the causes of the great modern transition from the unquestioning belief in the intervention of spiritual agencies to that absolute disbelief in it and in them which characterises modern Rationalism. Those causes were purely and entirely intellectual. The positive evidence was never directly met or answered; it simply came to be disregarded, because the mental categories had ceased to be adapted to the facts. If the latter have a better prospect now, it is not because the evidence is more compulsory, but because the mode of thought of the materialistic phase has nearly run its course; having attained its full development it is being pushed off the spiritual stem by a new tendency of thought, a new out-growth of the immanent reason of the Western nations of the race. One symptom of this is the recent revival of philosophy, of metaphysical studies, almost as much disliked and contemned by the "Aufklärung" as even phenomenal evidences of supersensuous existence. The law of progress is evolution, not accretion. It is nature *within us* that adapts us to herself, for her external counterpart is just our representation of inward, spiritual truth. The same philosophy which teaches us that phenomena are not "things in themselves," must be carried into the higher field of intelligence which concerns the material for our theories and judgments. As phenomenon, indeed, this material belongs already to the lower field of perception by the formal sense; for sense it is a "fact," but not for reason till the latter can take it up into its own forms, can deal with it in its own modes, and make it a fact for intelligence. You will easily get from reason the abstract admission that there are facts of sense which are not facts of intelligence, but never the recognition of this or that fact of sense till reason is prepared in some way to deal with it, that is, until the fact has already a possible significance. And this significance is not the significance of a perfectly objective logic, not what the fact can or does prove for a fully developed faculty of rational apprehension, but is its *actual relation* to the mind at a given stage of thought. Now the mere apprehension of a fact as belonging to the world of sense cannot establish that higher relation to intelligence which the latter demands, and must demand, as the condition of notice. The greatest living man of science in England said calmly of the Spiritualistic facts, "If true, they do not interest me," a sentence which, though I have but just remembered it, and it certainly suggested nothing that I had written up to the moment I remembered it, really illustrates, with the force of a proof, my whole position.

I am sorry that "Thymol" thinks me so "innocent" as to wish to bait our facts with bad theories. He forgets that his opinion of the theories in question is not necessarily mine, and that I may, as the fact is, think them good, though inadequate, theories, and very defensible leading strings to intelligence. I see an enormous and ever-growing pile of evidence; aye, of first-rate and unanswerable evidence, which has apparently a very partial affinity with the intelligence of mankind. Consequently it is ignored when it is not denied. I once thought—and this, I believe, was the principle of the Psychical Society itself—that by analysing, sifting, accumulating, and republishing the evidence, the human mind could be influenced from without, and that those secondary forms of thought which constitute the intellectual tendency of an age could be modified or changed by mere external, material pressure—the pressure of "facts." I did not see that this was a disguised materialism of

IMPORTANT ANNOUNCEMENTS.

The reprint of Mr. Massey's translation of Dr. E. von Hartmann's brochure on "Spiritism" will be ready shortly. As the edition is a limited one, those who desire to possess this book should order it at once. The price will be three shillings, and orders may be sent to the Psychological Press, 16, Craven-street, Strand, London.

We have received the report of the circle who sat *en séance* in the alleged haunted house at W—. This account of the extraordinary phenomena which took place will be published in next week's "LIGHT."

We have been requested by the Psychological Press, 16, Craven-street, Strand, to announce that they have at last received a supply of "Biogen," by Professor Eliot Cones, and that copies may now be obtained. If those who ordered this book early in the year still desire it, will they make the requisite application in the proper quarter?

In answer to inquiries with reference to "Twist Two Worlds," we are requested to state that it will appear shortly. M. Tissot has completed his portrait etching, having very happily caught what we may term "a psychical expression," and produced in other respects a valuable work of art. Mr. Keulemans is also well forward with his special department. We have seen the first proofs of his new chromo-lithographic drawings, and we are pleased to say that he has been very successful in his delineation of some of the stages of "materialisation." The chief difficulty has been, we understand, the almost insuperable task of crowding into a single volume matter enough to form a dozen; and the careful condensation necessary in a case of this kind has somewhat retarded the completion of the author's task. We are asked to assure subscribers that no time is being lost, and to request them to be good enough to believe that if further delay is experienced, it is unavoidably incident to the extreme care necessary with artistic work. In any case the volume will be issued before Christmas.

THE LONDON SPIRITUALIST ALLIANCE.—We wish to remind our readers that an advertisement of the next conversation appears in another column. This meeting will be held as usual in the Banqueting Hall, St. James's Hall, on the evening of Friday, November 13th, at 7 p.m. We hope there will be a good muster of members and friends as the President of the Alliance will then introduce a very important subject, bearing largely upon the progress of Spiritualism in this country.

THE THEOSOPHICAL SOCIETY meets again at Queen Anne's Mansions for the commencement of its new session on Wednesday evening, October 28th. Cards of admission to this meeting, to which members may bring friends, can be obtained by application to the president, Mr. A. P. Sinnett, 7, Ladbroke-gardens. An address will be delivered on the 28th by Mr. Sinnett on "Some Recent Conclusions concerning Spiritual Evolution."

SOCIETY FOR PSYCHICAL RESEARCH.—A general meeting of this Society will be held on Thursday, October 29th, at the Garden Mansions, Queen Anne's Mansions, London, S.W. The President of the Society, Professor Balfour Stewart, F.R.S., will take the chair at 8.30 p.m. The meeting, which will be partly of a conversational character, is open to members and associates, who are at liberty to invite friends. Paper to be read: Frederic W. H. Myers, Esq., "Human Personality in the Light of Recent Hypnotic Experiments." Members and associates will be admitted on writing their names at the door. Persons who do not belong to the Society will be admitted on the production of an invitation card, duly filled in with one or more names, and signed by a member or associate.—EDWARD T. BENNETT, Secretary, 14, Dean's-yard, Westminster, S.W.

MRS. MALTRY, of 104, Sixth Avenue, Queen's Park, W., writes to us on behalf of Mrs. Sharington, who is again compelled to seek assistance, having been able to do but little work during the last sixteen months. She is suffering from consumption, and it is with great difficulty and pain that she is able to keep about a few hours during the day. She is alone and amongst strangers, and entirely without any means of support. She writes: "If any friends can assist to enable me to keep about as long as possible, so that I shall not be confined to bed long before the final separation, I shall be glad. I hope it will not be long. Death I do not fear, but I dread the suffering under the present conditions. I think it but just to speak of the kindness and patience of the healer who has attended me so long. I have not been able to give him good conditions through wanting the necessities of life. Therefore it is not his fault that I am still suffering. I beg to thank Mr. Burns for his great kindness in collecting money for me in the past, and those friends who have already assisted me." We shall be glad if any of our readers can assist in this case, which, as we understand, a thoroughly deserving one. Mrs. Sharington's address is, 24, Edward-street, Hampstead-road, N.W.

my own, the radically false conception I had imbibed from the inductive school, whose method can indeed bring to maturity sciences founded on established levels, but can never sink the foundations, or make use of facts belonging to a deeper order of experience. That is the office of the evolving spirit which reforms thought, creates philosophy, and relates man otherwise to nature, making him receptive to facts he had not seen before. New mental dispositions then open the way for new sciences, and a psychical science is possible only on that condition. The much contested psychology of Mr. Myers may not be a perfect adjustment to the facts, but it appeals to thought, and mediates the process of its evolution. For many minds it will redeem the facts from their mere brutality and make them objects of intelligence, the first condition of credibility.

I agree with "Thymol's" account of "the true man of science," and only regret that he is so very scarce! (Witness the refusal of the Royal Society to give even a hearing to Mr. Crookes' paper, and a whole history of similar "scientific" intolerance.) But when "Thymol" tells me of Darwin and other patient investigators, I reply that no man of science ever did or ever would undertake an investigation of facts which had not already an interest and significance for his mind. The theory for them is not developed *a priori*, but the form of intelligence from which, far more than from the facts, the theory arises, is there from the first, and if "Thymol" studies the history of scientific discovery, he will find even the germ of the theory, the undeveloped idea, has frequently been consciously present at a very early stage of the inquiry, and has actually directed the mind in its search for the facts.

"Thymol" agrees with the late Mr. Epes Sargent in finding fault with my definition of scientific evidence. It does not much signify to my argument, but I should like to ask him if he recognises a difference between knowledge and warrantable belief, and if so, at what point he considers the latter passes into the former and becomes "science"? Certainly, however, it is strange to me to hear that "Courts of Justice are easily satisfied." If "Thymol" had been prosecuting counsel in criminal cases as often as I have been he would not say so! I think I would accept any psychical phenomenon whatever on evidence equal to that which will induce an average English jury to find a well-defended prisoner guilty of stealing sixpence.

Why I should not consistently appeal to "plain experience" and "common experience" in support of my proposition that people don't believe what they cannot at all understand, I am unable to see. My whole argument is to show that this experience is theoretically intelligible, is not therefore a fact which I myself inconsistently accept without understanding it. And, indeed, as I have said, I could not believe the fact till the principle on which it is explicable dawned on my mind, and it is to me a striking confirmation of that principle, and the resulting law, that "Thymol" does not even now believe the fact, but still clings to the supposition that mind can take up phenomena without any pre-formation of intelligence than just such as belongs to sense-perception! Were he a convert to this philosophy, which is not mine, but results from the whole idealistic—that is spiritual—mode of thought, he would have no difficulty in recognising the fact which is staring him in the face in every social direction. In a word, men come to facts, not facts to men. Nature, which is Reason, projects the world of representation from within; it is imposed on no percipient by evidence from without.

C. C. M.

"The Mother Clothed with the Sun."
To the Editor of "LIGHT."

SIR,—Can you find a corner for me in your excellent paper, just to express my deep appreciation of the admirable letter, in your issue of October 17th, signed "S. E. de M."?

I have not read the book, "The Mother," &c., that is therein reviewed, but the lesson to be learnt from that, and similar works, is so clearly and forcibly shown by "S. E. de M." that the letter cannot be too widely read; especially by my own sex, as the more emotional part of humanity. I have frequently thought I should like to see the last paragraph of "M. A. (Oxon.'s)" "Advice to Inquirers" with its good, sound, common-sense, heading in large letters every issue of your journal.

Very truly yours,

"Lily."

October 20th, 1885.

THE CHICAGO TIMES says faith-healing is attracting great attention in all towns and cities of the United States.

SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 4s. 6d. Column, £2 2s. Page, £4. A reduction made for a series of insertions.

Orders for Papers and Advertisements may be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross, S.W.

Cheques and Post Office Orders may be made payable to HENRY BARNES, at the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s.

NOTICE TO THE PUBLIC.

"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

Light:

SATURDAY, OCTOBER 24TH, 1885.

AN APPEAL.

Our readers will have noticed that we have lately been extending the space heretofore given by us to records of psychical phenomena. This extension, we are glad to say, has been received with approval. The fact is, while we shall continue to consult the tastes of those of our readers, "for contemplation formed," we have a strong desire to put forth from week to week, and eventually to publish in book form, a body of evidence for each and every phase of the psychical manifestations.

Now "LIGHT" is fast becoming an organ of no mean circulation, and must be read by many more than actually buy it. We may very safely estimate that on the average each of our readers has had one psychical or spiritual experience, and knows a friend who has had one other. It is enough. We ought to be inundated with evidence.

This is far from being the case. We shall not stop to consider any reasons wherefore, which might be alleged, but which would seem derogatory, as lukewarmness, dislike of trouble, complacent enjoyment of privileges, and the like. We prefer to think well of everybody; and we really believe these have little influence over the minds of our readers. We put our finger, undoubtedly, on the sore spot, when we say that this deficiency of evidence is due to the dislike of private individuals to see their most intimate experiences blazed abroad to the public. But this is, if we may be allowed to say so, a sort of hysterical sore spot. It is the effect of a too sensitive imagination. The idea of publicity is to delicate persons like a horrible nightmare. They seem to see themselves revealed in fierce light to the gaze of the whole nation. The greedy British *quidnunc* will gobble up their story with his hurried breakfast, digest it in the train, and talk and laugh over it in every place of public resort. It will be such a catastrophe as almost to change their place in nature. The boys will run after them in the streets. Crowds will assemble round the house.

But with these delirious visions compare the facts. The story appears in our columns. It is read with only half an eye by many. But it brings, perhaps, conviction home to the breast of a few intelligent inquirers, and is observed very attentively by those who are quite worthy to observe it, and who are capable of drawing most useful conclusions from it. It is pointed out also by the writer's self to friends who have already heard it, and who are pleased to be able to read it. The world in general shows no signs of being acquainted with it. The busy hum goes on, neither

broken by any pause of wonderment nor growing any louder. The horrid next door neighbour gives his usual civil "Don't want to know you" salutations, without apparently being informed of the extraordinary revelation which has been made. In short, it becomes just a little provoking. It is an agreeable disappointment.

But if such is the case when name and address are appended in full to the reported experience, the omission to send it when name and address are not obligatory, becomes, if our severity may be excused, palpably a dereliction of duty.

For, in brief, what is the too well-known condition of the present time? Philosophy has long been agnostic. Mysticism cannot raise its head. Religion is perishing. Only the giant form of Science is seen, darkening all faiths with its shadow.

"Whither is fled the visionary gleam?"

Where is it now, the glory and the dream?"

All is grey, grey with the greyness of the inner cerebrum. Ignorance is bliss. And the more knowledge a man has the more, too often, now, he seems disposed to seek refuge from thought in the excesses of a deplorable sensuality.

But from the very breast of Science is evolved a Hand to save us. Already in the pages of Bacon the forefinger was seen emerging. Throughout his work are scattered references to psychical facts, with constant declarations that the method of science should be applied to their investigation and proper understanding. These hints have been overlooked by narrower intellects addicted exclusively to physics. But now they are bearing fruit. We among the rest are touched by that Hand. And ought not we to have a better opportunity of knowing the facts than any others? But, alas! our readers who are in possession of the facts desert us. Would that they were all moved by the spirit of a correspondent, whose artless eloquence we so much prefer to anything we could say that we here insert an extract from a letter of his to us! It should have more effect by its example than any persuasion of ours could produce.

I thought, what is there left for me to do? Why have I been preserved so wonderfully? Why have I had to undergo so many trials and experienced so many sufferings in spirit? Now I think I see a glimmer of truth. Now I think I see the *why* and the *wherefore*. Now I *know* why I always desired to be a missionary and preacher, and was prevented.

You will acknowledge with me that three escapes from drowning in deep sea, five serious falls, dislocating my arm each time, one-half of the calf of my leg taken off, and an escape from falling down a precipice, while saving a companion in Switzerland, and yet to be well and hearty through all, is enough to make a thinking man ask, *Why?* and say, "Show me my work, I will do it." *Every day the conviction gains strength upon me that that work is the spread of Spiritual teaching; spread of the knowledge of spirit communion; spread of the truth of the Fatherhood of God and brotherhood of man; "to teach men to study their Creator in all things, and in themselves in particular. To study Him and His creations—for there is nothing more." To rouse their manhood, that they shall look up to their Creator and know they must stand or fall on their own merits. That they are gods and goddesses in embryo. That man is the commencement, the end of the ray of light proceeding from the All-Light. That he is not the poor remnant of a sinful fall, but the beginning, the possibility, of all excellence. Such I FEEL to be the call. To it I respond with my whole being.*

Yes! in the hands of men and women like our readers is the future. Let them, therefore, no longer hide their faces, shining with the rays of revelation, from a world in darkness.

"Thousand knights to do Him honour
Hath the Holy Ghost enrolled,
To fulfil His sacred purpose
Made their hearts with courage bold."

Let our readers add:—

"And ourselves are just such soldiers,
Chosen of the Holy Ghost."

RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 501.)

[In this column will be given from time to time such accounts of psychical phenomena as seem to be worthy of permanent record. Beyond the general classification indicated, no attempt at tabulation will at present be made; that work will follow in due course. In furtherance of this object we shall be pleased to receive from our readers brief reports of phenomena subject to two conditions (1) That a colourless statement of facts without comment is given; and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

- | | |
|---|---|
| A.—Mesmerism. | L.—Materialised Spirit Forms. |
| B.—Trance. | M.—Rappings, Knockings, and Stone Throwings. |
| C.—Clairvoyance. | N.—The Spirit Voice. |
| D.—Thought-reading. | O.—Psychography. |
| E.—Prescience, Previsional and Coincidental Dreams. | P.—Automatic Writing. |
| F.—Apparitions. | Q.—Movement of Material Objects without Physical Contact. |
| G.—The Human "Double." | R.—Speaking and Writing in Tongues. |
| H.—Presence at a Distance. | S.—Miscellaneous Phenomena. |
| I.—Haunted Houses. | |
| K.—Spirit Identity. | |

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, giving—

- (1) The names and addresses of the persons concerned.
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross.]

CLASS C.—CLAIRVOYANCE.

[We thank our correspondent for this fine case of clairvoyance. It will be observed the vision *may* have passed from the coachman's mind to the lady's. How far is this "*may*" always present in clairvoyance? We should be glad if any of our readers can send us examples in which no other human mind but that of the subject can be conceived as taking part.]

In the early part of the year 1868, my carriage requiring painting, I gave directions to my coachman to take it to the coach-builder's, distant about twenty miles, for that purpose. Accordingly he started off early next morning. The man being most trustworthy, besides having been many years in my service, I felt perfect confidence in his safe conduct and thought no more about the matter. After breakfast I went out as usual to occupy myself with my favourite pursuit of gardening, and while so employed I distinctly saw a vision in mid-air, and seemingly at a distance; my carriage appeared being run away with by the horse, which was plunging and kicking violently, and taking his way by cross roads entirely free from all control, the coachman nowhere to be seen. Very much shocked, I ran into the drawing-room where my two daughters were sitting, and related to them the terrible vision I had just seen. They only laughed at what they considered my very unnecessary apprehensions, and both added: "You know what a careful man he is, and how very unlikely anything of the kind should happen." I tried to feel reassured, but found it impossible to forget what I had seen. Next morning the coachman presented himself in the deepest distress, and shedding tears he related what had happened. When half the journey had been got through he stopped at a wayside inn to bait his horse, and foolishly took the bridle off; some sudden noise under the carriage startled the horse, a very spirited animal, which quickly raising its head started off at a gallop; the poor man pursued, but soon distanced, lost sight of both horse and carriage. On the horse went at a furious pace, and after a mile or two, forsaking the main road, in consequence of an attempt to stop him by some people upon the road, dashed down a farm road, where he was driven into a ditch by labourers who rushed out of a field, frightening the horse so much that he attempted to jump the fence and was upset, and the carriage greatly injured.

October 3rd, 1885.

CARA.

CLASS O.—PSYCHOGRAPHY WITH SLADE.

- I. Inside two slates held above the table.
- II. Upon a slate not being touched by the medium.

While on a visit to America last month I took the opportunity of paying Slade a visit. Having made an appointment with him, I purchased a couple of slates in the town and went to his house (223, Shawmut Av., Boston) at two p.m., September 12th, as appointed. The main thing I wanted to do was to

satisfy myself that the writing was done by some invisible intelligent force and not by any form of conjuring. I obtained no proof of identity, and I think that the signature given was probably forged by the power that wrote it, as nothing was given in the messages which really showed any signs of the presence of the person concerned. But I did not feel much concerned about the nature of the messages; all I wanted then was to get writing on my slates under conditions that would thoroughly satisfy me. I will here only describe the best attempts, which I think would have convinced almost anybody.

It was broad daylight, and Slade and I sat alone close to a window, on a bright, sunny afternoon. After various exhibitions on Mr. Slade's slates, I took mine, which had not been out of my sight, and which I had privately marked. I held them firmly together with my left hand (having previously put a bit of pencil inside) right up in the air close to my ear. Slade held the other end of them with his right hand, and then we joined our other two hands. I watched with the greatest care for any attempt at fraud; but there, as I held the slates in my hand and scrutinised them all over, I heard writing going on inside at a great pace, finishing up with raps. On opening the slates one was covered with a message purporting to be from a friend of mine. I had asked a question, but did not let Slade see it, and this question had evidently been seen by the supposed "spirit." I put the slate that was written on a side, and took the other one alone. I may mention here that the table appeared to be a common deal one, and I was allowed to do anything I liked to it and sit well back and look under it all the time. We kept all our legs turned away from the table and sat at a corner. This time I held this one slate under the corner of the table, and tight against the under side, with one hand; Slade held my other hand with *both* of his, and I carefully watched all his limbs. We soon got a message with the same signature, being an answer to a remark I made to Slade about the previous message. This time Slade did not touch the slate at all, and I took good care that nothing else meddled with it. I took the slates away and have them still. When I put the slate under the table alone first, something nearly pulled it out of my hand, and another or the same something gave my leg a very firm grip at the knee, which startled me considerably. The writing itself is interesting; the pencil wrote on one slate only when two were used, not marking the other at all; the t's are all crossed, and the i's dotted, the dots and crosses being quite isolated, so that the pencil must have been lifted, not merely dragged along, and the pace at which it was written was very surprising. Altogether, I think I obtained the writing in as satisfactory a way as I was able to devise when in a calm and matter-of-fact humour, and was convinced that Slade did not produce the writing. I experienced rather strange sensations, especially when I held the slates alone.

16, Grove-street.

HERBERT A. GARRATT.

Newcastle-on-Tyne.

P.S.—You are at liberty to publish my name and address if you like. I am a mechanical engineer, and think I am fairly capable of observing things correctly, so I hope this little experience may help others.

CLASS R.—SPEAKING IN TONGUES.

(See "LIGHT," October 3rd, 1885.)

When I sent those supposed South American words spoken by my daughter, I ought to have been more explicit and said how it was they were English words. When she began to speak in English, which she did later, she said that "moss" meant "hair," and another word "children." I will tell you what happened on the *first* occasion of her speaking in this unknown tongue, because I think it is a valuable fact and may be of use to others.

When the séance, as we supposed, was over, Jane, who had been our medium, and Hetty, left the room, and there only remained Edith, my daughter Winnie, and I. To my surprise Edie began again to speak in the "unknown tongue." Then she made passes over herself, but apparently they were of no use, for she shook her head and said some words in a melancholy tone, of which the word "Mollygo" was one often repeated. I began to feel frightened, and watched her anxiously as she tried more passes, and still could not be free. All at once, with what seemed a desperate effort, she cried, "Jane." I ran to summon back Jane and Hetty, and as soon as they came Edith stood up, patted herself on the head, and said, "My poor little girl"; then, turning to me, she said, "You must never do that, you will hurt Edie." Then she made rapid passes up over her face,

and in a minute said in her usual voice, "I am all right now." I understood that I was never to let anyone leave the room until Edie had recovered, and we learnt afterwards that "Mollygo" meant Jane. My daughter said that she knew Jane was meant, but could not say it until she tried with all her might.

Afterwards, when we had sittings, she always began by speaking in this soft tongue; sometimes we recognised that it was verses she was saying by the rhyme and cadence; but after a while she always spoke in English, controlled by other spirits. In particular, my own little boy often spoke through her, and the previous unknown tongue was a proof to me of the genuineness of the latter; besides which, Edie was always very truthful and conscientious. Maurice told us of his occupations, and one day evidently conjugated a verb in some unknown tongue, and held long conversations with us.

CLASS R.—MISCELLANEOUS PHENOMENA.

Under this general heading we here give two more extracts from the letters of a lady, some of whose experiences we have already presented to our readers in our issue of October 3rd.

I.

I have often had messages either written or through the table which could not have been known to the medium or the sitters. For instance, four times the births of grandchildren at the Cape were told me within a few days after they occurred, and the correct date given, and the last one it was said "will be called after you." The child was called after me, and I got the news a fortnight after the séance.

I find that I have notes of these sittings which I enclose. [I asked if F. was confined? "Yes." What day? "Thirteenth." Girl or boy? "Girl." 16th. "F.; love, God bless all." 23rd. "My dear love to all." 26th. Nothing. 30th. "E. confined that day of a boy, Ernest with her."] Dates were told by tilts and raps. In each case the truth of these announcements was confirmed by letters from the Cape; my congratulatory letters to them reached them about the time that I received the news from them. In the third case my daughter E. told under control that A.'s little son would be born on such a day, which was afterwards verified. In each case I had been in ignorance of the exact time expected, did not know within a month or six weeks. In the fourth case there was a little confusion but of our making. M., the daughter to whom I have referred as being very sensitive, but who does not "sit," and only is impressed when I actually want help, either when suffering pain, which she can take away, or wanting advice.—M. said that I had another grandchild, "a little girl, she will be called after you." I thought this meant my daughter W. was confined, and wrote to congratulate her; but I was wrong; thought there was a mistake when a letter arrived from my son-in-law, telling me that A. had a little girl, which was so delicate that it was baptised when it was a few days old, after me. I will go and hunt up dates. I see that A.'s baby was born 13th. Now a friend of mine had died on the 7th, and it had been such a shock to me that I had been ill for days when I asked M. to try if she could take the pain away, so it must have been about the 13th. I am never in the dark, for some long time now—three or four years—but always in a dark room I can see light. I have at last come to the conclusion that this light comes from my own eyes, for it is wherever I look, yet at the same time I can see above my head, or from the corner of my eye—a sudden bright light, flash, or star. I believe that I really can see the air, it is always full of rapid motion, like a fine net of which every little globe is moving, and amongst it, or rather against it, as a background, I can see innumerable little points of light, faintly uminous clouds, and clusters of tiny stars. I wondered whether one light—a little denser than the rest, and seeming more stationary—was where my husband stood. I said nothing to anyone, but the next day, my girls having gone to church, I asked my niece if she would like to sit. So we did. Now she is a writing medium, and often writes with her left hand backwards. After sitting awhile her pencil wrote, "My W., I am most with you at night where you see the light." The next night when I saw this light I said, "Will you tell John King that I want to ask him a question?" Of course I said nothing to anyone, for this was a test to myself, and I waited anxiously the next day in hope of some sign. About the middle of the day, as I was sitting alone in the breakfast-room, working, M. suddenly came in, walked straight up to me, and throwing up her arm, and making the sign of the cross as this spirit always does through her, she said, "John King. What is it you want to know?" I said I wanted to know what I should do to get rid of the giddiness in my head. She said, "Go to Exeter to a good doctor, Dr. Cummings; he will tell you better than I can." I may say that I did go, and lost the giddiness. M. said she heard herself give the message, and thought she was going to say quite another name.

SPIRITISM VERSUS OTHER THEORIES.

(Being an answer to Messrs. von Hartmann, Myers, and Gurney.)

By THE HON. RODEN NOEL.

Much as I admire the ingenuity with which subtle minds invent theories for the purpose of evading the vulgar conclusion that genuine psychic manifestations are what they profess to be, I must still hold that conclusion more credible than are those theories themselves. But then the idea of personal immortality is not so inherently improbable to me that I feel called upon to execute all these amazing feats of mental gymnastic—to accomplish these portentous achievements of intellectual legerdemain—only in order to avoid it, I do not feel bound to exhaust all possible hypotheses before acquiescing in that which is most obviously suggested by the circumstances of the case. Nor can I even indulge the genuine philosophic scorn—doubtless appropriate to students enamoured of abstractions—for those who, like the majority of us, yearn for more assurance concerning that which faith, amid whatever difficulties, already grasps, the survival of our beloved, and the permanence of human love. I do think, however, that the persistent scepticism, and fertility in evasion displayed by some of the most distinguished of those who admit the facts, ought to teach Spiritists not to be too confident that the "new Basis" of their cherished belief is an all-sufficient foundation and quite incapable of disturbance. But as, on the whole, I share this belief with them and take their view of the phenomena, I desire to say something here on the most recent alternative hypotheses put forward by some who do not deny the facts, namely, the hypotheses of "telepathy" and "the unconscious secondary self."*

I often wonder if these ingenious writers have ever seriously asked themselves what they mean by the term "self," what the word really signifies. A "self" surely implies a conscious identification—or a potential conscious identification—of some given experience as yours or mine. If the word does not mean this, what does it signify? It denotes a claiming—or a potential claiming—of a given experience as yours and not mine, as mine and not yours. I am not a follower of Locke, but I do think the robust common-sense of that thinker has established this much in the essay on "Personal Identity." Locke's definition requires to be widened in order to include potential as well as actual conscious self-identification; but, so widened, I cannot conceive how the position can be controverted. One individual, or self, is a given self-identifying unity of experience, and, by the very nature of the conception, excludes the experience of another as belonging to him; though, indeed, by sympathy the first may conceive and share that of the second. Now if this be so, are not these writers either implicitly changing the essential, and commonly accepted connotation of the word "self," or else inadvertently describing the thing signified in a self-contradictory manner, when they propound their theories of a multiple, or secondary self? And if they have a meaning of their own for the word, let them say so. For is it, or is it not, true that the medium, or the persons present in the circle do, or can identify the phantoms appearing, or speaking, or writing in closed slates, with themselves? They certainly do, and can do, no such thing. Indeed, if they could, then again this theory of a "secondary" self would not apply, for the identification would be with the primary self. But the phantom or entity manifesting evidently identifies his action or speech with a self, or personality of his own; else he could give no connected answers, deliver no intelligible message, either in speech or writing. What is alleged, then, is that this "self," or personality, which appears to the medium (at the same moment in his ordinary waking state) to be different from himself, to answer his questions, or another's questions often unknown to him, communicates information and professes to give an account of itself, according to which it is not the medium but some other person—appearing also through objective sensible perception to several other persons, and not seeming to them identical with the medium,—that this personality is, however, the medium, but his "secondary," his "other" self. Now what is this "other" "secondary" self, which he cannot identify with his own ordinary self, which professes to be someone else, and which acts as if it were not he; which puts questions to him or answers his questions? How distinguish this "other" self of one individual from the ordinary self of

* But I need hardly say how I value the laborious work, careful research, and (as I believe) most important discoveries of the working members of that Psychical Society, to which I have the honour to belong.

quite another individual? In what sense can it be true that here we have one, and not two individuals? If there be two contemporaneous currents of consciousness that will not mingle, and which, so far from identifying, we are bound to distinguish, which, moreover, so far from being able to identify themselves as belonging to one conscious unity or self can only exclude each other as belonging each respectively to a different conscious unity or self, what is the justification for, what is the possible rationale of, alleging that they do not after all belong to two distinct, but to one individual or conscious unity, the very supposition being that they do belong to two, and not to one? I must own that to me, who lack the subtlety of these writers, anything more absolutely self-contradictory—and I was going to add absurd—cannot possibly be invented or conceived.

Even if it were true, which, however, it is not, that no information is ever given in this way which has never been in the knowledge of the medium or of the circle (take Lord Erskine's ghost story in Lord Campbell's biography), this would in no way furnish a solution of the difficulty I here urge against such a hypothesis.* But then it may be said: what these writers contend for is not a second conscious, but a second unconscious self; to it they attribute these intelligent results. I would on this subject venture to refer my readers to my essay in the *Academy* (May 9th, 1885) on Von Hartmann's "Philosophy of the Unconscious." To me it is quite inconceivable that intelligence can be unconscious; that seems to me a contradiction in terms; and then, since effects must be proportionate to their causes, how can we refer intelligible effects to unconscious, unintelligent causes? But here we have intelligible effects—we have precisely similar effects, moreover, to those we attribute, in other cases, to conscious intelligence. Consciousness we know by experience as an actuality, as a *vera causa*. Self-consciousness assures us of it; and when we perceive the same, or similar phenomena (in other people) we at once attribute these to similar causes, or agents; that is a working hypothesis, too, which works very well. We speak our thoughts, we perform acts which are the result of thought, emotion, will; and when we hear other bodies speaking words which seem to express thoughts, because they are intelligible to us, or doing acts which seem the result of thought, emotion, will, like our own,—especially if they comprehend, and respond to us in an apposite manner,—we do not hesitate to attribute these bodily phenomena to conscious minds similar to our own; we do not hesitate to assume that these are other persons like ourselves; and we get on very well upon that assumption. Now in (genuine) psychic phenomena we observe precisely similar effects, effects apparently the result of conscious intelligence, because exactly like the results of it where we know ourselves to be concerned in the production of such effects, and exactly like the results of it where, to the best of our belief, other intelligent persons are concerned in them. Yet we, some of us, hesitate now so much to draw this conclusion that we prefer to attribute the phenomena in such instances to a cause which is not a *vera causa* at all, but an unverified hypothesis merely—one, moreover, to others of us at least, *per se* inconceivable, if not self-contradictory. The difference is no doubt that, in the case of other (so-called) living persons addressing us, we perceive, not only the manifestation of conscious intelligence apparently other than our own, but also the same sort of solid bodies and organs as we ourselves possess. But does it not argue, let us say at least some defect of imagination to conclude that, if these are absent, an alien intelligence cannot be present, though all other evidences tend to prove that it is? At all events, the question is whether the other hypothesis is more probable than this. Of course an idealist cannot hesitate for a moment which alternative to accept, for he knows that "matter," "body," is simply a perception or conception of the knowing and perceiving self or subject, of some individual thinker, while he is well aware also how this percept, or concept varies with the senses and knowing faculties of the subject, or person knowing. "Matter" is a very Proteus, and capable of assuming myriad forms, solid, fluid, gaseous, ethereal; and the very same matter which is perceptibly gross now, may be imperceptibly subtle a moment after, though clearly demonstrating its presence in other ways. Only a few even of the solar rays are palpable to us as colour—some being entirely beyond the scope of our present senses. The material world of a Laura Bridgeman is totally different from that of a Titian or a Raphael. But I will not insult the

* The account of a slate-writing séance in the last number of "LIGHT," by Messrs. Farmer and Keulemans, comes opportunely to negative the very possibility of referring some of the phenomena to either of the persons present in the flesh, whether conscious or otherwise.

readers of "LIGHT" by insisting on such an A, B, C. It is strange, however, that subtle and learned thinkers like "C.C.M.," who fully admit the infinite possible variety of organism, rightly regarding it as only the objective expression, and, as it were, point of objective communication (according to capacity) with the outer world of some individual spirit, or soul (see his essay on "Symplemmata") should appear to prefer this curious and unverifiable hypothesis to the more obvious and verified hypothesis of Spiritism.

Here is an agent writing, let us say, an answer to a question on a closed slate, which, presumably, the medium knows nothing of, and to which in any case he does not, and cannot know the answer. Sometimes information may be given of which nobody present knows anything. But even if this were otherwise, surely the position taken by Mr. Myers (see *Nineteenth Century*) that an ingenious anagram was written automatically by a "secondary unconscious self" in answer to a question put by the normal and conscious self, is a somewhat gratuitous and extravagant one. Think what it involves. The question put by one division of myself is understood by the other division, or it could not be answered, and it is answered in a most round-about way, at first not even intelligible to the conscious division of myself, only understood by me after a time. But how was this question understood by the second division of myself without consciousness? And how was the elaborate and ingenious answer concocted equally without consciousness? All analogy suggests a conscious agency, and yet we are to assume one unconscious, even though that would presumably be impotent to produce this intelligible answer, so manifestly the effect of an agent intelligently responding to our own conscious question! It is our own answer, we are told, to our own question, but the answer of an "unconscious secondary self." But how, in what sense, is it the same self, since I am not conscious that the answer proceeded from myself at all? How is this unconscious *ceer* to be identified with our conscious self, which, if it be anything at all, is a continuous unity of experience self-identified, or capable of being self-identified, as belonging to one and the same self, or individual? But an unconscious self could not possibly be thus identified with a conscious. It must always remain alien, and outside consciousness; and therefore it cannot belong to the same self at all. It is simply a misnomer to call such an hypothetical entity a "secondary self," for it must belong to another sphere of being, or individuality altogether. The unconscious cannot identify itself with the conscious, nor *vice versa*. The answer now appears to us to come not from ourselves, but from some other; and it must *ceer* so appear; therefore, if personal identity consists in potential self-identification, there can be no question here of an identical self at all, and the answer must proceed, as it seems to do, from another agent, another self, or personality, altogether, and not from the same.

Just consider the grotesqueness of the notion! I inform myself through the muscles of my hand, with elaborate ingenuity, of what I did not know, and yet I did know—only without consciousness. My consciousness is informed through my hand communicating an intelligent and intelligible message to my mind through my senses—sight, touch, hearing—as if it came from outside; but it really comes from myself, though not from my mind, intelligence, or consciousness! What, then, is this unconscious self?

It must follow that I may be utterly irresponsible for what my mouth speaks, or my hand does, and yet it may be I who speak and do it, though unconsciously. The confusing and confounding nature of such a theory need scarcely be pointed out, for one division of me may then be an honest man, and the other a thief; one self a wise man, and the other a fool; and yet the one division remain irresponsible to, because cut off from all intercourse with and influence from, the other. Now, can you hang one part of me, and not the rest? Really this is too grotesque a notion to be seriously maintained or discussed, and possibly it is only meant as a clever skit, as a subtly-veiled *reductio ad absurdum* of a quasi-"scientific" hypothesis. Again, why should these secondary selves invariably pretend to be somebody else, systematically personate another individual? profess to be what they are not? This, surely, is quite inexplicable. Why gratuitously, and always untruthful? Or do they never know who they are themselves any more than we know that they are ourselves? Do they not know that they are ourselves any more than we know it? Perhaps after all the simplest solution—though a very commonplace one—is that they are no such thing. Charles II. and his bucket of water again!

Certainly the very idea makes one feel as mixed as, according to these writers, we verily are.

Von Hartmann's contention that two different parts of one brain support these two imaginary selves in one person (by the way, the theological mystery of the Trinity is nothing to the mysteries invented by the scientific mind! which both "confounds the persons, and divides the substance") is in no wise helpful in making this hypothesis clearer.

The difficulty is, how can two selves, who cannot identify themselves with each other, be yet one and the same self? That is a psychological, metaphysical problem, not a physiological. It helps not to be assured that they are respectively supported by two different parts of the same brain.* In that case, they are still two, not one. Or does personal identity then consist in identity of brain-substance? not in self-identifying memory, but in the identity of a spatially-extended phenomenon, or sensible appearance called brain? How then shall we be assured of this identity? Out of a self-identifying and comparing memory, what and where is it? Is personal identity dependent on a given continuity of space, then? And if so, at what limit of feet, or inches, does one identity stop, and another begin? But if in a given extent of brain we have two identities, why speak of them as one? I cannot, however, stop now to discuss at length the materialistic philosophy in any shape—non regimini di lor, ma guarda, e passa.

But Dr. von Hartmann seems to attribute the phenomena of Spiritism (see translation in "LIGHT," by Mr. Massey) not so much to his "unconscious," as to a certain "masked somnambulant consciousness." Therefore to his theory all my first objections apply with full force. Here are two distinct contemporaneous consciousnesses facing each other, and taking each other for distinct individuals. By no test of identity that I can even remotely imagine could such be proved to belong to one individual, and not two.

Of course, "unconscious cerebration" in any form "is the last thing" an idealist "will give into." In fact, he will never "give in" to it at all, because he must hold it to be intrinsically nonsense. An unconscious process cannot do the work of consciousness, cannot issue in results which we have experienced as the result of consciousness, and which we cannot conceive brought about in any other way. This is merely the old objection of Theists to atheistic materialism as a sufficient account of the intelligent and intelligible purposive processes in nature. And yet here is a still more extraordinary theory, because it is applied to man, to ourselves; seeing the only excuse for Atheism, as applied to nature, is that we are not in the secret of her subjectivity; but we are in the secret of our own. And yet we can ascribe intelligent, intelligible action to a mere material phenomenon (only conceivable as an idea of some mind or minds, with integrating, identifying, and distinguishing power) called brain; though we know that this brain-phenomenon is an actual accompaniment of our own normal conscious process. An idealist, at any rate, must hold that this cerebration, resulting in some intelligible message given through our own muscles, if the message does not proceed from our own consciousness, can only mean the operation of another consciousness not our own; for, as I have argued, the double simultaneous consciousness is inadmissible; and why should this particular content of our transcendent consciousness be sprung upon us through the muscles of our limbs, as if it came from outside, rather than directly influence us, as usual, by entering the current of normal experience through our brain? Besides, in my own view the brain, so far as it is not phenomenon or appearance in our own consciousness, is necessarily phenomenon or appearance in another, or rather in many others, and, therefore, necessarily implies their mediation in the processes of our own thought. Why, then, should we exclude arbitrarily the operation of that very intelligence, who seems, and claims to be giving a message through automatic writing, or planchette?

(To be continued.)

DR. VON HARTMANN ON SPIRITISM.

Spiritualists should be much indebted to Mr. Massey for the labour he has given to the translation into English of the important pamphlet of Dr. von Hartmann on Spiritism.

Mr. Massey describes this pamphlet as "the most formidable attack that Spiritualism has had yet to encounter."

The attack does not appear to me so formidable as it is

* If a gaslion in my cerebellum, or if my spinal cord, or if the optic thalamus have a consciousness of their own, at all events that is not my consciousness, though it may enter as integral factor into mine, when mine has moulded and appropriated it.

careful, honest, and methodical; but if the attack be so formidable, then, if defeated, that victory will logically be the greatest yet achieved by Spiritualism.

Dr. von Hartmann's view is that the existence of the personal and immortal spirits of men is, at least, "very improbable," and that, therefore, the phenomena called Spiritual are almost certainly the result of what may be considered as the psycho-cerebral powers inherent in mediums.

Now regarding this theory, I may be permitted to say, that so long ago as 1872, at a meeting of the committee of the Dialectic Society appointed to investigate and report on modern so-called Spiritualistic phenomena, I met the late Mr. Serjeant Cox, and suggested to him that the phenomena called Spiritual did not demonstrate the existence of disembodied spirits, because we, as living men, were spiritual beings, and in virtue of our spiritual nature might have occult powers unknown to our normal selves, as was shown in somnambulism and clairvoyance.

Again, in 1877, I read a paper (now incorporated in my "Theosophy"), under the title "Man as a Spirit," in which, at length, I attempted to show how living men, as spiritual beings, might be able to produce spiritualistic phenomena.

I may be excused for recalling these facts as they will show that I have no prejudice against Professor von Hartmann's theory to a certain measure; but I differ from the author in this, that while he would attribute all Spiritualistic phenomena to the powers inherent in living men, I, on the contrary, have always maintained that if such powers are possible with men in the body, they should be much more possible with men when freed from the encumbrance of the concrete body.

For instance, granting that it may be possible for the spiritual nature of the medium to write within closed and sealed slates by an occult power beyond and independent of any known physical law, it seems only reasonable to suppose that this power must be increased when the spirit is independent of its physical impediments.

Although Dr. von Hartmann's pamphlet is worthy of much consideration, not only as being the production of a trained thinker, but by reason of its philosophic spirit, still, as the author reasons only on the evidence of others, and has himself had no experimental experience of the subject, his reasonings cannot be accepted as those of a specialist or expert.

I must leave it for others to follow the arguments throughout the many pages and varied illustrations given in the pamphlet, and will content myself with giving in the briefest form I can, my reasons for believing in the existence and actions of personal disembodied spirits.

1. It has always seemed to me that the almost universal belief in all ages and in all countries in the existence of spiritual beings, and in the immortality of the soul, shows the existence of an instinct in man necessary to his spiritual welfare, and therefore to be regarded as in harmony with his nature, and therefore to be as true as the instincts implanted in the lower animals, and which are necessary to their physical welfare and existence.

2. The universal belief in ghosts in all ages and in all countries is an argument of like kind, with this support, that haunting ghosts have been scientifically proved to be objective facts, and rational and moral beings.

3. The existence of solid and strong beings materialised in the presence of mediums, and seen in the light, who speak and act with energy equal to that of ordinary human beings, and are in all respects like human beings, and are yet not the somnambulant medium because they are seen in the light in company with the medium, are, when demonstrated, direct refutations of Dr. von Hartmann's theory. I admit, however, that in this record such complete evidence is as yet, so far as my experience extends, extremely rare.

4. The existence of the double at the distance of miles from its solid living counterpart, is a fact frequently established, and when seen distinctly in the light by more than one witness, and independent of suggestion, refutes the theory of Dr. Hartmann of subjective hallucination.

5. The fact that there are very many intelligent, honest, and healthy human beings who see spirits and describe them as real objective beings, whose form possesses a clearness of outline and an apparent solidity of body surpassing that of ordinary human beings, is presumptive evidence that such beings exist, and the sceptic who does not see such beings has no more logical right to deny their existence than the man colour-blind has a right to assert that there is no difference between the colour of the blossoms and the leaves of a red geranium, as a friend of mine now does. True, there is a greater consensus of belief as to the existence of a colour called red, but the quality of the evidence is the same as to the objective reality of visible spiritual beings.

6. Lastly, I myself have had the experience of being outside my human body, on which occasion I stood in form about six feet distant from my body, and most distinctly saw my human body and my soul-body at one and the same time. I therefore know that the spirit of man, as a rational soul, can exist as the ego outside and independently of his human body.

GEORGE WYLD, M.D.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S.; C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliottson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butlerof, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, L.L.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstübke, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Cathness and Duchesse de Ponar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

DR. ROBERT CHAMBERS.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters."—Extract from a Letter to A. Russell Wallace.

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consistent, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—Clerical Journal, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—"The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory."

LORD BROUGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest

faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—Preface by Lord Brougham to "The Book of Nature." By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

PROFESSOR BARRETT, F.R.S.E.—"I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source.—I say I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative."

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulant,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not blinded by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

CROMWELL F. VARLEY, F.R.S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

ALFRED RUSSEL WALLACE, F.G.S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—Miracles and Modern Spiritualism.

DR. LOCKHART ROBERTSON.—"The writer" (i.e., Dr. L. Robertson) "can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legend, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism, p. 24.

NASSAU WILLIAM SENIOR.—"No one can doubt that phenomena like these (Phrenology, Homoeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the Spiritual Magazine, 1864, p. 336: "We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family."

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitization. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M.—— is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

4th May, 1847.

ROBERT HOUDIN."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).—I am, monsieur, &c.,

May 16th, 1847.

(Signed), ROBERT HOUDIN."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the Spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht, mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny."

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit in 'spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.

"Berlin, December 6th, 1877.

(Signed) SAMUEL BELLACHINI."

ADVICE TO INQUIRERS.

The Conduct of Circles.—By "M.A. (Oxon.)."

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

THE INFLUENCE OF PSYCHICAL RESEARCH ON THE DOMINANT CULTURE.

BEING THE TRANSLATOR'S PREFACE TO DR. HARTMANN'S
"SPIRITISM."

The author of this pamphlet needs no introduction to the already large and increasing number of English readers who interest themselves in philosophy and its problems. He has almost certainly the widest influence on speculative thought in Germany of any contemporary writer. In this country his great work—though it has had later developments—has become accessible to a larger circle of readers through the recent translation by Mr. Coupland, of its ninth edition. The extensive acquaintance with the principles and results of modern science, which Dr. von Hartmann combines with high philosophical capacity, must impart to his opinions additional interest and authority. In this respect he is comparable to our own eminent philosopher, Mr. Herbert Spencer.

But however distinguished the author, to many it will seem that the subject of his present intellectual undertaking requires some apology. It is really in this very circumstance that the justification is to be found. The disregard of facts which only ignorance can any longer honestly deny, and which, whatever their true significance, must stand in important relation to very deep problems, is hardly less than scandalous to the thought and science of the age. However long this may have been felt and said, it would still seem presumptuous for any individual unsustained by authority to pronounce such a judgment. But the authority has recently become so imposing as indeed almost to remove the reproach itself. In this country, the Society for Psychical Research, an embodiment of the sentiment referred to,* has, within the last three years drawn to its ranks, and within its governing body, some of the most eminent representatives of science, philosophy, and literature. The number of its members and associates has been steadily increasing, similar societies are even now in course of formation, under the best leadership, in other countries, and less organised attempts in the same direction are engaging the energies of competent investigators in many quarters. From the public Press, representing the older and still dominant culture of the "Aufklärung," with its virtual denial of everything which could not be at once explained, or its shallow attempts to refer every phenomenal mystery to credulity and fraud, there has been little or no encouragement. Everything, on the contrary, which could discredit a subject peculiarly exposed to discredit has been eagerly seized upon, while the weighty evidence, which only students of the subject knew, they were seldom allowed to bring forward, except in books which were scarcely ever reviewed, and therefore remained unknown and unread by the public. Journals and periodicals there were, devoted to collection and discussion of the evidence as it arose, but these, again, were not allowed fair play. The great firm, for instance, which has the monopoly of the sale of literature to the travelling public, has never allowed any paper or book dealing with this subject to be exhibited on its stalls, nor will it even supply them to order. Papers ministering to the vulgarest frivolity of the populace are displayed, but such a journal as "LIGHT," for which the following translation was expressly prepared by authority of one of the most influential thinkers of the age, is not respectable enough for the fastidious vendors of *Rare Bits*, *Tit Bits*, and *Bird o' Freedom*.† In short, there has been a general consent that "Spiritualism" should be hustled out of sight, or be referred to only in terms of contempt, or for display of journalistic wit and superiority to "superstition." Nor has this opposition been at all conciliated by attempts to discriminate facts from their spiritistic interpretation.

It is hardly a serious imputation on journalists that they are subject to the prevailing intellectual influences. Greater responsibility falls on those whose profession it is to welcome every foundation of fact for the discovery or recognition of truth. It will be an historical reproach to the Royal Society that it refused a hearing to Mr. Crookes' paper "On the Experimental Investigation of a New Force," and to the British Association for the Advancement of Science that the admission of Professor Barrett's paper "On some Phenomena associated with Abnormal Conditions of Mind," actually led to a revision

of the rules, with the object of preventing the Association from being similarly "compromised" in future.

In Germany, the prejudice was exasperated a few years ago by the publication, by the late Professor Zöllner, of the report of his systematic investigation with the medium, Henry Slade.* To great scientific attainments and capacity, Zöllner united a very sensitive disposition, and it seems probable that the literary and private persecution which ensued conduced to his premature death. Intellectually and morally opposed to more than one of the prevailing tendencies of thought and practice, he turned on his assailants with a polemic which was not free from asperity, and in which the different topics of controversy, connected in Zöllner's view by a common derivation of the pernicious influences he was contesting, were mixed up with more abstract disquisitions. This circumstance, it will be seen, is considered by Dr. von Hartmann, somewhat to detract from Zöllner's value as a witness. That is, as I submit, a very unnecessary concession to an "invention of the enemy," that Zöllner was mad! a report which was spread after his death with no better justification than the impossibility of otherwise impairing the cogency of his evidence for the phenomena of "Spiritism." It is emphatically denied and conclusively disproved by the testimony of well-known men who were in intimate correspondence with Zöllner up to the time of his death. I refer to the report in this place, as well because Hartmann's remark might be thought to give some possible colour to it, as also because it was stated as a fact by a German physiologist in the *Contemporary Review* a year or two ago. It is *absolutely baseless*.

In some of his investigations with Slade (subsequent, by the bye, to the occurrences which drove Slade from this country, and with which Zöllner was fully and exactly acquainted), Zöllner was associated with the distinguished men of science, Wilhelm Weber and Fechner, who added their testimony to his. The first professional conjurer in Germany, Samuel Bellachini, after prolonged investigation with Slade, also declared, by formal affidavit, the facts he had witnessed to be inexplicable by the resources of his art.

It was about this time that the public exhibitions of the "magnetiser," Hansen, drew fresh attention to the long dormant subject of mesmerism. In Germany, France, and England, some men of science reverted to the old experiments of Braid, and while still denying the specific influence of mesmerism, acknowledged, as completely proved and exempt from charlatanry, the extraordinary effects producible by suggestion in the state called hypnotism. The important development of this branch of psychology by Dr. Falmesstock, in the United States of America—who gave the apt term, "Statuvolence"—is adverted to by Hartmann in the text.

The next fact experimentally established was "thought-transference," without physical contact, and, therefore, without the possibility of involuntary muscular suggestions; the results of the Society for Psychical Research in this country being confirmed by the independent investigations of M. Richet, in Paris.

Meanwhile the psychology of the abnormal conditions termed in general "sommnambule" was being studied by philosophers. The recently published work "Die Philosophie der Mystik," by Dr. Carl du Prel, of Munich, has the merit, quite apart from the author's theory of individual transcendental subjectivity, of showing the psychological continuity of the various states of sleeping consciousness, from ordinary dream to the wonderful faculties revealed by speech and action in the deepest somnambule trance, as also the connection of these subjective phenomena with some occasionally observed in delirium and insanity. The discovery of this continuity and connection makes entirely credible, and even *à priori* probable, the statements of many medical observers of somnambule patients,‡ which have long been ignored or rejected as incredible, by one side, while by another they have been accepted as demonstrating a world of spirits. Profoundly interesting is du Prel's exposition of this second consciousness in man, familiar to all in its weakest degree as common dream, but rising in clearness, coherence, and intensity in exact proportion as the organ of waking consciousness is numbed, and its functions are suppressed.

Another writer of philosophical repute in Germany, noted for his investigations of mediumistic phenomena, is Baron Lazar B. Hellenbach. His experience and conclusions are embodied in a work published at about the same time as du Prel's,

* I do not by this mean to imply that this Society is already committed to the so-called Spiritualistic phenomena. That is not the case.

† I hope I have not done injustice to these publications. I confess I have not studied them, but the titles are suggestive, and they are to be found on Messrs. Smith and Co.'s bookstalls.

* See my translation, "Transcendental Physics," which can be obtained at the Psychological Press Association, 16, Craven-street, Charing Cross.

‡ Selections of this evidence will be found in du Prel's work, of which I have nearly completed a translation, to be published, I hope, before long.

entitled "Geburt und Tod als Wechsel der Anschauungsform oder die Doppel-natur des Menschen" (Birth and Death; as Change of Perceptual Form; or the Double-nature of Man). His hypothesis of a "Meta-organism" is allowed by Hartmann (who, nevertheless, considers it very improbable) to make the survival of the individual, after physical dissolution, scientifically conceivable.

The permissible space of a preface would be much exceeded by the enumeration of all, even of the more notable, indications that the dominant culture has failed to arrest observation and recognition of phenomena which are, indeed, of constant and natural recurrence. Sooner or later the human mind emancipates itself from the tyranny of intellectual conventionality, and the process is quickened when leaders of thought, like the author of this pamphlet, are in open sympathy with the revolt.

To gain the subject in hand a hearing, that public recognition of the value of study and research in it may be the sooner arrived at, is one object I have had in view in undertaking this translation. Hartmann's demand for State-appointed commissions of investigation is more appropriate to conditions of scientific research in Germany than to those obtaining in this country. Nor otherwise is it a very hopeful proposal. For success in this inquiry those who undertake it should in general be qualified by sympathies and interests intimately concerned in the elicitation of the phenomena. The mere physicist, or physiological psychologist, is too little likely to touch the springs of the subtle forces which are liberated by mental, though not always conscious, dispositions. The recognition of a relatively unconscious mentality, in connection with the organic forces which are certainly instrumental, suffices to bring into view the peculiar difficulties of the investigation. It would be the grossest mistake to assume, however, that only emotional and unmetrical partisans of mediums are therefore likely to meet with a success which they would thus be unqualified to verify satisfactorily for others. But the demand for scientific examination of this subject usually assumes that nothing more is requisite than habits of observation and acuteness acquired in physical experimentation. Yet it is quite likely that of two men equally qualified by such training, one shall have uniform success, and the other uniform disappointment with mediums. A very strong professional medium, through whom certain habitual phenomena are regularly elicited, may still obtain them without the assistance of rapport, that is, with quite neutral visitors, but a hostile will, however disguised, can paralyse the medium's forces, or deflect them in the possibly compromising direction which, by expecting, it in fact dictates. This applies to the suspicion of prejudice, but not to the suspicion, if such it can be called, of wary and critical observation by a fair mind. Thus sinister suspicion is very frequently gratified by the result, if any result at all there is; and this I believe to be the true explanation of some notable "exposures." People who cannot recognise in mental dispositions positive forces, acting by irresistible mesmeric suggestion upon a sensitive subject, have no business with experiments in which the psychological factor predominates. Least of all is this factor to be ignored in the case of investigators of remarkable distinction, because the very force of character which has conduced to success in their own departments of activity makes it unlikely that they will be psychically passive or neutral witnesses.

It is accordingly to be hoped that there will be no such scientific commissions as Dr. von Hartmann proposes, until these incidents of the research have become thoroughly understood. Voluntary organisations may be more effectual, because originating in a genuine interest. But even in these success will be rather individual than collective, and it is probable that the best observations will not be those of committees selected chiefly on account of the authority their names would carry with the public. Such considerations are natural, but they ignore the fact that every member of the committee, as soon as he enters the séance-room, is a "psychic" only in a less degree than the medium himself, and should be a co-efficient in the results. Hartmann is undoubtedly right in asserting this co-efficiency, though it is of very various degrees, and is often not at all apparent. To these degrees of co-efficiency correspond degrees of counteracting influence, leading to failure or to questionable results. While I quite admit that professional mediumship has been disgraced by many conscious frauds, and must always be narrowly watched on account of the temptations offered by uncritical observation, it is my conviction that cruel injustice has often resulted from mere ignorance of psychological dynamics.

On the other hand, the author's theory of transferred and collective hallucinations at séances reverses the true position of the

parties, making the medium stand to the others in the relation of mesmeriser to his subjects. It is, indeed, no logical answer to Hartmann that experienced investigators would unanimously disagree with him (who has here no experience) on this point, because the theory itself requires that the greater the experience, the greater are the probability and force of such psychological deceptions. But his analogies do not help him: hallucinations of all the senses, combined into a single object, perceived uninterruptedly for a length of time, and similarly by a number of observers, have not, I believe, been independently established. Nor is it easy to suppose that Mr. Crookes and his friends, for instance, were thus hallucinated by the little Florence Cook, to the extent described.

Nevertheless, the facts of somnambulism, and the field of psychology to which they introduce us in relation to mediumistic phenomena, have certainly been too much neglected by Spiritualists. Herein they have been neither more nor less wise than other people. As long as man's ideal life is supposed to be limited to the content of his waking consciousness, it is inevitable that whatever exceeds this content, either in the deeper states of dream or in communications obtained through mediums, should be ascribed to foreign intelligences. Only recently and partially has the organic "threshold" of consciousness been recognised, and the insight been gained that all which lies behind that threshold—the "unconscious cerebration" of Carpenter—or the "latent thought" of Hamilton—is only not conscious in the sense that it has not attained the reflective moment of consciousness, and is thus not yet associated with the self-consciousness. How large, and in what relations with nature and other subjects, may be this unappropriated sphere of individual being, it must belong to a more mature metaphysic and psychology to determine. We have at present only to remember that Hartmann's postulate that the consciousness behind the normal threshold—or the "somnambulant" consciousness—is supported by a part of the brain whose functional activities are only "masked" by those of the parts supporting waking consciousness, is a mere physiological assumption. That the "unconscious" ideal processes go on during waking life, being indeed only "masked" by the impressions of the latter, is doubtless a fact sustained by presumption, analogy, and psychological evidence. But the "supporter" of this relatively unconscious or somnambulant ideality is entirely problematical. It may be a substance which we can represent organically, and which yet has no organic dependence on the brain, and may survive the disintegration of the latter, appropriating then the self-consciousness and personality of the individual. The intimate connection with the brain, or at least with some part of the physical organism,* which this hypothetical "meta-organism" must certainly have, is not necessarily, or even presumably, a relation of dependence. The recognition of finer forms of matter than can affect our physical sensibility must carry with it the possibility of their organic constitution, and this possibility may be raised to the rank of a necessary hypothesis by the more profound psychology for which somnambulism seems to offer a foundation.†

It must be a question for psychologists, if not for metaphysicians, whether Hartmann has not ascribed to the "masked" somnambulant consciousness (the ideal process behind, yet co-existing with, the waking consciousness), powers which, by the very laws of consciousness, can only belong either to the external or to the internal waking state; that is, to ordinary self-conscious thought, or to the self-consciousness of "open" somnambulism. Analysis of consciousness yields two moments, the direct and the reflective. The latter, which is the recognition and characterisation of the thought—its "second intention," in the language of the schoolmen;—seems to be essential for the motivation of all actions of apparent intelligence, other, that is, than the automatic actions which have merely reflex movements at their foundation. A thought unrecognised and unattached to the self-consciousness may indeed pass into an action appropriate to it (as in the simplest phenomenon of planchette writing, &c.), and this idea-motive process may go on spontaneously as long as it depends simply on the uninterrupted current of automatic thought behind the "threshold." But if, now, it becomes a question of a fresh process suggested from without, of response, for instance, to another intelligence, it is difficult to

* Some somnambules have placed the seat of abnormal consciousness and its perceptions in the region of the solar plexus.

† On this whole subject du Prel's "Philosophie der Mystik" offers very instructive considerations.

‡ The distinction is admirably brought out and explained by Mr. Shadworth Hodgson, as well in his "Time and Space," as in his "Philosophy of Reflection."

conceive this happening without the second moment of mentality, the recognition of meaning, by which alone, it seems, a responsive association of ideas could be started, and a new set of actions could be set up. If here that second moment of consciousness is really, as I submit, requisite, it is evident that for all the more advanced phenomena of this province Hartmann's "masked" somnambulism is nothing less than a contemporaneous second intelligence, wanting nothing that belongs to full self-conscious personality. It is a second Ego in no subjectively deficient sense of the word. For we cannot conceive the intelligent recognition of a thought unaccompanied by a self-consciousness. In "open" somnambulism we undoubtedly find this full intelligence, but in that state the ordinary physical Ego-consciousness is dormant.

I wish only to point out what is apparently involved in Hartmann's hypothesis that the "masked" somnambulant consciousness is competent to the ideal element in all phenomena occurring in the medium's waking state. In place of a spirit-Ego beyond the organism, he duplicates the physical Ego within the organism; and that not in the sense in which du Prel, indeed, finds this duplication (or, as he calls it, "self-sundering") in the dream states, wherein the subjective activity from behind the normal threshold dramatises as objective agent merely in the dream life, but as a veritable co-existence of self-conscious personalities belonging to, and dependent on, the same physical organism. That our organic self-consciousness may be a mere conditioned limitation of a larger and truer self, in other words, that this consciousness does not exhaust the self, the individual, or that the "person" is not co-extensive with the "subject," is quite another proposition, of which Kant gave the first hint in modern philosophy, and which is du Prel's doctrine of transcendental subjectivity.

As regards the physical phenomena of mediumship, I think the opinion of most persons conversant with them will be that Hartmann's hypothesis is too complicated in itself, and even thus is inadequate to the facts. But as it is certain that some physical emanation from the medium determines the range and power of the agency, there seem to be but two alternatives to the dynamical system advocated in this pamphlet. One is the extra-organic duplication of the medium, in whole or in part, such that the phantom person or limb draws to itself the forces of the organism, which, or the corresponding member of which, is left cold and inanimate by the transfer. Thus, if the whole phantom were projected, the state of the medium at the table would be that of trance, as happens often, but by no means always, during the course of strong physical phenomena at a distance. The reunion with the organism—the "repercussion"—is instantaneous. This hypothesis (which has a great deal of authority and evidence in support of it) would show the futility of certain ingenious "exposures" of mediums by staining the so-called "spirit-hand" (or other part) with substances afterwards found on the corresponding part of the medium. For upon the rejunction, any such foreign matter would naturally be deposited on the surface of the medium's body. It is a good test to distinguish this case from the alternative one of "spirit" agency, but proves nothing necessarily against the integrity of the medium. Hartmann's remarks on the ignorance of "exposers" have an even wider application than he imagined.

The absence of any definite account of the process implied in the above supposition must be admitted; yet it is not inconceivable, and it has evidence of direct observation in its favour.‡

The other alternative is that the medium's "aura" or "atmosphere," supplies the condition within its circuit for the physical operation of the invisible agencies called spirits, which need not necessarily be human, or even with independent intelligence in the sense of rationality. The possibilities of Nature beyond the senses are infinite, and as there are mundane animals below humanity, it is an admissible conjecture that there is no grade of life without etherial representation.‡

The agency of human spirits has, I believe, been greatly exaggerated by Spiritualists, and most of the communications purporting to come from them are sufficiently explained by causes too little recognised. The current Spiritualist conception of death as a simple change of external conditions, so that there is a mere continuity of consciousness on the same level, and in the same modes, seems to me to denote great poverty of thought;

* See, however, on this point Hellenbach's "Geburt und Tod," &c. Vienna, 1883.

† Hartmann's references by no means exhaust the best authorities. The works of the American writer, Epes Sargent, should especially be consulted. See also D'Assier's "L'Humanité Posthume," (Paris, 1882) on the above point.

‡ I hope it will not be supposed that this is a suggestion of the survival of our animals as spirits, and of their agency at séances.

nor are we constrained to accept it on the evidence of facts. That true communications from deceased persons there are, I believe; but if we consider that the indrawing of consciousness to a deeper subjective degree must needs be retarded by lingering affinities—it may be of affection, or it may be of sense—which detain the spirit, all unsuited as its conditions are, in earth-life and its memories, we shall find nothing in the facts appealed to by Spiritualists inconsistent with a finer and profounder doctrine of the soul than any external phenomena can reveal. It is very significant that the most urgent to communicate are seldom those who have passed away in the fulness of time, but rather suicides, victims of fatal accident, or such as have otherwise been prematurely deprived of their organic connection with earth-life.

The author has repudiated an *a priori* negation of the spirit hypothesis,* and all, but especially admirers of his philosophical genius, must readily accept his disclaimer of a position which would only be appropriate to a materialist. But he certainly seems to confound, in one indiscriminate denunciation, belief in spirits and their agency with a revival of medieval superstition in its grossest forms, or rather he assumes the latter to be an inseparable result of the former. Yet it was not the belief as such, but the ignorant connotations of the belief, that led to the worst consequences in former times. The worst superstition was that which led to the persecution of the superstitious. In the nature of things there is no reason why belief in spirits should not recover its place in human culture, or why the foundations of the belief should not be cleared from mischievous misconceptions by an enlightened study and research. That certainly was the opinion of the greatest of modern philosophers. "I confess," said Kant ("Trium eines Geistessehers," &c.), "that I am much disposed to assert the existence of immaterial natures in the world, and to place my own soul in the class of these beings." Nay, more: Kant even anticipated the empirical proof of this fact, the physical condition being a partial solution of the cellular tissues encasing the subtler organism which relates us to supersensuous things and beings. And, therefore, he says in the following passage that the proof is not forthcoming, "as long as all goes well," viz., as long as the physical integrity in which health consists is unimpaired, whereas it can almost always be shown that mediums and somnambules are either persons in whom some constitutional lesion has taken place, or in whom there is some failure of equilibrium in the organic forces. "It will hereafter, I know not where or when, yet be proved that the human soul stands even in this life in indissoluble association with all immaterial natures of the spirit world, that it reciprocally acts on these and receives impressions from these, of which as man it is not conscious, as long as all goes well." (Id.) The fact is that, as the German proverb runs, "the child has been shaken out with the bath." The old popular and theological belief in spirits was encrusted with conceptions from which intelligence has been progressively breaking loose for the last two centuries. Modern rationalism has not analysed or discriminated. Facts of nature, clothed upon by ignorance and religious superstition,† have been treated as equally subjective with their investiture. Or rather, this having once happened, we have now to rediscover, in an experience very perplexing to our sophisticated intelligence, that there really is a nature beneath the surface with which our senses connect us. A late American writer‡ has suggested, with considerable probability, that the wholesale destruction, by fanaticism, of the mediums and somnambules, called witches in former generations, almost exterminated the germs of the abnormal natures which bring sub-surface facts to observation. Ignorant persecution has thus, perhaps, reinforced the materialistic tendency of modern rationalism by a long suppression of the evidence which would refute it. On the other hand, unbelief has been favourable to the slow and silent reproduction of the germ remnants, which have within the last generation produced a crop that can no longer remain unnoticed. "Mediumistic" persons are now undoubtedly multiplying in an extraordinary ratio, and it will be increasingly difficult to ignore the resulting phenomena.

It is a favourite *a priori* argument against the recognition of spirit agency that it is inconsistent with the progressive displacement of such agency by science. But it does not follow, because general laws have been substituted for immediate acts of will in the regular phenomena of the universe, that

* In a letter to me which has been published in the journal "LIGHT."
† Which still makes many of the clergy, in dealing with this subject, the powerful allies of materialism.
‡ Epes Sargent.

no acts of will remain, to which psychological laws, indeed, but only such, are applicable. Acts of will have appropriate phenomena, and we are not to ignore them because man has formerly confounded the phenomena of physical nature with the phenomena of psychical nature. If, however, the phenomena in question are subject to physiological laws, and thus explainable, by all means let us have the information from scientific research. It is all we ask. The plea is for research and study; that these methods should supersede a "conspiracy of silence" unworthy of human intellect and honesty. Let there be an end to this conventional affectation, an end to the preposterous pretence that "Spiritualism" is not a subject which men of "culture" can touch! Your "culture" may not touch it, but if not, it will very soon itself touch your "culture" at the very foundation! Of that there are already many symptoms. Meanwhile, it is no doubt the fact that such part of the uncritical populace as has addicted itself to Spiritualism has seen the agency of spirits in much that belongs to the province of ordinary psychology, or even to the common accidents of life. But these are not the representatives of the revival, but its *enfants terribles*. A much more educated and intelligent class, also, have perhaps erred, owing to imperfect acquaintance with the psychology of somnambulist states. But there has long been an increasing tendency to discrimination, combined with a tolerance and open-mindedness not, perhaps, to be discovered in any other movement that has appealed so profoundly to emotional interests. Dr. von Hartmann seems to have mistaken the first ebullition of the revival in Germany, where it is not ten years old, and its extravagances in America, where it was so rapidly disseminated that corrective influences are only now beginning to make themselves felt, for its true tendency. The fact that this translation was first published in the columns of the Spiritualist journal "LIGHT" perhaps sufficiently evidences the liberal disposition of Spiritualists in this country. I refer, of course, to the higher level of intelligence, according to which every school, or sect, or party should be judged. But as it is not to be denied that ignorant and unbalanced minds may take harm by contact with a subject condemned to intellectual neglect, yet offering experiences of extraordinary attraction, this consideration may well be urged in addition to that of the great scientific interests involved, upon those who can influence the directions which serious inquiry and discussion should take.

C. C. M.

SOME NOTES ON THE DEVELOPMENT OF A TRANCE MEDIUM.

While taking part in a private Spiritualistic circle I sometimes asked myself: Are the trance-mediums genuine in their utterances? That is, are they utterances from the spiritual world? or at least are they the *unconscious and unprepared utterances* and not some essay learnt off?

With some I was obliged to come to the conclusion they were genuine, since they would lecture on *any* subject proposed on the spur of the moment, and deliver, in most cases, a really remarkable lecture dealing with all points of the subject.

Others I did not think well of.

I decided, without informing the circle, that if I could be developed I would permit myself to be so. I am not yet able to speak, nor have I entered the *unconscious* trance, but the fault lies with myself since I *would not permit* myself to fall into unconsciousness, as I was desirous of carefully observing what would happen. It is now five months since my decision to try this experiment.

To me the development appears slow; others of more experience say it is rapid.

For a month nothing resulted. This I now understand was the result of *over-anxiety* on my part to induce the state.

My observations confirm the statement that mesmeric influence cannot be received (by a person who has never been mesmerised) when the will of the patient *refuses* to have it, or, on the other hand, is *over-anxious* to induce the state.

Finding nothing resulted at the end of the month, I subsided into perfect *passivity*. I said to myself, "If there be anything it can come; if not, I cannot help it."

At the second sitting, in the passive state, I felt a distinct magnetic current pass with wave-like motions over my body. This was preceded (and almost always was until very lately) by a feeling of a hand placed on my forehead and back of my head. This feeling was very distinct, but as the sittings are mostly in the light it was no *visible* operator. I make this remark because

although our circle is a *genuine* one, yet it is necessary to give a stranger every proof that there is no fraud. The feeling of the hands was distinct. They were also described by a friend present who is clairvoyant, who sometimes saw hands only, sometimes the operator as well. The operators often change. I had observed mediums, when going under control, convulsed, as though they received shocks, also wag their heads at *great* speed. This I sometimes thought was "put on." I found the same thing occur with myself, and that the shocks and accompanying starts of the body I could neither help myself nor resist.

The wagging of the head I took much notice of when it started with me. I found that as the motion increased in swiftness, myriads of stars appeared and consciousness would soon depart. This, then, appears to be the easiest, but roughest, method of bringing the patient into the unconscious trance. Now I find that when there is no "wagging," and the unconscious state is approaching, a great light appears which increases in intensity as the consciousness departs.

While in the condition of "conscious trance" I have had many ideas and flow of language, which I *have never given forth*, because I wish it all to be done without any *conscious* aid on my part. Once this has resulted in my "*conscious* trance," and as the circumstance is singular, I will here solemnly declare that, although I was perfectly conscious (trance), the words were uttered from my organism, but without any aid from myself. When I entered the room I was strongly impressed to leave at once. I threw the feeling off. When I went into the trance state (conscious) I was still more impressed that I must leave and that the sitting should cease.

I was then rather roughly used. Suddenly I was braced up, shoulders well back, head very erect, slightly thrown back. My tongue was compressed against the neck; the back part of the inside of my throat was also forced back; all this gently but very firmly. I was powerless. My throat now felt *very clear and open*, and the words came clear as a bell—"Get out of here."

Now I did *not* speak this, neither did I have any idea *what* was coming, and my own feeling was one of wonder and bewilderment at the way in which it came for, I *did not do it*.

The reason why we were ordered out I understood afterwards. We obeyed the order. A lady had been in the room that day who was almost, if not quite, a lunatic. As a man leaves traces of his magnetism behind by means of which the dog scents him, so this unhappy lady had left traces, or parts, of her magnetism and surroundings, which would have proved baneful to a medium or sensitive who was in the "open" condition—open to receive all influences, but praying only for good and that evil might be averted. Hence the warning.

I will answer any questions you like to put.—Yours faithfully,
W. S. P.

"OUTSIDE of all churches there is massing a large and ever-enlarging body of the unchurched. Beneath the surface of Christendom, the amazing growth of Spiritualism is an ominous portent for ecclesiastics; since, whatever its rootings in fact or in fancy, it is thrusting itself up beneath the dogmatic platforms of the churches, and pushing hosts of men and women off into 'the open' of a free, simple, natural religion. The decay of ecclesiasticism is going on so fast that the careful observer need no longer watch the centuries in order to note its progress, the decades marking clearly the stages of this dissolution. Its causes are patent."—R. HEBER NEWTON, in *North American Review*.

A VISION AND CURE.—"Pasquier, aged sixty, ex-game-keeper," the Comte de Tarragon writes to us, "had for a considerable time gone about, by the help of sticks, suffering from painful and extensive ulcers of the legs, which the doctors failed to cure. Before going to the hospital, which he dreaded, he came to me, asking if I thought the spirits could not do him some good. I said that they often did if their aid were invoked, and I exhorted him to do so; but that if he could come to me next day, he might consult some good doctors, who were coming to my house. I saw no more of him for eight days, when I met him, without his sticks, after the service at church. He said that he told his wife of my exhortation, and that at night they prayed together that good spirits would aid him. During the night, he said, he had a dream of seeing some one in the room, who quieted his first fear by making signs of friendship. Then the stranger took some of the herbs which were in the place for medicine, and put them into the jar containing the grease which he kept for application, and signed for them to be made into an ointment, waved his hand, and disappeared. 'I told my dream,' said he, 'to my wife, when she said she had had exactly the same dream. We prepared the ointment, and kept applying it until, in eight days, my legs are quite sound and well.' He showed them to me, and I saw only the scars of large ulcers."—*Le Spiritism*.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOATH MAKE MANIFEST IS LIGHT.—Paul.

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A PROBLEM FOR CONJURERS.

By CARL DU PREL. (Munich.)

(Translated by V.)

"Quam multa fieri non posse, priusquam facta sint, judicantur."

II.—DEDUCTIONS AND REFLECTIONS.

(Continued from p. 508.)

The logical deductions which we must draw from the facts here narrated are partly of a physical, partly of a philosophical kind. With regard to the first, almost everything is still veiled in obscurity; one thing only is clear, that is, that these slate-writings, which are impossible according to the laws which govern our phenomenal world, must be ascribed to a transcendental origin, and these occurrences which take place in our world of sense must either be accounted for by Zöllner's theory of another variety of space, or be ascribed to the passage of matter through matter (*Durchdringung der Materie*).

If we first analyse these events in their separate parts we shall find:—

1. That the hypothesis of prepared slates is inadmissible, since the questions are put at the last moment, or written without the medium's knowledge, and then answered correctly.

2. The place on which the writing is found, is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate pencil.

3. That the writing is being actually done at the time, can be heard.

4. That the medium is not writing is to be seen.

5. The writing must be actually done with the morsel of slate or lead pencil. The scratching sound upon the slate is distinctly audible to the whole circle, and the sound always corresponds to the side of the slate written upon, and the bit of pencil used. On one occasion, when a sceptic placed a morsel of red chalk in the slate, the writing was done with the red chalk; besides which, the bit of pencil is found to be worn down after the writing is done, and its identity can be ascertained by its having previously been marked.

So much with regard to the physical point of view. With respect to the philosophical, we add the following:—

6. The writing is done by an intelligent being, since the answers are exactly pertinent to the questions.

7. This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium.

8. It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made.

These beings are therefore, although invisible, of human nature, or species, as regards the intellectual side. It is no use whatever to fight against this proposition; it is not for this person or that to draw what logical conclusion he pleases

from facts; and this is a very good thing, otherwise humanity would never be taught anything by means of facts.

Should we, therefore, call these beings spirits? This we are not justified in doing; since, let alone that the idea of a spirit according to Kant, as a being simply of thought, is an unjustifiable one, because he had no experience on the subject; the fact that they are invisible does not prove that they have no materiality, or form, for every scientist knows that there are combinations of matter which are imperceptible to our senses.

It is only because I do not wish to be accused of having formed too hasty an opinion, that I proceed to give further particulars which lie at the root of these experiences, without committing myself here to any further assertions, before doing which I desire to have still more experience.

9. If these beings speak, they do so in human language.

10. If they are asked who they are, they answer that they are beings who have left this world. (*Verstorbene Menschen*.)

11. When these beings become partly visible, perhaps only their hands, the medium sitting in a dark cabinet, the room in which are the members of the circle being only dimly lighted—when I was present two candles were burning—the hands seen are of human form. I need scarcely say that I should not advance this as evidence, had not every precaution been taken against imposture, the medium's coat being sewn down the front and the sleeves sewn together behind his back, the stitches being cut after the séance was over; and had not one of the party, while the proceedings took place, stood behind the medium in the cabinet, holding his hands.

12. When these beings become entirely visible in the dark room, in which case the medium himself sits among the chain formed by the circle, they show the human form and countenance. It is very easily said that in this case it is the medium himself who is masquerading. But when the medium speaks from his seat; when his neighbours on either side declare that they have hold of his hands, and at the same time I see a figure standing close to me; when this figure illumines his face with the air-exhausted glass tube filled with quicksilver, lying on the table—the light produced by shaking which not impeding the phenomena—so that I can see it distinctly, then the collective evidence of the facts I have narrated proves to me the necessity of the existence of a transcendental being, even if thereby all the conclusions I have come to during twenty years of work and study should be thrown overboard. Since, however, on the contrary my views (as set forth in my "Philosophy of Mysticism") have taken quite another course, and are only further justified by these experiences, I find as little subjective grounds for combating these facts as objective ones.

In the "Philosophy of Mysticism," the analysis of our so-called unconsciousness has brought me to recognise a transcendental power of perception, into the different ramifications of which I afterwards inquired. Some agent must also necessarily be at the bottom of this power, a transcendental subject. Now, from reasons, which it would be out of place here to mention, this subject must be considered as capable of development, whereby the principle of "conservation of energy" and of Darwinism in its meta-

physical department is led up to. The fact is, therefore, that earthly Darwinism would not be possible, were not metaphysical Darwinism a truth.

On the other side, I now have the empirical experience of the existence of such transcendental beings, which I am convinced of by the evidence of my senses of sight, hearing, and feeling, as well as by their own intelligent communications. Under these circumstances, being led by two methods of inquiry to the self-same goal, I must indeed be abandoned of the gods if I did not recognise the fact of the immortality—or rather let us say, since the proofs do not extend farther—the continued existence of man after death.

There is forcible proof for this conclusion in the analysis of the occurrences, given in Nos. 1 and 8, by slate-writing, and I would therefore advise everyone to seek for conviction by this method. Here the whole process takes place before the eyes of the spectators in full light; the medium is almost entirely passive in the proceeding, he does not require to know the question asked, and often operates solely by his mere presence, though more powerfully when his hands touch the slates—because there is no force in nature, which is not weakened by the effect of distance; in short, the whole proceeding is so simple, that it may be likened to “looking for knots in rushes” to scent imposture here.

There are indeed sceptics who consider it a matter of suspicion that the medium should touch the slates, and that the folding slates should be locked, so that the surface of the slates is in darkness. According to this logic, the existence of the fixed stars may be denied, on account of the suspicious circumstance that they are only seen by night, which evidently points to a great American humbug. There are likewise sceptics who suggest that the medium writes with his foot, and I have no doubt that some journalists will assert that they know at a distance both of time and space what took place at a well-lighted table in Vienna, far better than I did who was sitting at that table. I am not going to address myself to such clever persons; for it is well known that the most obstinately blind are those who are determined not to see, and those who are not open to reason cannot be convinced, even by the most well-proved facts. To fight against facts with theories is, however, as though a pot of earthenware should strike one of iron in the hopes of shattering it.

On the contrary, if a person of sound and clear understanding, that is, one who has not a pre-conceived theory which he is determined to save at any cost, will attend one séance for slate-writing only, he will have to give in to the facts. I will relate an instance of this in the case of a Viennese professor. When we attempted in his presence some experiments with a photographer—which, however, led to no results—(real conjurers have no unsuccessful séances) we concluded by asking the question if we might hope for more success later in the day; in the folding slate the answer “No” was written, the sound of the writing being distinctly heard. And these two letters were quite sufficient to convince the professor.

Now, why was this so? Simply because his mind was unbiassed, and, like a finely-balanced pair of scales, was able to give the right weight to the facts that came before him. Other brains resemble rough, heavy scales, which cannot even with a cart-load of facts be brought to a just understanding of them. Considered in themselves, two letters of the alphabet seem but an insignificant fact, but they are all sufficient if the mental balance is a fine one. According to Kant and Schopenhauer, the essential function of the brain is to trace effects to causes. Now, in the case of these slate-writings, it is manifest that the cause of them cannot lie within the phenomenal world, and therefore must be of a transcendental nature. If anyone who is an eye-witness of these occurrences is not able to see this, it is a proof that the causal function of his intellect is imperfect.

The causal function of the intellect really exists in finding the reason of some apparent contradiction of the laws of nature. This faculty must evidently precede a correct capacity of judgment, and if this is present, the domain will be recognised in which the especial cause of the phenomenon must lie. This slate-writing especially imposes upon the reason the task of determining whether the cause lies within the domain of mechanical law, or is of transcendental origin. If, therefore, the cause is sought in an inverted direction, or in accordance with the *a priori* assumption that it cannot lie in the domain in which it really does lie, this is a proof of a defective causal function of the intellect. And if it is indeed a logical error of judgment to deduce a false cause from the right domain, the error is still greater if the cause is looked for in the wrong department. This is, however, the case when the cause of slate-writing is sought in the domain of mechanical law, which, as we have before proved, leads to a logical impossibility.

A rightly balanced intellect makes good use of the means at its command. Such a man as Kant, for example, knew very little of our solar system, compared with a modern astronomer; but those few data which he possessed were sufficient for him to reconstruct the system in his own mind. From few effects he arrived at the right cause. Another, who knew perhaps even more than our astronomers, might not arrive at a correct conclusion. Kant proceeded after the principle of making the most of the smallest indications of power, which is only done by nature and genius. On the other side there are, without doubt, doubters who after witnessing with their own eyes the phenomenon of slate-writing, still remain sceptical. They wish to believe it is only a case of greater powers of deception, since they are on the look-out for imposture; but the fact only proves that their minds are not capable of correct judgment, and that instead of becoming enlarged by this means they become still narrower. The rightly balanced intellect must, in witnessing such slate-writings, be opened to the fact, that from the impossibility of their being executed by normal means, an interference of the transcendental world with our normal world is here accomplished, which, even because the theory of development is true, draws each world little by little to one another. Not to speak of such sceptics as these, the same thing happens here as in other departments; those who have seen and observed the facts, confirm them; those who have not seen and indeed consider it beneath their dignity to examine into them, deny them. It is pretty evident on which side the truth should be found.

Those sceptics who are deficient in powers of observation may be divided into certain classes. Among the most ignorant are those who think that whatever is beyond human comprehension, particularly their own individual comprehension, is also against reason. These persons may, therefore, give an explanation of the views I have here set forth, by questioning in me the “*capitis diminutio*,” or, in other words, denying me the use of my senses. As, however, in the future, I do not intend by any means to restrict myself in my writings to the subject of so-called “Spiritualism,” I hope to force upon them the strange hypothesis that I am only mad on that one subject. Naturally, I shall not answer such opponents.

(To be continued.)

TRANCE AND PREMATURE BURIAL.—On Monday week the infant child of parents living at Hillside-road, Stamford Hill, N., was seized with convulsions, which resulted in apparent death. The body was prepared for burial, and on Saturday the interment took place at Abney Park Cemetery. While the coffin was being lowered a child's cry was heard, and as soon as the lowering had been completed a cry was again heard. The coffin was drawn up and the top unscrewed, when it was found that the little one was alive. The child was taken home and is now in a fair way of recovery.—*Echo*, October 20th.

PHASES OF MATERIALIZATION.

A CHAPTER OF RESEARCH

IN THE

OBJECTIVE PHENOMENA OF SPIRITUALISM.

By “M. A. (Oxon.)”

(Continued from page 509.)

It is now a common occurrence for Mr. Eglinton to be brought out from the inner room, which serves him as a cabinet, into that in which the observers are sitting while the psychic form is visible to all. I may refer to narratives recording this crucial piece of evidence which have appeared in “*LIGHT*,” and especially to that remarkable record published on February 28th, 1885, which, for exactness of description, as well as for the facilities for observation granted to fourteen people, is of high value as a piece of evidence: and I may quote, as eminently germane to my argument, a narrative of a very precise and remarkable character contributed by Florence Marryat.*

“I wish to call the attention of the readers of ‘*LIGHT*’ to an account of two séances, at which I have had the pleasure of assisting lately, given under the mediumship of Mr. William Eglinton, at 12, Old Quebec-street, W. The first séance took place on Friday evening, September 5th, on which occasion the circle consisted of Mr. and Mrs. Stuart, Colonel and Mrs. Wynon, Mr. and Mrs. R. H. Russell-Davies, Colonel and Mrs. Lean, Mr. C., and Mr. Morgan. We sat in the front drawing-room in a semi-circle, with one gas-burner alight; and the doors having been properly secured against any intrusion, Mr. Eglinton took up a position in the back drawing-room, which is divided by a pair of curtains from the front. He had not left us a couple of minutes before a man stepped out from the *portière* and walked into the midst of us. He was a large, stout man, and very dark, and most of the sitters noticed that he had a very peculiar smell. No one recognised him, and after appearing two or three times he left, and was immediately succeeded by a woman, not unlike him in appearance, who was also unrecognised by any present. These two spirits, before retiring, came out together, and seemed to examine the circle curiously.

“After a short interval, a much smaller and slighter man came forward, and darted in a peculiar slouching attitude round the circle. He had also a dark face, but with very refined and handsome features. Colonel Lean asked him to shake hands. He replied by seizing his hand, and nearly pulling him off his seat on to the floor. He then darted across the room, and gave a similar proof of his muscular power to Mrs. Stuart. But when I asked him to notice me, he took my hand and squeezed it firmly between both his own. Colonel Lean asked him if he could disappear through the floor. He responded by mounting through the ceiling. His figure elongated until the head reached the ceiling, at which time the drapery touched the floor, and then he ascended, little by little, till all that was left of him was a piece of drapery no larger than a pocket handkerchief, which he flapped for a minute or so before he drew it after him. He had scarcely disappeared before Abdulah, with his one arm, and his six feet of height, stood before us, and salaamed all round. Then came my daughter Florence, a girl of nineteen years old, very slight and feminine in appearance. She advanced once or twice, near enough to touch me with her hand, but seemingly fearful to venture farther, retreated again. But the next moment she re-appeared, dragging Mr. Eglinton after her. He was in deep trance, breathing with difficulty, but Florence held him by the hand and brought him up to my side, when he detached my hands from those of the sitters either side of me, and making me stand up, took my daughter and placed her in my arms. As I stood enfolded in her embrace, she whispered a few words to me relative to a subject known to no one but myself, and she placed both my hands upon her heart and bosom that I might feel she was a living woman. Colonel Lean asked her to go to him. She tried and failed, but after having retired for a minute behind the curtain to gather strength, she appeared again with Mr. Eglinton, and, calling Colonel Lean to her, embraced him. This is one of the most perfect instances on record of a medium being distinctly seen by ten witnesses with the spirit, under gas. The next materialization that appeared was for Mr. Stuart. This gentleman is newly arrived from Australia, and a stranger to

Mr. Eglinton. As soon as he saw the lady who called him to the *portière* to speak to her, her exclamation of genuine surprise and conviction, mingled with awe, was unmistakable. He said, ‘My God! Pauline.’ The spirit then whispered to him, and putting her arms round his neck, affectionately kissed him. He turned after a while and addressed his wife, telling her that the spirit bore the very features and expression of their niece, Pauline, whom they had lost the year before. Mrs. Stuart asked if she also might not advance, and look at the spirit, but it was intimated she must wait for the next time, as all the power had been exhausted in producing an exact materialization, so perfectly recognisable on the first occasion of its return to earth. Mr. Stuart expressed himself as entirely satisfied of the identity of his niece, and said she looked just as she did before she was taken ill. I must not omit to say that the medium also appeared with this figure, making the third time of showing himself in one evening with the spirit-form. The next appearance was of a little child, apparently about two years old, who supported itself in walking by clinging to a chair. The attention of the circle was diverted from this sight by seeing Abdulah, six feet high, dart from behind the curtains at the same moment, and stand with the child in our view, whilst Mr. Eglinton appeared between the two forms, making a ‘*trisa juncta in uno*.’ Thus ended the first of the séances I wish to bring before your notice. The second took place on Saturday, September 27th, and under very similar circumstances. The circle this time consisted of Mrs. Wheeler, Mr. Woods, Miss S., Mrs. P., Mrs. Victor Stevens, Mr. Frank Marryat, Colonel and Mrs. Lean, Mr. Morgan, and the Hon. G. S., and we sat in the same order as before, and under the same conditions. Mr. Eglinton appeared on this evening to find some difficulty in passing under control, and he came out into the circle so many times to gather magnetism, that I guessed we were about to enjoy some unusually good manifestations. The voice of Joey, too, requested us, under no circumstances whatever, to loose hands, as they were going to try something very difficult, and we might defeat their efforts at the very moment of victory. When the medium was at last under control in the back drawing-room, a tall man with an uncovered head of dark hair, and a large beard, appeared and walked up to Mrs. P. She was very much affected by the recognition of the spirit, who was her brother. She called him by name, and kissed him, and informed us that his face was just as it had been in earth-life. Her emotion was so great, we were afraid she would faint, but after a while she became calm again. Then a lady came forward, the mother of Miss S., and gave her some advice relative to her private affairs. We next heard the notes of a clarinet. I was aware that Mr. Woods (also a stranger, until a few days since, to Mr. Eglinton) had lost a brother under peculiar circumstances (all of which had been detailed satisfactorily to him by slate-writing through Mr. Eglinton), and that he had been promised and expected to see his brother this evening. It was the first time, however, that I had ever seen Mr. Woods, and yet (so remarkable was the likeness between the brothers) that when a spirit now appeared with a clarinet in its hand, I could not help knowing at once who it was, and saying so to my next neighbour. The spirit advanced to Mr. Woods and grasped his hand. As they appeared thus, with their profiles turned to one another, they were strikingly similar in feature and expression. This spirit's head was also bare—an uncommon occurrence—and covered with thick hair. He appeared twice, and said distinctly, ‘God bless you,’ more than once. Mrs. Wheeler, who had only seen the spirit once in earth-life, was startled by the tone of the voice, which she recognised at once, and Mr. Morgan, who intimately knew the deceased gentleman in Australia, confirmed the recognition by saying it was a perfect likeness of the spirit. My daughter Florence then came out, but only a little way, not far enough to reach us. I was disappointed at her want of boldness, which Joey explained by saying she was weak to-night as they wanted to reserve the strength for a manifestation by-and-by. He then said, ‘Here comes a Masonic friend for Mr. S.,’ and a man wearing the Masonic badge and scarf appeared, and made the tour of the circle, giving the Masonic grip to the Freemasons present. He was a very good-looking young man, and said he had met some of those present in Australia, but no one seemed to recognise him. He was succeeded by the same male spirit who ascended through the ceiling on the 5th September. As he appeared through the curtains, a female form, bearing a very bright light, appeared with him as if to show the way. She did not come beyond the *portière*, but everyone in the room saw her distinctly. On account of the dress and com-

plexion of the male figure, we had wrongly called him 'the Bedouin.' Mr. Frank Marryat now discovered he was an East Indian by addressing him in Hindustani, to which he responded in a low voice. Someone asked him to take a seat amongst us, upon which he seized a heavy chair in one hand and flourished it above his head. He then squatted, native fashion, on the ground, and left us, as before, by ascending through the ceiling. Joey now announced that they were going to try the experiment of showing us how the spirits were made from the medium. This was the crowning triumph of the evening. Mr. Eglinton appeared in the very midst of us, in trance. He came into the room backwards, and as if fighting with the power, his eyes shut, and his breath drawn with labour. As he stood thus, holding a chair for support, a white, flimsy mass was seen on his hip, his legs became illuminated with lights travelling up and down them, and a white cloud settled about his head and shoulders.

"The mass increased, and he breathed harder and harder, whilst invisible hands pulled the flimsy drapery out of his hip in long strips that amalgamated as soon as formed, and the cloud grew thicker. All at once, in a moment, as we eagerly watched the process, the spirit, full formed, stood beside him. No one saw it had been raised in the midst of us, but it was there. Mr. Eglinton then retired with his new-born spirit behind the portiere, but in another moment he came, or was thrown out, amongst us again, and fell upon the floor. The curtains opened, and the figure of Ernest appeared, and raised the medium by the hand. As he saw him, Mr. Eglinton fell on his knees, and Ernest drew him out of sight.

"This ended what I am sure your readers will agree with me in calling a most marvellous séance."

We, the undersigned, were present at one or both of the séances described, and we give our testimonies that the description of them is perfectly accurate, and that they were performed under test conditions, the doors being locked and the key in the possession of one of the company:—Francis Lean, Lieutenant-Colonel, 20, Regent's Park-terrace, N.W.; R. H. Russell-Davies, 12, Westbourne Park-road, N.W.; R. Stuart, 24, Ebury-street, S.W.; Alexander Wynne, Lieutenant-Colonel, United Service Club, Pall Mall, S.W.; Eva Florence Stevens, 20, Minora-street, Fulham, S.W.; Frank Marryat, 20, Regent's Park-terrace, N.W.; W. P. Morgan, 4, Salisbury-street, Strand.

(To be continued.)

STONE THROWING.—The *San Francisco Chronicle* reports manifestations of a strange, intelligent power in Shasta County, by which a family, in which were children from four to fifteen, has been driven from its home. The manifestations were movements of heavy objects, stone throwing, &c., by unseen agents. Similar manifestations occurred in San José some time ago, by which a family was driven from one home to another, and then another, when they suddenly ceased. In this latter case, some of the stones thrown into the house weighed two or three pounds, and were very numerous. Doors and walls were badly battered, and windows broken, but no living person was hurt, even when struck. Stones which had been thrown through the doorway were seen sometimes to rise spirally and strike the ceiling. A sceptical gentleman who came "to find out how it was done," chose a seat from which to make observations, but was driven to change it by a half-pound stone striking the wall behind him, missing his head by a "close shave."—*Golden Gate*.

THOUGHT-READERS.—A writer in a late number of *Le Messenger* refers to the instances of thought-reading communicated by Mr. H. S. Thompson to the Psychical Research Society. They presented themselves in a little girl who had an affection of the eyes consequent upon a fever. In the course of his mesmeric treatment, he found that she perceived his thoughts. One day, at the previously expressed wish of an investigating friend, he silently willed her to bring to him from a vase of flowers in the room a particular sprig, and she did so as promptly as if he had uttered his request in words. The writer in *Le Messenger* regards the thought-reading faculty as a natural gift capable of further development by use—a kind of mediumship. Thought-readers say, like mediums, that the exercise of their faculty is followed by a sense of nervous exhaustion; for success in the exercise of it they also ask for passive or neutral subjects to act with them in their demonstrations, such as have not made up their minds adversely as to the existence of the faculty.

THE SPIRITUAL OUTLOOK.

XLI.

[We shall esteem it a favour on the part of our readers if they will forward us, for use in this column, any allusions to Spiritualism and Psychical Research they may come across in the course of their reading. We see a great many of these ourselves, but it is obvious that there must be many references to the subject which do not meet our eyes.—ED. OF "LIGHT."]

Thomas R. Hazard, a well-known Spiritualist, of Rhode Island, U.S.A., is giving an autobiographical account of his observations of Spiritualism for thirty years in one of the oldest American journals, the *Philadelphia North American*. His experiences began in 1839, and have continued ever since. These letters, so widely circulated through the newspaper Press by the American habit of copying every matter of interest into thousands of journals, will make one of the most interesting books ever published.

There are now living in the world scores—hundreds—of men and women, whose observations may be nearly as extensive and remarkable as those of Mr. Hazard, and the time is not distant when some competent writer will bring together, arrange, and publish an Encyclopædia of Spiritualism which will convince the most incredulous of the reality of the Spiritual phenomena.

Such a book, I need not say, will have more real interest and value than many books now existing on this planet. Psychology is the highest, the deepest, and by far the most important of sciences. Astronomy, geology, and biology lead up to this science of sciences—the nature, powers, and destiny of the human soul. Our one guide to that knowledge of ourselves centres in the phenomena of Spiritualism.

The true dignity of man consists in the fact of his immortality. The life which could be ended—the existence which could be terminated by a pistol-shot, a drop of prussic acid—by a thousand accidents, would be hardly worth caring for. "Let us eat and drink, for to-morrow we die"—let us have our fill of sensual delights—are quite natural conclusions to those who do not believe in a continued and progressive existence. If life is to end, and may end by the accident of any hour, why not end it whenever it becomes disagreeable?

The *Christian Commonwealth* is flying signals of distress. "The faith-cure and the mind-cure," it says, "are both alike the offspring of fanaticism and superstition. The ministers of Boston know not what to do in presence of this new craze, which is robbing them of their congregations wholesale. We regard this new development of fanaticism with considerable alarm. Its results are only too likely to be evil and disastrous. Scepticism is born of superstition. The human reason, held in bondage by darkness and authority, revolts, and rebounds to the furthest point in the opposite direction." Just so. Then why try any longer to hold human reason in such miserable bondage?

In 1692, twenty persons were put to death in one county in Connecticut—tried by torture and convicted of witchcraft. In New England 200 persons were condemned for this now obsolete crime, and down to about a century ago hundreds were similarly convicted and executed. A woman and her daughter, aged thirteen, were hanged on the same gallows at Oxford. It is just about a century since the last witch was executed in Scotland. In late years mediums have been denounced in pulpits and newspapers, and a few imprisoned—but the era of stake and gibbet is happily passed away.

It is really much better when you think of it. Mr. Eglinton can give a slate-writing séance to a Royal Highness or to a more powerful Prime Minister without peril. To think how different it was less than two centuries ago! Here is a sample: "Abigail Faulkner, daughter of the Rev. Francis Dane, of Andover, was condemned to death, her two daughters, only eight and ten years of age, testifying that their mother had made witches of them, they having signed their names to the devil's book with pen dipped in their own blood. She was tortured to make her confess, but died without confessing. Giles Corey, an old man eighty-one years of age, was accused and tried. Refusing to confess, the court ordered him to be put to the torture. They laid him prostrate and piled heavy weights upon him to break his stubborn will. He called upon them to 'pile on more weight! more weight!' till he died." And this was done under the influence of Christians like Governor Endicott and the Rev. Cotton Mather, and so wise a judge as Sir Matthew Hale.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

The London Spiritualist Alliance. To the Editor of "LIGHT."

SIR,—The London Spiritualist Alliance has now held a considerable number of soirées at St. James's Hall, admission to which has been freely accorded to friends of members, and to those who have sought introduction. The number of persons who, by their presence, may be presumed to have an interest in our work, is very considerable. These soirées are a very large item in our expenditure, and we are not disposed to grudge the outlay which they have involved.

But we are of opinion that those whose interest in our proceedings is sufficiently active to lead them to desire to attend our meetings so regularly may fairly be invited to qualify themselves for future attendance by becoming members of the Alliance. The expense incurred is so trivial that it is within the reach of all but a very small minority.

It should be borne in mind that our resources are limited, and that the work before us is vast. We want funds, and we can utilise any amount of money that is likely to be entrusted to us. Our operations are curtailed by want of the means that ought, we think, to be at our disposal, in view of the general interest in our work.

We do not propose, therefore, to issue indiscriminately, as we have done, invitations to our meetings. We are desirous that any one who is interested in our work should have opportunity of attending one or more of our meetings, and any member will at once be furnished with a ticket for the admission of such an inquirer on application to myself or to the Hon. Sec. But we trust that those whose continued interest in our work is manifested by a flattering attendance on our proceedings will go a step further, and support us by adding their names to our list of members.

I hope I may be pardoned if I ask that the *quid pro quo* may not be too rigidly insisted on. Instead of the oft-repeated question, "What am I to get out of membership in the L.S.A.?"—a query which, if it were of universal application, would paralyse all effort except that which was expected to be of merely selfish application—I would hope that we might rather ask ourselves, "How can I best within my power subserve what I recognise to be a good and useful work?" The subscription to the L.S.A. has been placed at so low a rate as to bring it within the reach of all. May I suggest to those members to whom a guinea more or less is a small matter that they may render us a real service by distinguishing between the minimum subscription, and the larger sum which generosity may dictate?

I may add for the information of your readers that I shall have the honour to submit at our next meeting some very interesting facts relating to the state of Spiritualism in various countries, together with a plan of home work which I hope may be the commencement of a period of activity within the Alliance in the way of practical research and investigation, as well as of the development of the rarer phenomena in carefully organised circles.

Any friends, not members of the Alliance, will secure admission by signifying their wish to me or to the Hon. Sec.—I am, Sir, faithfully yours,

W. STANTON MOSES, M.A.,

President of the London Spiritualist Alliance.

16, Craven-street, Charing Cross, S.W.,
October 26th, 1883.

Corrections.

To the Editor of "LIGHT."

SIR,—My preface to the translation of Hartmann's "Spiritism," as published in the supplement to "LIGHT," contains two passages which I have altered for the reprint, and I should like the alterations to appear also in "LIGHT," as they concern a material point for discussion. Speaking of Kant's striking prediction of the proof of a world of spirits, I, too, positively stated the physical condition of such proof to be "a partial solution of the cellular tissues encasing the subtler organism which relates us to supersensuous things and beings." As altered the passage will stand: "The physical condition being, perhaps, a partial solution of the cellular organism masking one for subtler impressions."

A little lower down I say—"whereas it can almost always be shown that mediums and somnambules are either persons in whom some constitutional lesion has taken place, or in whom there is some failure of equilibrium in the organic forces." Please to read instead: "Whereas it seems probable that in the abnormal persons called mediums and somnambules some constitutional lesion has been either inherited or incurred, or there is some disturbance of nervous equilibrium."

In my letter on "Facts and Theories," towards the close of second paragraph, for "psychical presence" read "physical presence."

C. C. M.

"The Human Characteristics of Communicating Spirits."

To the Editor of "LIGHT."

SIR,—A touch of common, everyday life in Spiritual communion is sometimes more telling, and sends a straighter home-thrust as to the humanity of the agency employed, than the most startling phenomena can do.

Therefore, after the very learned disquisition on this much vexed question that you have had the large-mindedness to publish in your journal, perhaps your readers may not be displeased with a few lines of extreme simplicity that will speak for themselves on this same subject.

Allow me, then, to say that on one occasion I was sitting with a dear friend (a private lady and constant companion of my séances) at a table placed before one of the three large windows of my apartment, on a summer's afternoon, so there was light in abundance.

I was correcting for publication a spiritual article purporting to be given me by a spirit sister long deceased, and I came to a passage I did not quite understand in its then written state; so I asked my friend what she considered my sister's real meaning was, when my sister herself (the voice heard by us hundreds of times being unmistakable) answered me, correcting the passage in as distinct tones as I could myself have used!

I thanked her warmly and said, "Then you really did give me this communication, dear sister?" "Yes," answered my sister, "but not the mistakes!" which made my friend and myself laugh heartily.

On another occasion my friend and I were again sitting together in my apartment, and had put out the lights to give easier conditions to our spirit friends to speak with us.

Being much absorbed by their conversation, we had forgotten the time necessary for my friend's return by train, when my spirit sister said to my friend, "Dorcas, look at the clock." My friend instantly tried to light a match to do so, but failed, when my spirit sister in a very amused tone of voice said, "Why, you've got the wrong end of the match." This my friend found was true, and on lighting the match and looking at the clock, saw she must instantly leave to catch the train.

I could multiply these home touches almost indefinitely, but must not encroach on your kindness. They will, however, suffice to show I have reason for saying in the letter you were good enough to publish from me in "LIGHT," that the spiritual beings who communicate with us—so far as my experience goes, at all events—are just men, women, and children like ourselves.—Faithfully yours,

October 26th, 1883.

"LILY."

SPIRITUALISM in England, endorsed as it is by those eminent English scientists, Professors Crookes and Wallace, has a standing that it has not reached in this country. But it is gaining ground here in a marvellous manner.—*Golden Gate, U.S.A.*

RESTITUTION THROUGH A SPIRIT.—At the beginning of the civil war, two young men of Milan, Ohio, being about to join the army, called upon a young lady friend to say farewell. While talking, one asked for a glass of water. She left the room and procured it. After they left she missed a bracelet. One of the young men fell in the war. The young lady married. Long after the incident of the bracelet, which had faded from her mind, she awoke one night to see before her the young friend who fell in the war. "I have come," he seemed to say, "to speak about the bracelet. It was I who took it. I have always regretted it. My sister has it; I handed it to her at once when I went home. If you ask her for it, at my request, she will restore it." He disappeared. Next day she went to the sister, told her the story, and she gladly handed it to her.—*The Daily Local, Sandusky, Ohio.*

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Light:

SATURDAY, OCTOBER 31st, 1885.

PSEUDO SYBILS.

One of the many perplexities of Modern Spiritualism is its tendency, in certain stages, to develop Pseudo Sybils. Given a certain amount—usually limited—of mediumistic experience; an absence of all study of, or respect for, the experience of others; a defective imagination, and an infinite faculty for generating phantasy in lieu of it, coupled with an adequate amount of vanity and exaggerated self-esteem and the Pseudo Sybil steps forth, armed at all points, for the confusion of society. It is not needful that she should be consciously an impostor. It may be admitted that, occasionally, like the Pseudo Sybils encountered on the blasted heath by the Thane of Glamis, she gives us "earnest" commencing "with a truth"; but this is not often, and when she has this modicum of what is useful to impart to us, it is so smothered in superincumbent egotism and self-delusion as to be scarcely identifiable for what it really is. Nevertheless, the consciousness of this possibility inspires the more experienced Spiritualist with a certain tenderness in dealing with the Pseudo Sybil; and this feeling of forbearance is encouraged by the conviction that explanation or argument would be addressed to her in vain. She is, therefore, usually left to work out for herself her own phantasies, a lengthy process, and sooner or later painful, but probably the only possible method of illuminating a nature which, even where admittedly honest, is so absolutely irrational, so insanely self-absorbed.

But, unfortunately, there is another class of zealot entitled to be considered in this relation, viz., those upon whom from indiscriminating enthusiasm on their part, from ignorance of spiritual laws, or a mere wondering love of novelty, the Pseudo Sybil imposes, usually, it may be hoped, innocently, being herself imposed upon, and sometimes, it may be feared, the reverse. It is for the protection of such persons that we are now led to speak.

The Pseudo Sybil, full-blown—for she passes through various stages before arriving at the butterfly—is usually not young. If of a comely and dignified presence, so much the better for her self-imposed mission. She dresses well, when her fortunes admit of it, and affects, but not too austere, a quasi-sibylline style of costume. "How do you get on with her?" inquired once the friend of a young invalid under the tendance of one of this sisterhood. "Not very well in the nursing way," was the answer, "but I find the costume very supporting."

The Pseudo Sybil possesses usually a small independence but she condescends freely to accept the gifts of the faithful "for her charities." These investments will be repaid with interest in Heaven! Like Miss Flite, in Dickens' romance, she will confer estates at the Day of Judgment! Also dignities! The latter she sometimes confers on herself,

even here. She is invariably mysterious; partly because mystery inspires veneration in foolish people, and partly because she has not really anything to reveal. She drapes herself, therefore, in phrases and phylacteries, surrounded ever with a halo of phantasy. She is not unalive to the practical wisdom of the philosopher who advises us not to prophesy unless we know. Nevertheless, when she has recourse to her spirits, whom she always describes with the definite article and in the singular number, they sometimes lead her into difficulties. These she surmounts, entirely to her own satisfaction, by disregarding them. Though accustomed to have recourse to the spirits on emergencies, she is careful always to disavow being a Spiritualist, and, in any real sense of the word, her disavowal must be accepted as true. In order to maintain in the eyes of the exoteric world the aspect of reserve and seclusion proper to the dignity of her claims, she frequently entertains "a dame de compagnie," lay sister, or lady-in-waiting, who interposes between her and the vulgar, and adumbrates her to the outer world. This office is usually held by a disciple, who may possess property, and certainly possesses faith, as she understands it, not unaccompanied, perhaps, at seasons by misgivings, which she dismisses as sinful.

The Pseudo Sybil is much given to symbols and similitudes, "finding sermons,"—always about herself,—in stones, and self-adulation "in everything." She is partial to "good society" in this outer sphere, when she can attain thereunto, feeling it to be a natural outcome and symbolical representation of her own rank in the Courts of Heaven; and in "those whom Providence hath blessed with affluence" she takes ever a tender interest, inspired, we will hope, by compassion for and desire to alleviate the special worldly trials and temptations to which it exposes them. Where the activities of the useful and benevolent work of the age are most alive we may scarcely hope to find the Pseudo Sybil; she belongs, she would say, to the centre and not to the circumference, and her "mission" she would claim to be to inspire and shed a Divine lustre on work rather than to do it. Indeed, "not to do it" is very generally the essential aim of her ministrations; because there lies at the root of them,—in so far as they can, by a form of speech, be said to have any root,—no spirit of useful work whatever. She, however, clothes herself in a superficial form or simulacrum of good works; and it is agreeable to her and in some sort needful to her "mission," to play "Lady Bountiful," in the comedy of her life. She does it very fairly well to indiscriminating observers, being frequently endowed with considerable histrionic powers. These are favoured by her often being enabled to possess herself with the persuasion that she is really the personage she enacts. As, for example, the lady whose work was reviewed in "LIGHT," October 17th, who claims to have been born without a father and to be in fact no other than the Woman in the Sun in the vision of the Apocalyptic seer; and another lady whom we must class with the same sisterhood, whom it was found impossible by any arguments or explanations to convince that the Franco-German War of 1870 had not been stayed solely by her prayers; or another who passed into the other life in the full conviction, which nothing could disturb, that she was never to die. These aberrations are very pitiful, but it is needful that they be firmly and even sternly repressed, as a class. The Pseudo Sybil is to be individually treated with tenderness and compassion. The ways of self-delusion are so varied and the weaknesses of human nature so manifold, that it is needless, and would be often unjust to attribute her extravagances to conscious imposture and the deliberate desire to deceive. But, as we have said, she requires to be steadfastly and earnestly withstood, lest she delude others as well as herself; and this, and not the smallest desire to give personal pain is the serious object of these remarks upon her and her doings.

ANTIQUATED TYRANNICAL LAWS.

An antiquated and rapidly-expiring form of Christian theology may fairly be credited with our present coercive and almost effete laws in relation to Sabbath observance, necromancy, &c.

The one ancient blot on our statute books with which we are more particularly concerned is that which, under the guise of Palmistry, lends itself to the suppression of the occult phenomena which are exhibited in what are termed Spiritual Séances; and the remarkable fact is that its use is not urged by dogmatic theologians, but by more dogmatic scientists, who fancy in their ignorance that they have sounded the infinite depths of natural laws, and have ascertained what can, and what cannot, by legitimate natural means, be accomplished.

The question for solution is, Do or do not the phenomena occur? and however antecedently improbable their occurrence may appear, it is the duty of all to investigate their genuineness or non-genuineness. The theory by which they are accounted for is quite another matter, and will vary with the intellectual standpoints of the investigators, but the facts are patent to all who fully investigate.

Prejudice, however, is doing its perfect work. Magistrates refuse to accept the testimonies of the most credible and well known witnesses, and assuming an exhaustive knowledge of the laws of nature, affirm that except by trick the alleged phenomena are impossible, and, evidence or no evidence to the contrary, the psychic prisoner charged with a pretension to the possession of occult powers is condemned.

Psychics conscious of their innocence are naturally not disposed to face the ordeal of a prejudiced judge, a partial bar, or an inexperienced jury, by whom supposed criminatory evidence is greedily accepted, and genuine evidence is rejected.

Within the range of our own experience we know powerful private psychics in whose presence, and under the most crucial conditions, all the higher phenomena of Modern Spiritualism have occurred. To the séances of these psychics acceptable visitors were freely admitted, and hundreds have become convinced of the reality of the phenomena through their mediumship.

Now, however, that scientific men have resolved to crush the occult powers by resorting to antiquated laws, and magistrates on the bench have affirmed that no amount of evidence would convince them of their genuineness, these powerful psychics either decline to sit for the development of the phenomena, or sit only with their families, domestics, and intimate personal friends.

This legal terrorism, exercised over the sensitive and the innocent, has rendered admission to manifestations of occult power almost impossible, and the phenomena that a few years ago were placed before any earnest inquirers, are now to be seen only in the privacy of domestic life.

Possibly the public mind is not yet ripe for the abolition of these absurd and old-world laws, but the coming elections would afford many opportunities for educating the public, if liberal and catholic-minded men would catechise Parliamentary candidates, and thus ventilate more liberal views on this vexed question.

Our readers would do well to suggest a series of appropriate questions to be publicly asked of candidates for Parliamentary honours during the coming elections. Possibly "C. C. M." would furnish us with a list of suitable questions.

The *Social Strife* is the title of an Independent paper, published at Muskegon, of which the 43rd number has been forwarded to us. It contains a liberal selection from Spiritualist papers.

BARON HELLENBACH.—*Psychische Studien* for October, states that Baron Hellenbach has merely removed from Vienna for an indefinite time on private affairs. It adds: "Mr. Eglinton has, up to date, published no explanation in 'LIGHT' of this case from his point of view (von seinem Standpunkt)."

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RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 514.)

[In this column will be given from time to time such accounts of psychical phenomena as seem to be worthy of permanent record. Beyond the general classification indicated, no attempt at tabulation will at present be made; that work will follow in due course. In furtherance of this object we shall be pleased to receive from our readers brief reports of phenomena subject to two conditions (1) That a colourless statement of facts without comment is given; and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

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| A.—Mesmerism. | L.—Materialised Spirit Forms. |
| B.—Trance. | M.—Rappings, Knockings, and |
| C.—Clairvoyance. | Stone Throwings. |
| D.—Thought-reading. | N.—The Spirit Voice. |
| E.—Prescience, Previsional and | O.—Psychography. |
| Coincidental Dreams. | P.—Automatic Writing. |
| F.—Apparitions. | Q.—Movement of Material Ob- |
| G.—The Human "Double." | jects without Physical Contact. |
| H.—Presence at a Distance. | R.—Speaking and Writing in |
| I.—Haunted Houses. | Tongues. |
| K.—Spirit Identity. | S.—Miscellaneous Phenomena. |

Friends having had experience of any of these phenomena will be glad to us a service if they will report them to us, giving—

- (1) The names and addresses of the persons concerned.
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross.]

CLASS N.—THE SPIRIT VOICE.

[There is the audible spirit-voice, of which the "cry of the Banshee," the voices of dying persons heard at a distance, the voice heard by the Roman sailors "Great Pan is dead," and the voices heard at séances, so far as the organs of the medium are not used, might be taken as examples; and there is the inaudible spirit-voice. The latter is doubtless the "still small voice" of the Bible, well-known and cultivated in the schools of the prophets, but to their modern representatives "foolishness." It is the Dæmon of Socrates, and the other interlocutor in the internal colloquies of Luther, Bunyan, and many others. It is inaudible and yet a voice, a thought-voice, sudden, without previous links of thought, resembling in this, yet in other respects not like, a sudden thought. It may be occasionally in the faintest degree audible, always within the cranium, to the degree that singing in the ears is. It is then as if that peculiar sound had been differentiated into words, like a falling stream of quick-silver breaking into different sized globules. It may seem sometimes to come from spirit within and sometimes from spirit without. And the same is probably true of the audible voice that it may be in this sense either subjective or objective. The following is an interesting account of this phenomenon as it occurs in the experience of one of our correspondents. We beg for other accounts from those who are fortunate enough to possess this neglected bud of the undeveloped future. We should like them to give us a complete natural history of it in their cases: how it began what it says, its dependent variations, its decline, if it has come to that. And if any of our readers hear or otherwise perceive voices audible or inaudible, which seem to say words without meaning, inexplicable, like the fragments of a half-heard desultory conversation, we should like to know about these also, and if there may be detected, as we suspect, in such a phenomenon any signs of an undeveloped faculty of clairaudience.]

September 8th.

My dreams are generally allegorical. There is one feature sometimes presents itself, viz., a voice loud and distinct which sometimes gives advice to me.

October 3rd.

The voice: I hear this when sound asleep. It is quite loud, almost a shout. On the other hand, I have in my dreams heard the voice of my wife (she is alive) when I have not seen her, and sometimes I have seen her after hearing her speak. She has not (actually) spoken to me, nor does she speak in her sleep. So there is another puzzle.

I have "felt" the same, or a voice in the daytime, especially when I am trying "by impression" to find the locality where a person may be whom I wish to see. This I am mostly successful in finding, when the person is one whom I see much of. I remain as still as I can, and the name of the place or street

where I shall meet him will suddenly shoot into my mind. In the same way I can feel one coming to see me. This can never be done after drinking any intoxicating liquor, and not at all successfully after smoking. Bear in mind I am simply giving my experience. I have had no guidance from friends; I wish I could have. I have stopped telling anyone, since they appear to think that one who has such ideas and impressions must be getting fit for a lunatic asylum. So all my researches are made under difficulties.

October 9th.

The voice in the daytime is quite silent. You might call it a voice impression. There are several such voices. The difficulty is to decide which is the "true" voice. In most cases I can decide. If I cannot decide, then I do not follow it. When I have followed it, it has been right. I had a curious experience of this in several instances. I was once going home to dinner, when I suddenly heard it, or "received it," telling me to go to a certain restaurant instead. I proceeded homeward, but it got so importunate I said "Well, I will see what comes." When half through my dinner a foreigner, whom I had not seen for two years, and certainly did not expect to see, came up to me, and after some conversation gave me a very good order. I could give you other instances. I never ask for such things, because it is against the express teachings of spiritual intercourse to desire business communications; we are assured that where it is necessary it will be given spontaneously. This I have always found to be the case. This I take as the working of Providence through the spirit-world.

Only last week I twice disregarded the voice, warning me not to go down a certain street or I should meet some one I did not wish to see. Although it was highly improbable, yet it happened so. I had distinguished it as what I term the "true voice" (the voice of my spirit guide, I expect), yet it was so improbable that I could not credit it, and taking any other direction would have given me 500 yards more to walk. Hence I went on. Well, it only proves it true, wherever it comes from. It seems to be the same voice as "conscience." Indeed, personally, I think it is, for conscience I look upon as the expression of the guardian angels admonishing you.

W. S. P.

CLASS R.—A DIVINE DREAM.

As glorious to this night, being o'er my head,
As is a winged messenger of heaven,
When he doth herald the long-petted clouds,
And sails upon the bosom of the air."

[This is one of those dreams which, whether born of the emotions, or of a fine rare unconscious faculty, or of the impression of the spirits, leave behind the feeling that something mysterious and divine has occurred, that another world has touched us.]

I had been much disappointed in my investigation of Spiritualism, that although I had had incontrovertible evidence of my own departed friends, yet the mediums always avoided me or rather never had any information to give me respecting my peculiar adaptability for any phase, nor any information respecting my physical or spiritual guides. This preliminary is necessary to explain my dream. If you will have them I shall give you all attendant circumstances so that you can better account for them. I must also premise that I have taken up Spiritualism from a purely religious standpoint, it being the only system which has given me thorough satisfaction. My nature is very religious, I mean as regards faith in my Creator, and when in any difficulty or perplexity it is my custom to lay the matter before Him; hence, in this case, not hearing anything of my "guides," I desired that one might be shown me in a dream. Nothing occurred for three nights, nor had I any preconceived notion of what any of my guides were like. I thought perfect passivity would be the best.

I had been awakened up four times by my child, and on sleeping again I thought I was in the air upon clouds, when suddenly I fell upon my face, and a most brilliant light, like a number of first-rate electric lights, met my sight, so that I could not raise my head, the light being so powerful that it hurt my eyes even when closed. This light gradually subsided until I felt I could raise my head, when I saw a white rock, and from under the rock the rays of light projected outward; upon the rock was the most beautiful female I have ever seen or could ever imagine. She was draped in white, had long golden hair, which hung in masses down to her feet. She did not speak, but looked at me with a smile, and giving me one hand, which I kissed reverently, she pointed upward with the other. The light then increased until it was unbearable; and she vanished. I suddenly found myself in a church, where upon the windows was written "Faith." I thought a number of people were offering me the direction of this church and congregation; but I pointed to the windows, and said: "Not faith, but works; love to the neighbour." Whereupon they declined to have anything to do with me. That is the end of that dream, which I dreamt between 4 and 5 a.m.

W. S. P.

SPIRITISM VERSUS OTHER THEORIES.

(Being an answer to Messrs. von Hartmann, Myers, and Gurney.)

By THE HON. ROSEN NOEL.

Will it be attempted to assimilate these phenomena to the subjective "hallucinations" of madmen, delirious patients, dreamers, and the "delusions" of sensitives induced by mesmerism? I wish some competent person would take in hand this matter of "hallucinations," not from the physiological point of view, as has been done very ably by Mr. E. Gurney (in *Mind*), but from the philosophical. Personally I incline to think that hallucinations, and dreams are the effect of an exclusive, particular experience involving spiritual action from without upon the individual; as the subjective impressions, or hallucinations of the hypnotised sensitive are. And the Psychical Research Committee find that telepathic influence from the minds of others very readily affects a dreamer, which notably confirms my view of what dreams are.—But we need not discuss that now. For the very differentia of "hallucinations" and dreams is that they are subjective for me, not objective for all; that the forms seen and touched, the conversations held, are peculiar to the hallucinated, or dreaming person, are not shared with him by the bystanders, or companions; whereas the members of the circle at a Spiritist séance perceive the same form, witness the same writing, hear the same voice, hold intelligent communication with the same external agent; and the medium equally, if he be not entranced. Inasmuch that Von Hartmann has to resort to the extraordinary supplementary hypothesis that, while these manifestations are the result of the medium's private somnambulant imagination, or (as he also says), of his "hallucinations," the objective character of them, their perception by so many others, is a result of all the other persons being infected with his hallucinations, mesmerised by him; and the knowledge displayed by these abnormal agents is from the "masked somnambulant consciousness" of medium or circle.

I call this hypothesis "extraordinary," because I think its entertainment is only to be accounted for by the fact avowed by Von Hartmann that he has never personally attended a séance. Had he done so, I suppose it would have been quite impossible for him to have put forward this notion. That a lot of different people, of diverse temperaments, who are, as often as not, discussing the last new play, or talking and joking about some topic entirely foreign to the experience in question, should be, without their suspecting it, thus all hallucinated and mesmerised simultaneously by the medium, is too extravagant an idea to be entertained for a moment by anyone who has ever been present at a materialisation or slate-writing séance. And, therefore, the question remains how do the private hallucinations of the medium get themselves made into objective perceptions for any amount of indifferent (not necessarily expectant, or hysterical) people? How do they hold conversations with these people, and give them information? Do the people you seem to meet in a dream, do the people a madman, or delirious person seems to meet, also hold conversations with me, and give me information, if I happen to be near at hand? Besides which, as I have already said, if the medium be not in trance, he certainly has no such somnambulant or hallucinatory consciousness as is imputed to him, but on the contrary sees, converses with, and touches these external agents for the first time, just as do the other members of the circle. If ever such theories are accepted, all criteria for the ascertainment of external objective reality will be null and void; the consequences of which may be serious. But dreaming, I think, gives no countenance to any such theories as these. For in dreams, either (as I believe) the dream personages who converse with the sleepers are verily spirits (or at least, the experiences proceed from intelligent agents external to the sleeper), or again (and perhaps the fact is made up of both alternatives), these personages and their converse are a creation of the sleeper's own imagination, just as the personages of a drama are the creation of the poet. But in either case there is no warrant for the notion of a division of the one self into several distinct selves. For consider that, in a dream, we always identify ourselves, as distinguished from the personages who seem to con-

*May not madness be due to converse with, and continuous dominant suggestion from, unseen agents, whether genii, or demons, in the sense of departed spirits; the proper self-mastery of the sufferer being, from some cause, enfeebled? I never read a more obvious case of what a very old-fashioned book calls possession than the case of mesmeric cure related by a foreign gentleman in a recent number of the *Journal of Psychical Research*; though doubtless one ought to apologise to "culture" for adopting so old-world a solution, bran-new explanations being so notoriously preferable to those entertained "scamper, ubique, et ab omnibus."

verse with us, or act independently of us. We hear them talk, or we witness their action; but they are always objective or external to us, just as the people we meet waking are—we are never behind, or within their subjectivity; never identify ourselves with them; on the contrary, they surprise us with unexpected deeds or speeches. But even if they are all our own creation, they never act externally, objectively, so as to be perceptible to others. It is true we may imagine ourselves to be what and where we are said by others not to be—what and where we do not suppose ourselves to be in our waking state. So also may a somnambule, or a madman, imagine himself what and where others do not believe him to be. But, though Von Hartmann urges this, it is really no support to his theory at all. In these cases we have simply a subjective experience, whatever the explanation of it may be. We have no contemporaneous subjective experience of an opposite kind belonging to the same person. It is one continuous experience, not two of opposite kinds, mutually exclusive of each other. The sleeper, or madman does not suppose himself to be two people at the same moment; at least I never heard of such a case. Even if he did, that would still be a different thing. For his own one self-identifying consciousness would still include these different personalities; whereas here there are two personalities, each obstinately refusing to identify himself with the other, and no common Ego, or self, to reconcile them in one consciousness. And surely if two consciousnesses stand face to face, and deny that they belong to the same Ego, it can hardly be supposed that they will have any future opportunity more favourable than this for correction of their presumed mistake!

But one mesmerised subject (see "Stages of Hypnotism," by Mr. E. Gurney, *Proceedings*, S.P.R., January, 1884) said he felt as "if he had two selves, one watching the other." Now the worst of philosophers is that they will insist on reducing these poetic, metaphorical "as ifs" to the literal prose of the analytic, dogma-casting faculty. Of course, in a sense, we are not two, but a myriad people—think of the ancestral, and present influences that go to shape us, so that now one character, or mood is uppermost, now another—but that does not mean that we literally consist of a myriad incommunicable compartments, incommunicable, since, though the experience of one may occasionally slip into another, it does not any the more get recognised as ours, so that the compartments ever remain incommunicable. That is the prose, and falsehood version of this mystery of life, not to be squeezed into any propositions, that do not need to be instantly set against their opposites. Thus Calvinism is the understanding's false and prose version of St. Paul's doctrine, so terribly and vitally true, of the two conflicting moral natures in one man. Thus "Esoteric Buddhism" seems to me a very clever, but untrue, because prosaic, version of the grand old Buddhism of venerable Hindu genius. Truth cast into dogmas by the intellect is true no longer, because it has lost life and flexibility. Truth is Proteus, and will not be holden in any one definite form. The Occultist doctrine of "shells," again, seems to me a prose-travesty of the view which we owe, I think, to the very distinguished young Brahmin thinker, Mr. Mohini Chatterji, that hauntings of houses by the victims of a murder (which appears so strange and unjust) may be due to the thoughts of the victim reverting to the place, not to his whole, perpetual presence there. And may we not hope that the same is true even of spirits we name "earth-bound" also? that they are not so absolutely?

Again, a great dramatist undoubtedly passes into, and lives in his characters. Shakespeare is Hamlet, the gravedigger, Falstaff, and Desdemona. But though the transitions of his multifarious experience are swift, is he all these simultaneously? He is potentially; yet not literally, actually all these: in one sense he also stands afar off, contemplating these and unparticipating, as Coleridge says, "in the passions" of his puppets. Yet is he not also possessed, inspired by veritable personages representative of the type created, with whom his own many-sided nature is in sympathy?—if it were only by the people he has met, and so to speak, lived through, as well as with? For is not their influence a part of their very being? And still he is Shakespeare all the time, with his own royal manner of comprehending and creating. He is the men and women of his dramas, *plus Shakespeare*.

But it may be asked if I do not admit that some actions are performed by us without consciousness? I should reply that such actions are not, strictly speaking, performed by us at all—reflex motions are not, certainly. They are either the inherited nature, or the habit-engrained movements of the organism,

which is intimately associated with ourselves, and co-operates with our thought, emotion, and volition, but which also belongs to the external world, or system—we being, more or less, in harmony with that world, or system—acting upon it, while it acts upon us—forming, indeed, in it and with it, a great solitary organism. Of many actions, however, we are *sub-conscious*, i.e., momentarily and superficially aware of them, though the main stress of attention is directed elsewhere, and such experience we easily forget; it is somewhat apt to be effaced by the more salient and impressive characteristics of the simultaneous experience. But, nevertheless, at the time, the same self-identifying consciousness took them all in, and made them part and parcel of one self. The phenomena of "double-consciousness," again, lend no support to these theories, because they, though very extraordinary, and difficult to explain without calling in the conception of another alien, or more than one other alien personality, are continuous, or successive in time, not contemporaneous. One person may either gradually, or suddenly change in the nature of his experience, even character, the past, or a portion of it, becoming a blank in memory; and the alternating periods sharply marking off these changes (as in certain diseases) may ultimately be embraced in one profounder and wider consciousness: the phenomena of hypnotism give remarkable facts of this kind (but here we have the external intelligent agency one is inclined to postulate in such instances); so we may conceive that successive lives may ultimately be gathered up into the memory of one self. But contemporaneous, though mutually exclusive, consciousnesses cannot, without absurdity and self-contradiction, I believe, be attributed to one self.

And I maintain this, although I quite feel the necessity of recognising an absolute transcendent self—or rather many, eternally distinct, though also eternally harmonious, and one, since no otherwise can I comprehend the origin, ground, and substantial, spontaneous activity ("free-will") of the imperfectly developed, and successive personalities, of which we are now each of us self-conscious. As I have explained in my (*Academy*) essay on Von Hartmann's philosophy, this alone would seem capable of fulfilling all the important functions which he attributes to the "Unconscious," but which the unconscious would assuredly (as it appears to me) be quite incapable of fulfilling; yet a transcendent consciousness there must be over and above the time-consciousness, to supplement, explain, and give it the requisite support; while truly this is largely cut off and removed from our experience of the passing moment. Hence, my own conception may be thought chargeable with some of the difficulties I charge upon the hypothesis I here combat. To some extent that may be so, but I believe only to some extent.

Of course the somnambule, before it enters into temporal experience, may be said to be transcendent, but that is true equally of the normal, every-day experience, and yet the latter is not, therefore, taken for the experience of a stranger. Why, then, should the former be so mistaken, when that enters the field of temporal vision? Von Hartmann says the same regarding his "middle-brain" consciousness. But if it is not subjectively penetrated, only objectively apprehended, then it certainly is not ours, whatever part of the brain, or no-brain it may come from. Then is it truly a guide, or control, or intelligence external to the medium, as it claims to be. It may be using the medium's brain, or nerve-force, or muscles, or vocal organs, or even his whole body, (see "M.A. (Oxon)" and Wallace on Materialisations) "transfiguring" that; but it is not himself.

Of course I admit the difficulty of conceiving this intuition belonging to our being out of time, and not fully grasped by us, because we are limited to the time-mode of conceiving. Yet I cannot think this equal to the gratuitous paradox of supposing ten or more simultaneous consciousnesses of ours all knowable and ex hypothesi actually known (by some one) under the form of time, yet, though thus known under the form of time, not known by us to be ours. No one pretends that either of these is eternal, for all are assumed to be in time.

(To be continued.)

WAS SHAKESPEARE A SPIRITUALIST?—As I have said, says John Fraser, in *Mind in Nature*, in a long article upon the supernatural in Shakespeare, almost all Shakespeare's noblest work is tipped with a supernatural tinge, as witness "Julius Cæsar," "Antony and Cleopatra," and even "Cymbeline"—though the vision which blots the last act of that charming play is almost certainly an interpolation by some much inferior hand; but he who would understand the spiritual development of the dramatist must study these four plays: "A Midsummer Night's Dream," "Hamlet," "Macbeth," and "The Tempest."

WITCHCRAFT AND THE WATER-ORDEAL.

By CARL DU PREL,

Author of "The Philosophy of Mysticism."

(Condensed from Dr. Rohner's Translation from the German in the *Harbinger of Light* of July and August.)

II.

In the *Vienne Gazette*, No. 67, of 1728, another phenomenon is noted. An official report is there given of certain alleged witches, imprisoned in Szegedin, being subjected to the water-ordeal, and who, on their floating, were put in a balance and found to weigh only some ounces.

This abnormal levity was found not to be constant. Hermann (see *Le Brun*, II., 137) gives an account of some rogues who, knowing that they were of the ordinary weight in swimming, submitted themselves to the ordeal, when, to their dismay, they found themselves unable to get under the surface of the water. This variability being verified, the phenomenon ought to have been properly studied, but it was not; the recognition of it, however, led to the ordeal being abandoned as a witch-test.

All attempts at explanation of such phenomena in the Middle Ages were found inadequate and inconclusive. William Scribonius, one of the professors at Marsburg, who witnessed a witch-trial by the ordeal at Lenge, explained in writing to the magistrates there that "the devil being as light as air, he could confer his own lightness upon those he was possessed of." But he seemed subsequently not to be content with this explanation, for in his book about witches he attributes their "not sinking in water, in which they were baptised into the Church, to the water's hatefully refusing to receive them after they had become imps of Satan." A similar view was taken by James I. of England, who held that "the reason of water not receiving witches into its bosom was that it had a horror of them from their having cast off belief in God and Jesus Christ." (*Görres* V., 546.)

In Holland, at a witch-trial, in 1594, the professors of the University of Leyden were referred to for their opinion. They answered that the water-ordeal could not be regarded as valid, seeing that water was not of itself able to enter into considerations and come to a conclusion. "If the water," they asked, "is not capable of finding witches guilty, how could the earth bear them up and permit them to breathe the air of life?" They regarded the fact of their not sinking as beyond question, and opined that their arms being crossed, and their hands and feet bound together, their bodies were brought into boat-form, and thus enabled to float." (*Soldan* V., 513.)

The devout St. Osmar, being shipwrecked, was tossed about on the water for hours before being rescued. Christians, who believed that Jesus Christ and St. Peter walked on the water, attributed her not sinking to the fact of her holding a blessed crucifix in her hand. (*Görres* II., 284.)

Not more satisfactory were subsequent explanations; for example, Dr. Charbonnier, in his book on the "Disorders and Faculties of Mystics," says: "In the Middle Ages hysterical subjects, called witches, who floated on water by reason of their loss of gravity, were burned because such floating was held to be supernatural."

Temporary lightness of the body has been ascertained to be connected with the ecstatic condition, so frequently observed in the early martyrs of the Church. Accepting then the ecstatic or somnambulant condition as a factor in the inquiry, let us glance down the list of observed facts recorded to the present time.

Dr. Franklin relates that once, while bathing, he was taken with sleep, and lay, unconscious, floating face upwards, on the water.

Brière de Boissaut, in his "Hallucinations," 311, relates the case of a man who, rising in the night, walked in his sleep into the sea, and was picked up floating a mile from the shore in a somnambulant state.

Guodin, in his "Magnetisme Animal," I., 63, gives an account of a Neapolitan, attached to the Court, who, while bathing, found himself involuntarily floating without effort on his own part.

Baxter, in his "World of Spirits," narrates the case of a woman, suffering from melancholia, who threw herself into the water, on which she floated for three hours; that when she was got out her body felt quite light; and that her prolonged bath cured her of the melancholia.

Despine relates, in Pigeaire's "Electricité Animal," 275, the case of a girl, eleven years old, who floated in the sea on her first entering it.

Dr. Koroff wrote to Deleuze about a woman who, when in the somnambulant state, went into the sea as if it were her native element; that once, while in the trance, she said that she must be willed not to go into the sea, for if she woke in it she would drown.

Körner says of the Soeress of Prevorst that when put into her bath while in the magnetic sleep, she vibrated all over as if pervaded by currents of electricity, and she would have been shot out of it if she had not been pressed under. Körner says that he had no doubt that she would have floated if she had been thrown into the river, as was the case with witches.

The same phenomena were observed alike among those who, in the Middle Ages, were called "Demoniacs" among "Christian Mystics," as well as among the Brahmins and Fakirs of India, not forgetting the Neo-Platonists of Egypt.

But what is strongly to our point is this, that the same phenomena occur in our midst at the present time, offering us every facility for studying them: they present themselves abundantly in induced somnambulism, on which subject we have a vast store of trustworthy records.

At this point, concludes Du Prel, we pause for the present.

A TEST.—"I have been to a séance for materialisation here, in Auckland. I provided a test in the form of a sheet of cardboard well blackened with smoke. This I placed quite beyond the reach of any one occupying the medium's seat. While sitting in the dark all were in contact including the medium; I held one of his hands. The signal for 'light' was given by the sounding of a bell, none of our hands being able to reach it, and on the blackened card was the imprint of a hand. The medium's hand was found partially blackened as if it had been lightly laid upon it, the card being out of his reach, and his hands being held. Subsequent experiments showed that his wearing apparel could be similarly impressed by the black on the card. While sitting in a subdued light, all within ten feet of the medium were touched; we saw, now and then, an arm and hand emerging from the medium, waving about, and we inferred that the touches were by an arm and hand materialised from him."—W. D. CAMPBELL, Auckland, in *Harbinger of Light*.

MESMERIC CURE.—Having received letters of inquiry in respect to the cure of paralysis in Whitstable, we communicated with our correspondent, who writes: "Mr. Thorpe, a gentleman residing at Argyle Villa, Whitstable, had for four years been paralysed on the left side, and partially deprived of the use of his limbs. He was able to walk with difficulty, and he was helpless in cutting his food, being obliged to keep his left hand in a sling. He had the best medical advice, but to no purpose. Some time since he made the acquaintance of Mr. F. T. Beckett, of Clayton Villa, Whitstable, who is a believer in animal magnetism, and last Saturday week the latter gentleman placed Mr. Thorpe under his influence. The operation has since been repeated several times, with the result of Mr. Thorpe having the free use of his arm, hand, and leg, which, as we have said, he had not enjoyed for four years. He may be seen walking briskly along the street, carrying his stick under his arm, and a week ago last Thursday, as a further proof of his activity, he indulged in a run round his garden. Mr. Thorpe says he has reason to be thankful that he came to Whitstable and made the acquaintance of Mr. Beckett. He writes: 'It is no quack affair, but a wonderful cure, and ought for the sake of other sufferers to be made known. I can scarcely realise it myself.'"—*Daily Chronicle*.

MARVELLOUS INVENTION!—A correspondent calls attention to the *Dunelm Evening Telegraph* (September 9th), which quotes the following from a Chicago paper: "A gentleman, whom we call Mr. Holland, of Lincoln, Nebraska, declares that he has made a discovery by which he can demonstrate scientifically the existence of the soul. Mr. Holland is a man of small stature, thoughtful countenance, and is a devout Christian. He holds the theory that the human soul is the counterpart of the body; and he thought that by an arrangement of microscopes he might aid his dull eyes to see it. His attention was first drawn to the question, he says, by hearing a man reclining on a couch complain of severe pain in his foot, although his leg had been amputated years before above the knee. 'For years,' says Mr. Holland, 'this incident was present to my mind, until at last I resolved upon an experiment. I procured the most powerful lenses I could and completed an invention of my own, and when I had my light arranged perfectly, so that I could examine the microbes of the air, I called upon a friend who had lost his arm and explained that I wanted him to put his viewless hand under inspection. He accompanied me to my rooms, and the moment I adjusted the glass a revelation broke upon me. The dual hand lay beneath my glass. I asked him to make letters with his (to himself) viewless finger. He did so, and to my astonishment I spelled out the sentences he wrote. That was conclusive evidence to me,' concludes Mr. Holland."

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butlerof, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Frische, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstübke, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

DR. ROBERT CHAMBERS.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters."—*Extract from a Letter to A. Russell Wallace*.

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and conscientious, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—*Clerical Journal*, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—"The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory."

LORD BROUGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which diverse circumstances produce are found those who cultivate man's highest

faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—*Preface by Lord Brougham to "The Book of Nature."* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

PROFESSOR BARRETT, F.R.S.E.—"I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source.—I say I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative."

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not blinded by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

CROSWELL F. VARLEY, F.R.S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

ALFRED RUSSEL WALLACE, F.G.S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—*Miracles and Modern Spiritualism*.

DR. LOCKHART ROBERTSON.—"The writer" (i.e., Dr. L. Robertson) "can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—"No one can doubt that phenomena like these (Phrenology, Homeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: "We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family."

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

"4th May, 1847. ROBERT HOUDIN."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).— I am, monsieur, &c.,

"May 16th, 1847. (Signed) ROBERT HOUDIN."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the Spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht*, *nach Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the mediumistic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect.

"Messrs. Robis, and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny."

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit in 'spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you, &c., &c."

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.

"Berlin, December 6th, 1877. (Signed) SAMUEL BELLACHINI."

ADVICE TO INQUIRERS.

The Conduct of Circles.—By "M.A. (Oxon)."

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT.—Paul.

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A PROBLEM FOR CONJURERS.

BY CARL DU PREL. (Munich.)

(Translated by V.)

"Quam multa fieri non posse, priusquam facta sint, judicantur."

II.—DEDUCTIONS AND REFLECTIONS.

(Continued from p. 524.)

Others again will doubt, because they are only able to believe in such things as, however wonderful they may be, are of such everyday occurrence that the impression made upon their minds is an ordinary one; such, for instance, as the power of attraction of the magnet. These confound, therefore, the subjective habit of the mind with objective proof. They are stupefied by being accustomed to the sight of everyday things, and take no heed of metaphysical marvels happening around them. Therefore they lack the very groundwork of philosophy, and are incapable of comprehending that the most everyday events are at the bottom as incomprehensible as mystical ones; that the fall of a stone is really as great a riddle as the above-mentioned slate-writing. Whatever may happen in the world, whether it occurs daily or only in one instance, there is no difference in the comprehension of the two things.

The scientific sceptics proceed differently. First among them are those who declare all mysticism to be humbug. These, as a rule, are specialists. Permeated with a firm scientific conviction, they deny everything which is contrary to this. They are *à priori* just because they have a scientific conviction; a man must indeed be very learned to be able to be an *à priori*. This would be in favour of such a disposition of mind. In the case of other learned persons, their antagonism is on moral grounds. They are sceptics because a single fact of such weight as slate-writing upsets their whole theories, founded upon the labour of years, to teach which is their calling. They do not possess the elasticity of mind to be able, or the moral force to be willing, to unlearn and to confess their previous errors. Others, again, would not themselves be disinclined to enter upon the research into mystic phenomena; but they shrink before the existing prejudices, they fear to draw upon themselves the ridicule which is attached to those who have the courage to confess what they have seen with their own eyes of a mystic nature. In this case the ground of scepticism is likewise a moral one, that of vanity. Such people should, however, remember that in ten years' time all this probably will be changed. Facts are stubborn things; they may be ignored or denied for a long time, but in the end they must be acknowledged, since they possess a far greater amount of vitality than mere *à priori* mental theories. This kind of vanity finds, therefore, its reward even at the present time; but since the facts in question are within the reach of everyone, this scepticism of vanity will eventually be condemned, and indeed very soon.

Other learned people fear the consequences which will result from their acknowledging even one mystic fact—they imagine that thereby a blow will be dealt to science. This, however, would certainly not be the case. If we acknowledge what is demonstrated by the phenomenon of slate-writing, then mankind will only return to a belief which they have always held in conjunction with science, with the exception of during the last 150 years: the belief in immortality. Only so-called enlightenment, and not true science, can suffer by the recognition of facts. Nothing will take place except that men will be radically cured of their materialism, for that is a certainty. The materialistic trash, so long an anachronism, which a Vogt, a Büchner and a Consorten have dared to put before the German public in ever new essays and pamphlets will no more be seen. Science, however, will not be a sufferer by this; on the contrary, such a purification will prove that better and more correct views bring a better condition of social life in their train, while the blossoms of our materialism will show themselves in riot, dynamite explosions, crashes on the Stock Exchange, and sensuality.

There is, therefore, no doubt about this: our men of learning will be obliged to reckon with facts, whether they will or no. And if they will not give in to professional mediums, upon whom it is so easy to cast suspicion, they must be convinced by private mediums, of whom there are already many in every class of society, and who will not always remain hidden as they are now. In ten years' time professional mediums will enjoy a very different social position to what they do at the present; they will be recognised as valuable instruments for scientific investigation. If anyone takes umbrage at the profession, he is advised to experiment with a private medium. He will assuredly become convinced, if he, like myself, has seen and heard for the space of an hour, physical phenomena in full light with a private medium of high social position; or witnessed, as I did with a private medium, who was a member of the Academy, a Latin quotation written on the ceiling, while the medium was in a state of trance. The simplest hypothesis in the latter case is that of the writing being done by a materialised hand, to which, however, the corresponding organism must have been present. If, however, it be asserted that such writings, the first historical example of which is the "Mene Tekel" of Belshazzar, are executed in inaccessible places through the magic power of the medium himself, such a hypothesis is, at least, open to discussion. But this theory, advanced by Schindler and Perty, suggests in itself the acknowledgment of a transcendental being outside of ourselves, because a being furnished with magic powers and not fettered to the body of clay cannot be looked upon as mortal. It was, therefore, quite within the bounds of logic that Perty himself, when urged by further experience, abandoned this theory and recognised the intervention of transcendental beings.

As I said before, we cannot call these beings spirits. Spirits according to our ideas are only thinking, and immaterial; these beings, on the contrary, are capable of action and in some way material. Spirits have no form; but these beings must be allowed at least to have the potential capacity of making themselves visible in form. It is on this account that we must give up the dualistic theory of the soul, which represents man as compounded

of two radically different substances, a material body and an immaterial soul. In its place we must set up the monistic soul-theory, the ground-work of which was already designed by Aristotle. As long as we do not do this, it is only pretension to call ourselves "Monists." We are only "Monists" when we derive body and soul from a third and common source, that, namely, of a transcendental being, which, while itself organised, at least potentially, is not only the thinking principle, but that likewise of organisation in us. Nature and spirit are thus monistically united in man. Now, such beings are capable of being represented empirically under favourable conditions, and therefore the logical deduction, to which we are urged by Monism, is confirmed by experience.

It is, indeed, most illogical to deny the transient materialisation of a transcendental being and not to wonder at the long existing materialisation of our life; the comparative can scarcely be denied when the superlative is a fact.

There are some sceptics, too, to whom the whole "spiritualism"—we have just shown that this designation is an incorrect one—is only the newest form of American humbug. Now, this shows want of historical knowledge. Among the ancient Hindoos and Egyptians, as well as by ourselves in the Middle Ages, far more was known on this subject than at the present day.

The whole land of the East is permeated even at the present time with mysticism. When I was speaking on this subject with Dr. Pruner-Bey, the late physician of the Viceroy of Egypt, during a visit to Pisa, he said: "Anyone who has lived in the East understands these things naturally; it is only we Europeans who know nothing about them." Let anyone read the Bible. If he is not versed in mysticism, it is quite incomprehensible; if he is, he can only look with pity on the rationalistic commentaries on this Book, which they place in this position: that the half of the facts in it are denied, and the other half misinterpreted.

There are, however, only two methods of becoming acquainted with this subject: either by means of reading or by seeing for one's self. Those who have no experience in either way are the most decided opponents. The truth of the proverb, "Culture makes men tolerant" (*Bildung macht tolerant*) is hereby verified. But anyone who despises both methods of instruction must be contented if his judgment is not regarded as of much weight.

I come back, therefore, to the words with which I commenced: Spiritualism must be investigated by science. There is necessity for this if it is only an epidemic, and still more if it is founded on truth. Should, however, the members of our Academy decline this investigation, then the harsh judgment pronounced by Schiller and Goethe, and in recent times by Schopenhauer and Hellenbach in many of their writings on our men of science, will soon become general.

I should look upon myself as a coward if I did not openly express my convictions. For through Eglinton I have received the proof that Zollner, who was the first in Germany to have courage to speak of these slate-writings, discovered a grand truth, and that all his opponents who have neither read nor seen anything in this domain are in the wrong.

If, however, this becomes the universal conviction—and it will not be long before this is the case—then this epoch will come in the development of German philosophy, when metaphysical individualism, confirmed by the facts of experience, will gain the victory over Materialism and Pantheism; for Materialism will be discarded with other old rubbish. Pantheism, however, will only survive in a transformed shape in which Individualism will be comprised.

(To be continued.)

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PHASES OF MATERIALIZATION.

A CHAPTER OF RESEARCH IN THE OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M. A. (Oxon.)"

(Continued from page 526.)

(2) VARIETY OF FORMS.

A piece of evidence for the reality of these form-manifestations which has always seemed to me difficult to put aside is their extreme variety in the presence of some mediums during the course of a single séance. Especially does this strike the reader of such a book as Colonel Olcott's "People from the Other World." In the presence of William Eddy their name was legion. He himself is best described as a clumsy, loutish, plough-boy: heavy, and dull in movement, 5ft. 9in. in height, and weighing between twelve and thirteen stone. He came direct from his farm work into the cabinet, which he had no possible means of preparing. It contained no shelf or cupboard in which "properties" could by any possibility be hidden, and no ray of light afforded opportunity to this clumsy being to prepare himself for the personation of all the characters that were produced. Men, women, and children, of all ages, of every form of physique, of every variety of vivacious or stolid temperament, recognised by observers as friends of their own in many cases, stepped out of this dark hole and frequently vanished before they could get back to it. White men were succeeded by Indians; men of stalwart build came immediately after slender girls and children. Colonel Olcott, after elaborate and minute records of his prolonged experience, testifies* that he has "seen, say three or four hundred different materialized spirits, or what purported to be such, and in every imaginable variety of costume. They were of all sizes and shapes, of both sexes, and of all ages." To quote one case among many:—†

"An old gentlemanly-looking man with a fine, intellectual head" came out. His silver locks were brushed from either ear towards his crest, as if to conceal his baldness. He was dressed in a well-cut black coat, buttoned up high, and pantaloons to match. He spoke in a low voice.

"Then a child of fourteen, who was clothed in white, and smiled sweetly and recognised her mother who sat next to me." "The last form (on that evening) was Jeremiah McCready (also recognised) whose materialization was very strong and satisfactory."

It is not necessary for me to waste my readers' time and patience by going into elaborate calculations as to the amount of preparation that would have been necessary to carry on this elaborate system of imposture, if such it can be conceived to be: the stage-properties that must have been had, with no money to purchase them, no place where to hide them, and only a pitch-dark closet in which to use them, away in a lonely farm-house in Vermont, and, most inconceivable miracle of all, procured, used, and spirited away nightly by a clumsy, uneducated plough-boy, who must, furthermore, have been at the mercy of scores of accomplices, if he had not the magical power of Protean transformation of his own uncouth body. I do not say that this negative evidence is of any direct value for my present purposes; but it does unquestionably make the task of those who reject my explanation, and who substitute for it one of imposture, extremely difficult.

To take another point. We have abundance of evidence, where the introduction of accomplices is carefully guarded against, of the presentation of male forms when the medium is a woman, and *vice versa*. I have more than once mentioned the beautiful female form of the elder Katie King, Herne and Williams being the mediums. And not to multiply evidence, Mr. Charles Blackburn, a

* "People from the Other World," p. 157.

† *Ibid.*, p. 283.

A BENEFICENT WORK.

A few charitable persons, rather more than a year ago, started a home for little cripples, with the object of curing them, when possible, by magnetic rubbing under spiritual guidance. A lady, Mrs. Duncan, who is endowed with unusual healing powers, herself one of the founders, performs in a true Christian spirit the necessary ministrations. We paid a visit to the Home (7, Somerset-terrace, Carlton-road, Maida Vale), on Friday, October 30th, and were conducted over it by Mrs. Duncan, and by Mrs. Marshall, the matron. A very interesting case was first shown us, that of a middle-aged woman, at the Home under exceptional circumstances. She had been a patient in the wards of St. Bartholomew's Hospital for a long period, suffering from a contraction of the muscles of the legs. Attempts had been made there to straighten them by the application of heavy weights, which, while to a certain extent successful, had unfortunately the ulterior effect of still further weakening them. This particular affection was no doubt but one of several disorders of which the patient was the victim, and she was finally regarded as a hopeless case. Singularly enough, thereupon the assistance of Mrs. Duncan was sought, who attended continuously in the wards, and gave her best efforts to improve the patient's condition. Much progress was made, in spite of some difficulties, when it was prematurely decided that the patient should be dismissed as incurable. The poor woman had no home to go to but the workhouse, and the committee decided that she ought not to be abandoned to conditions so depressing, but that she should be brought to the Home. From the time of her arrival a great improvement has manifested itself. The legs, which were before little but skin and bone, are now gathering flesh, and at the same time the knees becoming more flexible. The general health is better, and the utterance, previously difficult and hesitating, has now become almost normal. The kindness with which the patient is treated, and the best of nourishment which she receives, must have their due share in the merits of her gradual recovery. We had now an opportunity of observing the process of rubbing. Mrs. Duncan passes the tips of her fingers lightly down the affected member, and occasionally presses it softly with the entire palm of her hand. The patient immediately feels a warm tingling sensation, and in a brief time begins to move the limb more easily. One of us asked that he might himself experience the influence, and extending his hand was struck with the genial warmth which seemed to enter it. Mrs. Duncan's hand has always this genial warmth. He was much surprised, however, to learn that Mrs. Duncan herself felt a healing influence from his hand, and he had the unexpected felicity of curing her arm of a slight rheumatic affection by a few downward passes of his fingers.

We next ascended the stairs, and as we did so were greeted from an upper chamber with a babble of infantine voices, and upon entering beheld a group of about nine children, boys and girls, some standing, leaning on their crutches, some sitting on low chairs, and some on the floor, all engaged in a kind of serious happy conversation. We were introduced to the little elders and, taking them upon our knees, learnt the troublous histories which, while not eclipsing, had softened the merry vivacity of their childish faces with something of the patient serenity of age. Imperfect nourishment, resulting in rickety and otherwise diseased bones, seemed in most of them to be the cause of their misfortune. One was a little foundling, taken from a workhouse, with a weak hip-joint; another, a boy with the large head of rickets and with limbs which had been the despair of the surgeons, but now so improved as to startle the most orthodox; another, a little girl whose leg had been cut off close to the high joint; pieces of bone still keep working to the surface, but inflammation and collection of matter seem to be prevented by the magnetic stroking. It must be mentioned that if any serious symptoms manifest themselves medical assistance is always sought, nor is the aid of medicine, in the daily routine, altogether dispensed with. It is not sought to rival the Peculiar People by any fanatical exclusive adhesion to one idea. A fourth child was a little girl who owes her affection primarily to a fall. She has a curved spine and protruding chest. She is rubbed, but assistance is also sought from a close-fitting leather jacket. The bright intelligent child, however, evidently preferred the first to the second method of treatment. The description of these few cases will be sufficient to enable our readers to understand the beneficent work that is being done. It

well-known Spiritualist, records a case—Miss Wood being the medium—where five-and-twenty persons were present, of the little child Pocha, coming to him after a figure six feet high had just disappeared. She was very active, climbing on to his back. He satisfied himself by careful examination that she was "a child, with bow legs, and baby feet, and child's face." She got on to his back and was "say 20lb. or thereabouts in weight."

A very exhaustive series of experiments were conducted by Dr. Wolfe, to whose book I have referred before, with Mrs. Hollis. He built a cabinet in his own house, and made elaborate preparations for his experiments. Mrs. Hollis was staying in his house, and many results obtained, if accurately recorded, were extremely remarkable. The following is an example, selected from many similar ones:—

Mrs. Hollis (Wolfe, p. 449). On the 24th March, 1873, "I waited twenty minutes after the medium had entered the cabinet, when the north panel was thrown open and little Anna Hancock came to the front so as to be plainly seen from her waist up. She was beautifully dressed in colours. A few seconds after appearance, and while she still remained, another spirit stood up behind her, looking over her head. The face was more matured, but still child-like—a girl of twelve or fourteen years of age. Her hair was blonde, while Anna's was black. . . . While these two spirits were in view, a third appeared very distinctly, standing back, taller and more womanly. Her hair was tidily put up and very dark, displaying a most beautiful head, neck, and shoulders. I at once recognised Nackle Haynes, a young lady of great personal charms who was well known and beloved by a large circle of friends in this city (Cincinnati) and Mount Auburn. The three figures were beautifully materialized, standing one at the back of the other, and remained distinctly in view for ten minutes. They then began to fade, but very soon streams of magnetic light were showered upon them, when they revived. This materializing process was repeated several times before they finally melted from view."

Evidence of this nature might be multiplied indefinitely. Sufficient has been quoted to show how ponderously difficult is the ordinary explanation of the average sceptic.

(To be continued.)

THE BOSTON SPIRITUAL TEMPLE.

Our readers are already aware of the fact that Mr. Marcellus S. Ayer, of Boston, U.S.A., some two years ago bequeathed the sum of £50,000 for the erection of a Spiritual Temple for the perpetual use of Spiritualists in that city. It having been completed, a dedication service took place within its walls on September 27th, Professor Henry Kiddle, of New York, being appointed to conduct the ceremonies due to the occasion. By 6 o'clock, p.m., the large auditorium, which seats 1,500 people, was packed; the aisles and all the standing room being occupied with as fine a looking audience as ever gathered at a religious meeting in that city, numbering probably 2,000 to 2,500 persons. The platform, on which is a modest pulpit or desk, was profusely decorated with flowers. After an hour spent in organ-playing, and it being then seven o'clock, the President of the Society, Mr. S. Ayer, with Mrs. E. R. Dyer, Professor Henry Kiddle, Dr. Caswell, and Miss Peabody, ascended the platform, and the services properly commenced with music by the quartet, after which Professor Kiddle was introduced, who read an ably prepared and scholarly address occupying an hour, on the past and present of Spiritualism, which antedated history, though in its modern form it was less than forty years old. He took up the lesson of the creation of this temple, and what was expected of Spiritualism and Spiritualists. He said that a Spiritual temple must be devoted to investigation as well as to instruction. "This principle must be kept steadily in view to repress dogmatism and to encourage progress. Day by day, in this city of wealth and art and general culture, which has not inappropriately been called the Athens of America, thousands of wondering eyes have watched the beautiful temple rise higher and higher, and each individual, according to his religious training or personal prejudice, when he learnt that it meant the loathed thing called Spiritualism, has given vent to expressions of surprise or disgust." To the Spiritualist it has told the story of progress and rare promise for a movement which has had but thirty-eight years of existence." The *Boston Herald*, in a long descriptive article, represents the occasion as being a red-letter day for Spiritualists, and we add our congratulations to those of our American contemporary on Boston possessing a Spiritualist so devoted and so unselfish as Mr. Ayer, whose action stands pre-eminent as an example to the wealthy Spiritualists in this country to do likewise.

* *Spiritualist*, July 9th, 1880.

is extremely painful to think of such a work coming to an end, and of this poor woman, and these cripples being thrown imperfectly cured upon the wide world again, to lapse perhaps into a worse state than before. But natural justice imposes a limit to charity. A few people unsupported cannot continue year after year to do the work of many. The expenses of the home amount, we understand, to £8 per week, the greater part of which comes from the purse of one lady; and it is now being seriously considered whether it will not be necessary to give the work up. It is with the hope that our readers, being informed through our columns of the existence of the Cripples' Home, may be able to lend the committee assistance, that we write this account. Parcels of clothes, &c., should be addressed to Mrs. Marshall at the address already given, and pecuniary contributions to Mrs. Duncan, 17, Upper Wimpole-street, or to the Editor of "LIGHT."

CORRESPONDENCE.

It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

"Sympneumata."

To the Editor of "LIGHT."

SIR,—I read "C. C. M.'s" papers on "Sympneumata," which appeared in three of your August numbers, with very great interest and admiration; but the very extent of my sympathy with them makes me the more desirous to have one particular point cleared up. The point occurs at the very opening of the first paper (pp. 369-70). Starting with a primary axiom of sensibility—that it "implies a mode of existence which must be conceived both objectively as sensible, and subjectively as sensitive"—"C. C. M." arrives, by a short passage of exposition, at the conclusion that an individual, in however "spiritual" a condition, can only affect the consciousness of other individuals through an "organism"—an objective means of expression. I agree completely with "C. C. M.'s" primary axiom, at any rate as regards any developed state of consciousness; and I agree completely with his final conclusion. My difficulty lies in the connection that he makes between the two. It seems to me that there is an identification of two relations which are really fundamentally different, though, most unfortunately, they equally admit of being represented as the relation of mind to matter, and as exhibiting the one as the "other aspect" of the other. They are:—

(A) The relation of my perception—say, of the lamp—to a corresponding change in that which makes others aware of my existence, namely, my organism; a relation only comparatively recently discovered; a relation for *subsequent reflection*; which has the same existence for you as for me; and which for you (in Clifford's phrase) is a relation of *object* to object.

(B) The relation of my perception of the lamp, *quid mihi*, to the lamp as perceived—the relation of *me determined to that which determines me*; a relation involved in the immediate act of perception; which exists for me only; and which is a relation of *subject* to object.

To the second of these two relations the antithesis of *sensitiveness* and *sensible* applies as a matter of logical necessity. To the first it does not so apply; for the mere fact that I am sensitive does not in itself imply that I have any means of making others aware of my existence. Thus, while it is true that my mode of existence must be conceived both objectively as sensible and subjectively as sensitive, its objective aspect is the *lamp for me*, not my organism for you. If "C. C. M." had spoken of a mode of existence which must be conceived objectively as sensible, and *objectively* (by others) as sensitive, I should, of course, agree that in such a mode of existence lies our only chance of finding ourselves in a universe peopled by fellow-creatures. Finding myself in such a universe, I accept "C. C. M.'s" account of my relation to it; but that I *so find myself* is an empirical fact, not a metaphysical or logical necessity. As my visual perceptions do not include my own eyes as objects for me, neither do they imply them as objects for others; and if I can conceive this, I can equally conceive myself alone or isolated in the universe, and without an organism, my existence being a series of presentations in every one of which relation B would be exhibited, while relation A would have disappeared. That is to say, my organism—my means of expression, or of becoming an object (and implying objects) to others—is involved

in my existence as a member of a society; but is not involved in the fact that I myself, as subject, am sensitive to a sensible world.

But "C. C. M." goes on to define the organism in another way—or, as he would say, in another aspect—as "the mode of receptivity to, and reaction upon, impressions."

Now I do not so much complain of the application of the term "organism" to this "mode": I can imagine myself saying that I am "organic" to the lamp in the act of perceiving it; and I can understand "C. C. M." when he calls an organic constitution "a relatively fixed association of conscious states." But the identity of word must not surely be taken to imply any necessary or logical correspondence or connection between "organism" in this new sense and the "means of expression"—the objectivity to others—which was before considered. Regarded as a "mode of receptivity," the "organism" exists solely for the subject of relation B, whom we can conceive to be alone in the universe—or alone in *his* universe; and it implies no body, or matter, or phenomenal aspect of any sort, belonging to him. I admit that, as far as I know him, he is phenomenal. I endorse the whole view of his phenomenality, with the widest inclusion of potentialities in the way of thought-transference; merely observing, by the way, that his *telepathic* phenomenality must depend on the thought transferred being recognised as *his* thought, as the expression of *him*; and must be something more than a mere echo or "brain-wave." But what I fail to see is that this phenomenality of the subject is in the least implied in the admittedly necessary phenomenality of objects to the subject. If "C. C. M." replies that the subject's perception of objects in spatial relations implies his perception of himself as *locally placed*, I shall agree—but locally placed only as a mathematical point. His mode of receptivity—or his "organisation" if "C. C. M." likes—of visual phenomena in no way implies phenomenalisation of the ideal point (or centre of local relativities) as an "organism," an object among other objects; any more than his organisation of a set of sounds as one tone implies that he hears himself humming another. A mode of receptivity, or relation to phenomena, is not a phenomenon, however "organically" constituted. What "C. C. M." seems to have done is to derive a new (and as I think an illegitimate) subject-object antithesis from the fact that the word "organism" can be intelligibly applied to the *subject* of relation B, as well as to the *object* of relation A. But according to any natural use of language, the organism can only enter into relation B, no less than into relation A, as an *object*—its correlate in the one case being a *subject*, and in the other an *object*, as above set forth.

"C. C. M." may, however, take exception to these remarks *in limine*. He may say that, when I am contemplating the lamp, the objective aspect of my mode of existence is neither the lamp for me, nor my organism for you or for him, but the lamp's organism for me, the lamp's "means of expression," the manifestation or obverse of some psychical existence behind what I call the lamp. This would be to adopt Clifford's theory, and to endow the lamp, or its atoms, with a certain amount of embryonic (and for me effective) mind-stuff. And on this view, of course, "C. C. M." might deny the conceivability of my finding myself alone at any rate in a *visible* universe (personally, I could make myself happy in an audible one); since the phenomena which entered into my states of consciousness would imply the joint existence with me of a multitude of psychical entities or *objects*; and not the mere existence or potentiality of a multitude of *objects*, having no psychical existence except on the arena of a developed mind. My modesty is still such that I cannot think my being there would make any difference to these objects. I cannot feel that their existence implies in me an objective organism, that because I am sensitive to their objective side, their objective side is therefore sensitive to me—in short, that the lamp which I look at really finds me phenomenal. Still, perhaps it politely, though unconsciously, strives to do so. But at this rate, "C. C. M." should surely base his view of the necessary phenomenality of the organism *directly* on the mind-stuff hypothesis, which may be defended by certain complex arguments of its own; and not on the simple and necessary correlation of subject and object, which certainly does not logically involve any such hypothesis. In that case I should find that my difference from him was simply part of the old mind-stuff controversy. For instance, I should support

The organism may obviously be as truly one of the correlates in relation B as in relation A. I can consider my organism, and make it an object, just as I can make the lamp an object; though this must partly be done by representation, on account of the practical difficulties in the way of microscopically examining my own brain.

my objection to labelling "means of expression" and "mode of receptivity" with the same term, by pointing out that the receptivity appears to be at its minimum where the expression is at its maximum. The receptivity of what we call inorganic Nature must be almost *nil*; the little minds of its atoms have not developed even the beginning of a consciousness, as Clifford expressly admitted. "Well," it may be said, "and may not that be the very reason why inorganic matter is so dense, and gross, and inexpressive—mere dead clay?" But, in the first place, consider not clay, but free gas, or matter in its radiant form; it has tenuity and mobility enough—which are among the conditions of "C. C. M.'s" "expressiveness." And in the second place, *gross* seems a very ambiguous word; and though "C. C. M." draws an attractive picture of the flexible and adaptable organism that we are in time to develop, I cannot manage to carry the analogy all through Nature. Are not some of our very loftiest ideas of force and grandeur derived from dense, and heavy, and above all, *stable* (not fluid) things—the Weisshorn, the Pyramids, and the moon? These things are, in a sense, more expressive to me than even the best philosopher's organism—especially as for present purposes the "expression" of his profoundest thought is not his kindling eye or animated gestures, but his molecular brain-movements. However, I must not be led on into a criticism of the mind-stuff theory, not knowing as yet how far "C. C. M." considers it relevant to his argument.—I am, sir, yours obediently,

EDMUND GURNEY.

Antiquated Tyrannical Laws.

To the Editor of "LIGHT."

SIR,—In your issue of October 31st, you have an article advocating energetic efforts for the repeal of the "antiquated tyrannical laws," now affecting mediums in this country. I have often debated with myself whether what is not at first sight a drawback to our cause in this case is not a blessing in disguise, or, at any rate, a providential means of originating a distinctive species of Spiritualism to that prevalent in the past.

A peach-tree confined in a pot grows better or surer fruit than one luxuriating free in a fertile soil; and it is by the fact of being always tethered in their fields, that the Channel Island cattle have acquired their distinctive speciality of sending their vitality into the production of milk.

Judging from the experience of America, the effect of no check upon mediums is to encourage the production either of a breed of impostors or of a herd of immature mediums giving their services for money or notoriety, and not for love of truth. In England, thanks to our restrictive legislation, the effect is already noticeable that the public mediums who survive of home growth are only those fitted by the sincerity of their spirit for producing good spiritual fruit. It is, therefore, a matter for consideration, while public opinion is still too crude on matters spiritual to discharge its proper function of checking false or immature mediumship, whether our present unjust laws should not be allowed temporarily to discharge the above necessary function instead.

F. W. THURSTAN, M.A.

Human Characteristics of Communicating Spirits.

To the Editor of "LIGHT."

SIR,—Apropos of this phase of Spiritualism permit me to record a birthday greeting which my wife received this day from our spirit friends.

On birthdays, in our household, it has become a custom to give presents to one another, and it is a custom which seems to meet the approval of our invisible group as well as of those living in the flesh. Our interest in the custom has been greatly enhanced the last few years by finding, usually in the midst of these presents, direct writings from our spirit children and other friends, delightfully fragrant with the aroma of natural and celestial life. I need not say *what* I myself wrapped up in paper over night, and gave to my daughter to place on the breakfast table, as my present to my wife on her birthday; but on coming down to breakfast I found it, surrounded with a few other little packets of affection, at the head of the table.

When my wife opened my parcel, she found in it something which I had not put there overnight, viz., an envelope sealed up and directed in well-known spirit writing containing a sheet full of greetings from numerous spirit friends. There are letters in eight different styles of handwriting, one greeting in poetry, and the signatures, many of them well-known, of

twenty different spirit friends, amongst them one from a friend who has but recently passed over, and with whose name our medium was unacquainted. No one in our household, I might safely add, nor any one person elsewhere, could have written in all the various styles of writing found on this one sheet of paper, nor could the greetings be found "in current literature." They are too personal to transcribe, or I should like your readers to enjoy as we do these homelike, and more than human, characteristics of communicating spirits.

One of the children, in the midst of a charming child's epistle, writes: "We love you very dearly, and should like to give you kisses, so you could feel them, but as we may not do that yet we will give you a nice cup of tea," &c., &c. And when Mary and my daughter came downstairs this morning they found the kitchen fire *alight*, although it had not even been laid overnight, also the gas stove alight, with kettles, which were left empty overnight, now filled and sweetly singing! Shortly after the tea was made by this child-spirit, and the cup of tea promised to mamma was ready.

Very human characteristics! and very acceptable help, for which we have been grateful *daily* now for over two years.

Yours faithfully,

October 29th, 1885.

MORELL THEOBALD.

The Doctrine of Shells.

To the Editor of "LIGHT."

SIR,—Kindly allow me to guard against an inference which might be drawn from the Hon. Roden Noel's courteous reference to my view of a certain class of psychic phenomena. It might appear from his interesting paper on "Spiritism versus Other Theories" ("LIGHT," October 31st), that the "doctrine of shells" (an unfortunate phrase), found in the writings of some members of the Theosophical Society, is really "a protest" of any views I have expressed. The substance of that doctrine as contained in "Esoteric Buddhism" originally appeared in the *Theosophist* magazine (see Vol. III.) before the commencement of my connection with the Theosophical Society, or any of its members. And I might also add that opinions, having the same bearing, are to be found even in the earlier writings of Colonel Olcott and Madame Blavatsky. It will thus be seen that, *chronologically* speaking, my views had no influence of any kind on "Esoteric Buddhism."—I am, sir, your obedient servant,

MOHINI M. CHATTERJI.

77, Elgin-crescent, Notting Hill, W.
October 31st, 1885.

A Query.

To the Editor of "LIGHT."

SIR,—A late writer in your columns quotes the following as from Shakespeare:—

"I gazed within the jaws of death, and saw life teeming."

I cannot find the passage in the concordance, and would be grateful to anyone who would send to you the references for publication.—Yours respectfully,

September 29th, 1885.

H.

In the course of a long article, descriptive of the spread of Spiritualism in Russia, the *New York Tribune* says: "Strange to say, it is in this country (Russia), that Spiritualism as a development of the science of psychology has found its most earnest interpreters, and it is in St. Petersburg and Moscow that these curious manifestations have attracted and interested such men as Professor Boutlerof, of European celebrity, and Professor Wagner, both attached to the Petersburg University; the Russian *avant*, Mr. Alexander Aksakof, Professor Tourkevitch, Dr. Basil Mihailoff, and many more distinguished men of science and letters, such as Dostoensky, Solovieff, and Dimitri Tseretoff. Having found hospitality in such an exalted circle, Spiritualism ceased to be an amusement for the drawing-room idlers and became a problem with pretensions to a scientific solution. The public was lost in amazement at first to behold three scientific stars of capital magnitude pay the most concentrated and serious attention to this question in its modern form. . . . Both Mr. Boutlerof and Mr. Wagner had previously been declared enemies of this movement, and the most inveterate materialists withal, so that at first they were supposed by their colleagues at the University and by the students to have gone out of their minds. . . . Russia now possesses a considerable literature on the subject which totally differs from productions of the same kind abroad, inasmuch as these articles are stamped with a spirit of genuine scientific research, and present the subject in quite a new light."

SUBSCRIPTION RATES.

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NOTICE TO THE PUBLIC.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

Light:

SATURDAY, NOVEMBER 7TH, 1885.

THE EMPIRICAL METHOD.

Acknowledged facts settle all disputes respecting the possible and the impossible. All affirmations respecting the impossibility of certain phenomena are shattered by the presentation of the phenomena themselves. The possibility of analysing the constituents of the sun and stars, of instantaneously conveying signs indicative of thought through the unfathomed wastes of the Atlantic Ocean, the power of reproducing sounds by magnetic currents at the distance of half the diameter of the earth, are facts of daily occurrence, and yet not more than half a century ago, they would have been classed among events absolutely impossible.

Scientific limitations have, during the present century, been so often shattered, that sanguine and open minds are liable to suppose dogmatic *a priori* limitations things of the past.

Little experience in the promulgation of new truths is requisite to prove that conservative immobility is firmly fixed in the minds of the majority of men, and notwithstanding the numerous experiences of the present century in extending the recognised bounds of the possible, there are those who think it becoming, apart from experiments, to dogmatise respecting phenomenal limitations.

The fact is undoubted that some alleged phenomena appear more probable than do others, but it is equally certain, in view of accomplished facts, that it is unbecoming absolutely to reject without examination, alleged facts, no matter how antecedently improbable, that are vouched for by hundreds of competent and credible witnesses, who have devoted years to their careful investigation, and who, notwithstanding adverse prepossessions, affirm their reality and genuineness.

The majority of scientific men who have entered upon the investigation of the phenomena of Modern Spiritualism have done so for the purpose of endeavouring to prove them illusions, and without a solitary exception, all who have fully examined them have acknowledged their genuineness. There have been diversities of opinion as to the laws by which they are produced, but an absolute consensus of opinion as to the facts themselves. If this affirmation be true, where is the justification on the part of scientific men for refusing to examine them? *A priori* denial of the alleged phenomena, in view of the cumulative evidence of well-accredited witnesses for nearly half a century, is childish absurd, and indicates a bigotry, a prejudice, or a terror that ill becomes men claiming to be scientific.

In all moot questions except this, men of science recommend and adopt the empirical method where experiments are practicable, but singular to relate, in this exceptional case they persistently refuse to examine, and go so far as to assert, without the shadow of experience, that the alleged facts are impossible. Darwin, Huxley, Tyndall, Dallinger, Pasteur, Haeckel, have all won their laurels by closely following the empirical groove, and now they shun it as though it were a pestilence. Darwin sought to demonstrate his propositions by training pigeons, dogs, and plants, Huxley by protoplasmic researches, Tyndall by exhaustive experiments on sterilised fluids, Dallinger by his epoch-making investigations into the lives of monads, Pasteur by his numerous biological experiments, and Haeckel by the close scrutiny of embryological forms—experiments everywhere and always except on this most momentous of all researches—viz., the penetration of what appear to be extra mundane laws and forces into the mundane sphere. These occult, and apparently abnormal phenomena, are amenable to the same laws of observation as are those which have come under the examination of the scientists just enumerated, they appeal to the same five senses, they lend themselves to similar conditions, and the main aspect in which they differ is that the agents appear to be independent intelligences, having a control of matter which we do not yet possess, and whose actions may be studied, but cannot with our present knowledge be equalled or controlled.

Purely physical mundane phenomena may be repeated indefinitely and absolutely, but psychological phenomena have within themselves the elements of independent volition, and may be observed, but not successfully commanded.

We may, for example, endeavour to induce Professor Tyndall to continue or re-exhibit his experiments, but we cannot command him, or, at least, he may refuse to obey. So it is in those occult phenomena in the production of which independent intelligence is manifested; we may request but certainly cannot command.

The agents, whoever or whatever they are, are amenable to the ordinary laws of courtesy, and if courteously requested generally comply, of course within their limitations, as they, like ourselves, can only give that information and perform those acts that are within the range of their knowledge and power. Some sciolists appear to believe that if the agents are spirits they know everything and can do anything, but that childish superstition is speedily overthrown, and they are found to be under the limitations that enclose every finite creature.

THE *Banner of Light* has just completed its fifty-ninth volume, having been established twenty-nine years.

A NEW volume has just been published by the Countess Adeline von Vay, entitled "Dem Zephyr Abgelesen."

THE rapid spread of Spiritualism in North Queensland and in Greytown, New Zealand, is causing great excitement in the various Australasian Colonies.

MRS. ANDERSON, who recently accompanied Mrs. Williams, the New York medium, to this country, has published a volume of experiences entitled "Clear Light from the Spirit-world."

A TRANSLATION of a pamphlet on "Spiritism," by the celebrated German philosopher, E. von Hartmann (author of "The Philosophy of the Unconscious," &c.), is just about to be issued by the Psychological Press Association. The author is strongly opposed to the Spiritist explanation of the alleged phenomena, by the evidence for which, as facts, he is nevertheless so strongly impressed as to urge investigation by State-appointed commissions! Most of the facts relied on by Spiritists are passed in review, and explanations, partly psychological, partly metaphysical, are suggested. So good a synopsis of the alleged marvels, and of the evidence for them, is nowhere else to be found in so small a compass. There is a preface by the translator, who criticises the author's conclusions rather freely; and though not quite a Spiritist *pur sang*, thinks that a belief in spirits, cleared from many misconceptions, will recover its place in the culture of the future.

PROCEEDINGS AT A HAUNTED HOUSE AT W—.

June 6th-8th, 1885.

On the evening of June 6th, 1885, a party of eight gentlemen, including Mr. W. Eglinton, the medium, and Mr. J. S. Farmer, a well-known Spiritualist, arrived at W—. Their main object was to pass a night or two in a house which was declared, on the exceptionally trustworthy evidence of successive occupiers, to be haunted.

There has been (it was understood) much scientific investigation of haunted houses of late years, but with little or no result. It was thought, therefore, that as the things heard and seen by the occupiers and others in haunted houses are apparently related to the things heard and seen at Spiritualistic sittings, it would be both novel and interesting to observe if any better success could be obtained in the presence of a medium. Mr. Eglinton, on being taken into consultation on the subject, expressed himself as also interested in what might happen at W—, and kindly offered his services in a non-professional capacity.

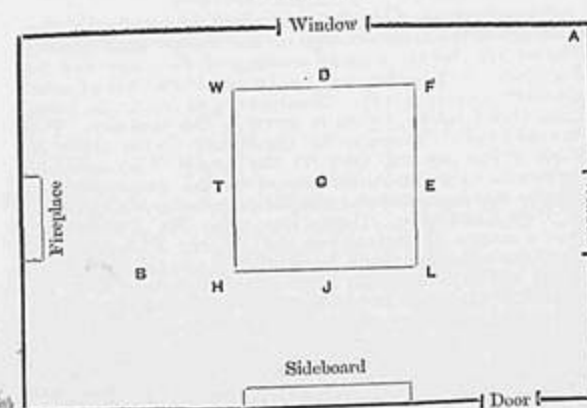
As the rest of the party had comparatively little experience in the methods of Spiritualism, Mr. Farmer was also asked to assist, and obligingly accepted the invitation. [Note by Mr. Leonard.—Several members of the party were just then in friendly treaty with Mr. Eglinton for a series of sittings. They gladly took this opportunity of making the acquaintance of Mr. Eglinton, and of entering into those mutual cordial relations with him so necessary, as they had heard, to the attainment of good results generally at his sittings.] Three sittings were held: two upon the nights of the 6th-7th of June, and one upon the night of the 7th-8th June. Of the incidents occurring at these sittings the investigators confine themselves to a dry record.

The house is small, containing on the ground-floor a drawing-room and a dining-room to the right and left of the hall respectively. On the same floor at the back of the house are two kitchens, scullery, &c. On the left and connected by a door from the second kitchen, is a large empty barn. Beneath the house are spacious cellars. On the first floor are three bedrooms and a dressing-room; on the second floor are three bedrooms. Phantoms are reported to have been seen, or mysterious noises heard, in every room in the house.

For convenience sake it was determined to hold the first sitting in the drawing-room. The house was carefully examined, and the doors of the bedrooms, as well as the front and back doors, were locked. About midnight on Saturday (June 6th) a circle was formed round the table. A china candlestick was placed in the middle of the table and the light blown out. The room was then in complete darkness. The sitters joined hands, and about an hour was spent in conversation, varied occasionally by a song from one or other of the sitters.

During this time the positions of the sitters were, by way of experiment, changed three or four times as Mr. Eglinton suggested, [and others also, myself among the number.—J.S.F.] the final positions being those indicated in Diagram 1.

DIAGRAM 1.



A fact must here be noted, as a discussion has arisen about it in the columns of "LIGHT." It will be best to quote Mr. Farmer's own words on the subject, in "LIGHT" of September 19th, 1885: "On each occasion, mainly for reasons obvious to experienced investigators, I occupied a seat next to the medium,

two other members of the party also alternately filling the corresponding position." [Note by Mr. Farmer.—It was obviously a very necessary precaution, as we were all about to enter a *terra incognita*, that I, as the most experienced of the party, should be near Mr. Eglinton in order to be able to take prompt action in any untoward emergency. As far as I could judge all present recognised these "obvious reasons," and agreed in my (somewhat unwillingly, by the way) yielding to them.] But beyond this insertion of a correct statement, from the best source, of the fact itself, it is unnecessary to introduce the discussion into this report.

About 12.45 Major J. felt a slight blow upon his foot. Shortly afterwards there was a slight tap, apparently on some part of the table. Mr. Eglinton thought that this might have been due to his locket striking against the table, but as he had not moved he said nothing at the time. Very little notice was taken of either of these occurrences.

About 1.15 a.m. Mr. Eglinton said he felt a presence behind him whose influence was of the most disagreeable nature, and which he deemed to be a spirit of a very malignant type. Very shortly afterwards Mr. L. stated that he had received a blow upon the crown of his head. The blow was heard by several of those present. Almost immediately afterwards Mr. Eglinton, in a voice of some suffering, complained that he also had received a severe blow on the head. The sound of the blow was audible to all present, and Mr. Eglinton seemed to become much agitated. Immediately Mr. T. received a blow on his left ear, causing it to tingle, and the blow descended on to his left shoulder. Instantly afterwards all present heard the sound as of a violent blow on Mr. Eglinton's head, and that of the fall of a heavy body, apparently between Mr. T. and Major H. This was instantly followed by a loud crash of glass from the direction of the sideboard, which caused so lively a sense of something worse impending that a light was immediately struck.

Upon examination, the candlestick, which had been in the centre of the table when the light was extinguished, was found among the glasses on the sideboard, several of which were broken apparently by the force of the concussion. A stout oak walking-stick which, at the commencement of the sitting, had been leaning in the corner of the room (A), was found on the floor (B), on the other side of the table.

Each member of the circle now testified that throughout he had firmly held each of his neighbours by the hand. It may be here said that the incidents just recounted, from the time Mr. L. was struck on the head until a light was procured, did not altogether occupy more than three minutes.

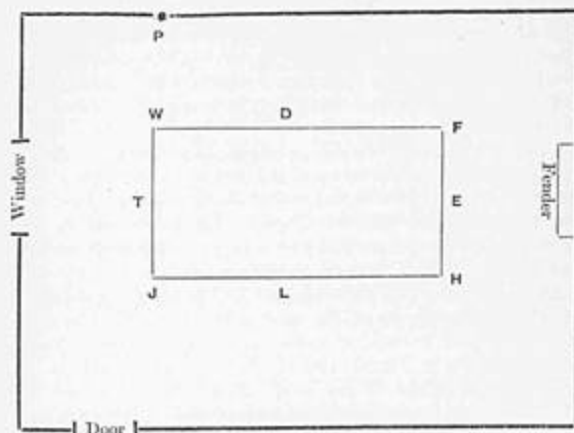
After an examination of the damage done, the sitting was resumed; a lighted candle being placed (at Mr. Farmer's suggestion) in the hall, and the door being left ajar, so that the room was dimly lighted. Mr. Eglinton showed signs of great nervousness and depression. Raps were then heard on the floor near him. These professed to proceed from the medium's "spirit-guide," "Joey." In answer to questions put by Mr. Farmer the raps declared that the house was haunted by a man and also by a woman. Slight sounds which appeared to proceed from the bedroom overhead were now heard. It must be stated that the windows throughout the house rattled considerably. These sounds, nevertheless, were said by those who more particularly noticed them to be unlike the rattling of windows. Mr. Eglinton exhibited signs of increased depression, and the sitting was adjourned (about 1.45 a.m.).

The dining-room upon the opposite side of the passage, a room more barely finished, was now, by general consent, cleared of the few things it contained except chairs, sofa, table and the fender, which, from its weight (26½lb.) was considered a fixture. Within ten minutes after resuming the sitting (about 2.45 a.m.), which was held in total darkness, raps were heard on the floor near Mr. Eglinton. These indicated that "Joey," one of Mr. Eglinton's "spirit-guides," was again present. [Note by Mr. Farmer.—We sat in the dark again much against my will and advice. After our first experience in the drawing-room, I, at this and the subsequent sittings, spoke strongly against the condition of darkness. Mr. Eglinton expressed no opinion; but the others present thinking the phenomena might be more marked if we sat in total darkness, my objection was overruled.—J.S.F.]

Mr. Eglinton complained that Mr. D., the sitter on his right, seemed to draw too much vitality from him; and eventually, owing to the imperative desire expressed by the raps, the sitters took the positions round the table as shown in Diagram 2. [Note by Mr. Eglinton.—The raps never at any time arranged

the sitters. On the contrary, after I had made this remark, various members of the circle suggested that F. should again place himself near me.—W. E.]

DIAGRAM 2.



Questions were addressed, and in reply raps repeated the previous statement, that the house was haunted by a man and a woman. While Mr. Farmer was asking whether by continued sitting any benefit would accrue to these "earth-bound spirits," in quick succession a loud crash of glass upon the wall (at P) was heard, and some large, heavy object descended with a crash upon the table, causing a slight scalp-wound upon the head of one sitter and grazing the hands of two others. The circle at once broke up, the door being immediately opened and light brought in. It was then found that the crash of glass had been apparently due to the violent contact of a tumbler with the wall at the point (P). The bottom of the broken tumbler was found in the corner of the room, and many splinters of glass were found sticking in the plaster upon that side of the dent nearest to the window. The room had been carefully cleared of glasses before the sitting. The heavy object which had descended upon the table was found to be the iron fender, which had been immediately behind Messrs. Eglinton and Farmer and Major H., and was now upside down upon the table. The table was deeply indented by one corner of the fender. The attention of the sitters, whether or no disturbed by the preceding incident, was not attracted by any audible indication from the movements of the fender. The hands of the three gentlemen nearest to the fender (and this is especially noteworthy) were clean, whereas all those who had been touched by it in its fall, or had subsequently handled it, were soiled by the black-lead upon it.

It was now testified by all that throughout the sitting the contact of hands had been firmly maintained. The sitting was adjourned at Mr. Farmer's request; he saying that he knew Mr. Eglinton to be in a very nervous condition, and that he was likely to suffer if any further violent manifestations took place.

About 11 p.m. on Sunday another sitting was commenced in the dining-room, everything having been removed except the table, chairs, and the sofa, which last was tied by a rope to the bars of the fire-grate. The party resumed the positions in which they had sat last, except that Mr. D. transferred his seat to the left hand of Mr. L.

Mr. Eglinton stated at first that the "influence" was good. Raps were heard upon the floor, and these purported to be produced by "Joey," one of Mr. Eglinton's "controls." They stated, in answer to questions, that he ("Joey") had been over-mastered on the preceding night by the spirit haunting the house; that the circle incurred considerable danger by sitting in the dark, as the manifestations would probably be violent, the spirit having a particular antipathy to one person present; but that he ("Joey") would try to protect the circle from harm. Very shortly afterwards Mr. Eglinton said that he felt a complete change in his feelings, a return of the evil influence of the previous night, accompanied by very unpleasant sensations of a Presence. Mr. Farmer, Mr. L., and Mr. D. also stated that they experienced peculiar sensations. They had scarcely made these statements when there was heard a slight rustling sound, which we afterwards judged to be that of falling mortar, in the

direction of the fire-place. This was followed by a confused sound, which gave the impression that Messrs. Farmer and Eglinton, seated on the sofa, were struggling with something unseen. The door was opened, and the light let in. Both Messrs. Eglinton and Farmer appeared overwhelmed with horror, and the upright slab of the mantel-piece (weighing 14½ lb.) on the left hand-side was seen to be detached, and was lying on the sofa behind them. It appeared from a deep dent in Mr. Farmer's hat that the slab had first been raised and dropped on to his head, whence it had fallen over Mr. Eglinton's back on to the sofa.

Messrs. Eglinton and Farmer have themselves furnished some observations upon what took place, which it is as well here to insert. Mr. Eglinton says: "I was not struggling, nor was Farmer to the best of my belief. I was conscious of the Presence; and bent down under Farmer to escape impending danger. The slab came immediately after I had done so."

Mr. Farmer says: "I was not struggling. The noise as of scuffling arose from the fact that Mr. Eglinton was crouching under me and on my lap, as if to seek protection. I had already been forcibly struck upon my head from above, the blow falling on my hat. After striking my head, the substance fell on to my shoulder, and thence descended to the sofa at the back." And further he continues: "After the experience of the previous night, I, to be prepared for any emergency, had kept in my hand a single wax match; and after I had been struck, and while Mr. Eglinton was crouching down under me, I disengaged my right hand from the left hand of Mr. W., and immediately struck a light." It may here be mentioned that several members of the circle, after the events of the preceding sitting, had thought it best to wear their hats.

Both Messrs. Farmer and Eglinton absolutely refused to sit again, as they could not tell what might happen. The overpowering sensation of some terrible presence was an experience which they could not consent to go through again. And most of the circle seemed disposed to agree that the manifestations had been amply sufficient. Two members of the circle, however (Mr. D. and Major H.) sat by themselves in the dining-room for forty minutes in complete darkness. Beyond the fall of some mortar into the fireplace, nothing occurred.

All facts having any relation to this separation of the slab, whatever bearing they may severally have, must be mentioned. The slab was examined shortly after the final sitting and no marks were discovered upon it, or upon the parts from which it had been detached. The corresponding slab it was impossible to unfix by the hands alone, though the next morning, in the presence of three members only, a workman who was called in to repair the damage, took it off with his chisel, leaving no marks on the slab. He remarked that these slabs sometimes came off by themselves owing to the drying of the cement. The slab was, however, secure on the Sunday morning.

[Final Note by Mr. Eglinton.—It should be distinctly understood that at none of these sittings did I experience any of the ordinary sensations attending mediumship, except during the period when I was questioning the rappings which purported to be produced by one of my "controls."]

Signed on behalf of the circle,

October 21st, 1885.

A. G. LEONARD.

We have received a copy of the general programme of the proceedings of the London Lodge of the Theosophical Society for the session 1885-6. General meetings of the lodge will be held at Queen Anne's Mansions, St. James's Park, on the fourth Wednesday in every month. Members are at liberty to bring friends, unless special notice is given to the contrary. The "Oriental Group" formed within the Society for the study of Esoteric Philosophy will meet on the second Wednesday in every month. Further information as to the constitution of this group can be obtained from Mr. J. Varley, 5, Grattan-road, West Kensington. During the session Mr. Sinnett will deliver a course of lectures on the Esoteric Philosophy at Queen Anne's Mansions. Of these further notice will be given. Meetings will be held at 77, Elgin-crescent, Notting Hill, on the third Wednesday in each month for the study of the Bhagavatgita, with the assistance of Mr. Mohini, and, subject to other arrangements to be made from time to time, these meetings will be held on the first Wednesday also. These meetings are open to all members of the Society, but to members only. The first general meeting, at Queen Anne's Mansions, was held on Wednesday, October 28th, at 9 p.m., at the Garden Mansion, when Mr. Sinnett delivered an address. The first meeting of the Oriental Group will be held on Wednesday, November 11th. The first meeting for the study of the Bhagavatgita will be held on Wednesday, November 18th, at 9 p.m.

SPIRITISM VERSUS OTHER THEORIES.

(Being an answer to Messrs. von Hartmann, Myers, and Gurney.)

BY THE HON. RODEN NOEL.

Mr. Gurney speaks indeed of a consciousness "unappropriated," "belonging to no continuous stream of consciousness" (*Proceedings*, December, 1884); but none can be really unappropriated. Even a feeling, and a *fortiori* a percept, or idea involves some attention, though the main attention may be directed elsewhere, which may cause the faint feeling or notion to be soon forgotten. But if I feel at all, I must feel thus or thus, and if I perceive, I must perceive so and so, which means I must discriminate the feeling or thing by bringing it into one implicitly (if not explicitly) identified current of consciousness, that it may be implicitly compared with remembered, or simultaneous items of experience. And that involves one conscious comparing Ego implicitly felt to be the same yesterday and to-day; else the process would be impossible. So that the percept, however faint, is always liable to be re-appropriated at its own proper moment. For self-consciousness in reflection is but the precipitate of elements latent from the first in the mental solution of simple consciousness.

Thus in the very interesting experiments of Richet, detailed in the same article, where Richet was the suggesting "spirit," or one of them, the conditions of a séance, according to what we Spiritists believe, were exactly reproduced, except that Richet was an embodied spirit, and usually the spirit is not in the flesh. There was a medium tilting a table at the right moment, and a planchette. However, the earlier experiments suggest a disembodied intelligence besides, and, I suspect, the later ones also, if the name transmitted to the medium was not merely sub-conscious in M. Richet's mind, but at the moment out of it; unless, indeed, it was "telepathically" transferred to that of some other embodied person present. The point is, however, that not the name he intended, but another that had been only sub-conscious in his mind, was reproduced by the medium.

The whole continuous succession of our actual time-consciousness (if taken in its entirety, and multiplicity of development in many phases, perhaps in many lives, worlds, or spheres) is, in my belief, no other than our transcendent consciousness, only viewed from the imperfect, limited, and temporary standpoint of our present defective (and, therefore, so far illusory) life. If we saw and felt truly our own life, the time-element would be absorbed by being fulfilled, changed in form, virtually, therefore, disappear, and "be no more." But how does it follow from this idea that, if you posit another different conscious succession, simultaneous with the one conscious succession that, by its very oneness in variety, constitutes an individuality as we know it now, you yet do not have two individualities, but still only one? This does not follow at all! While we are living and conceiving under the form of time, simultaneity of distinct consciousness (*pace* Mr. Gurney, Mr. Massey, and Dr. von Hartmann) must always signify two individuals, not one. It were easy indeed to conceive of eternity, if that only meant placing a number of successive temporary consciousnesses side by side in simultaneous times!! But that would not advance us much, I imagine! for so we should not transcend time, but simply reduce it to a confused absurdity. For my own part, I can make little of this two-headed-monster theory.

What surprises me most is that a thinker like "C. C. M." should entertain this hypothesis when he has uttered such excellent and weighty words as these in his essay on "Symptomata": "As long as the human individual is isolated" (italics mine), "he cannot realise and wield the psychical forces which belong to essential humanity. But when the unity of the race is a living fact for every member of it, the vast reserves of force can be drawn to any point where they are needed, and the individual suit of armour (our present solid organism) can be discarded. We have heard some complaints lately that telepathic psychology is being pressed too far. It is destined to be enormously extended. The human race is one inchoate organism, the internal rapports of which are only as yet apparent between its more intimately associated members. The individual sympathies, mediating thought, and sensational transference are only an early and special case of the great human rapport, which will come to observation with every advance of the unitary consciousness." Excellent! And yet when the phenomena of Spiritism seem to extend indefinitely the evidence of such intimate relations between all the individual members of the

great universal family of intelligences, unseen as well as seen, "C. C. M." prefers attributing them rather to a purely hypothetical, and scarcely conceivable (indeed, as I have shown, a self-contradictory) self-sundering of one and the same individual! Nor, indeed, can I at all follow him when he says in the same essay: "For, as the normal Ego knows nothing of the transcendental subject, any entrance of the latter into its consciousness is as that of a stranger. In the day-dream or somnambulant consciousness the transcendental subject steps forth as a second personality." "Hence the guides and guardians of somnambules and mediums." "The emergence of the transcendental subject above the threshold, who then of course speaks as, and is inevitably accounted, a guardian or control." In the name of all that is veracious, why? What can possibly warrant so questionable an assertion? In the first place it would seem as if "C. C. M." must attach a meaning to the phrase "transcendental subject" which I should have been, on other accounts, the last to attribute to him, for he speaks of the "somnambulant or transcendental functions." I fail entirely to see why the somnambulant should be more "transcendental" than the normal or waking functions, precisely as I fail to see why Spiritists attribute some peculiar spiritual virtue to what they (not very prettily) call a "fluidic" body; the result being that if only the religious doctrine taught, or information imparted, is imparted to them by some intelligence with a "fluidic" body, they seem to jump at it as if it came from the Divine Being Himself, and necessarily superseded all former revelations. But a fluidic body, as Mr. Maitland has pointed out, may be as much the appanage of a demon, or an imp, as of an angel! I think of the two I rather prefer a solid to a fluidic body, as I frequently prefer the kindly common-sense of ordinary daylight to the frothy rhapsodies of some crepuscular somnambulism.

"C. C. M." says that even the somnambulism induced by disease often "mediates an exalted moral consciousness and intelligence such as may not be apparent in the merely personal character." No doubt that is quite true. But then he goes on to say that this is necessarily accounted a "guardian," or "control." Why so? If it belongs indeed to the same Ego, or self, I quite fail to see why it should be so mistaken. Most of us are conscious of higher or lower moods, of affinities with hell and heaven, while now one affinity, now another, emerges into prominence of relief and domination. But such an inspiration as that referred to, if indeed it be attributed to another, and higher, is more probably what intuition discerns, the inflowing of the Holy Spirit, which, while we are still earth-bound, is rather primarily the influence of more elevated and advanced souls, or angels, than that of our own holier consciousness, though assuredly this also may be aroused into momentary glow and fervour by their exalted ministration. For spirits in their essential being are in most intimate communion; yea, free of one another for purposes of mutual help and love.

Though I admit the transcendent subject (and fail, by the way, to see how one who does so can disbelieve in our essential immortality, and hold instead our ultimate absorption into a non-individuality, more absolute than that of love, knowledge, and sympathy), I think those who believe in it, as a rule, perhaps too much seer the two spheres of time and eternity. There are not two subjects in one, a temporal, and an eternal; far less are there several simultaneous subjects in one, which last idea is a far more gratuitous paradox. But the temporal, continuous succession (be it normal, or abnormal) is the transcendent and eternal—only imperfectly grasped, experienced, lived. Assuredly the higher, richer, more spiritual, less self-centred, the more righteous and loving are we, the more we enter into our true individuality. But that, so far from being the emergence of a different self, is the perfecting and fulfilment of the same, enabling us the more profoundly to realise our identity, our essential being through and in one another.

(To be continued.)

Light in the West is the title of still another newspaper started in the interests of Spiritualism in America.

As showing the rapid spread of Spiritualism in the provinces during recent years, it may be interesting to state that at recent Sunday services, held at Blackburn, the attendance numbered 1,000 in the morning, and over 1,200 in the evening.

Will "Cam" and "W. G.," who recorded certain narratives in "LIGHT" for October 3rd and 10th, kindly communicate with E. Gurney, Esq., Sec. of the Society for Psychical Research, 14, Dean's-yard, S.W. He wishes to communicate with them in reference to these special cases.

THE SOCIETY FOR PSYCHICAL RESEARCH.

Ageneral meeting of this Society was held on Thursday, October 29th, at the Garden Mansion, Queen Anne's Mansions, London, S.W. The President of the Society, Professor Balfour Stewart, F.R.S., took the chair at 8.30 p.m. The meeting, which was partly of a conversational character, was open to members and associates. In the course of the evening a paper was read by Frederic W. H. Myers, Esq., on "Human Personality in the Light of Recent Hypnotic Experiments." Mr. Myers began by explaining the general position he was about to take up in the controversy now going on as to the true nature of man. The old view, he said, held both by ordinary common-sense and by most metaphysicians, maintains that each of us possesses a distinct and permanent personality, a self which is a unity, and not a mere aggregation. This view is usually based on introspection. The new physiological view, on the other hand, is to the effect that the only unity in us is the unity of our organism, and that our sense of personality depends merely on the temporary harmony of a sufficient number of the physical elements which compose us. This view is supported by physiological analysis. The lecturer advocated the methods of the new school, but he was led by them to something more like the conclusions of the older. The old empirical conception of human personality must be analysed into its constituent elements before the basis of a scientific doctrine of human personality could safely be laid. He proceeded to give an account of various experiments on hypnotised subjects, partly made by the Society for Psychical Research, 14, Dean's Yard, S.W., but mainly by certain French *séances*. From these it appears that if a favourable subject was hypnotised, and a suggestion made to him in the hypnotic trance, in his waking life he will do what he has been told to do, yet will all the while suppose that he is acting on his own impulse. It was thus shown that our sense of free will may often be illusory. The lecturer then touched on the phenomena of alternating memory, which hypnotism evokes. The subject acquires, it seems, a second memory, distinct from the first, and including the things said and done in the trance condition, which are entirely forgotten in ordinary waking life. Thus we can hardly appeal to the continuity of our memory as a proof of a persistent personality. After pointing out the dangers involved in hypnotism, and the safeguards against them, the lecturer gave some remarkable examples of improvement of character effected by hypnotic suggestion. Habits of over-indulgence in beer, spirits, coffee, and smoking, have been effectually checked by throwing the subject into the hypnotic trance, and suggesting to him that on his awaking he would find that he disliked beer, &c. The lecturer was of opinion that this power of suggestion might be turned to great practical advantage. Returning to his opening statement of opinion, he pointed out that this process of analysing human faculties by direct experiment, though in some directions it led to conclusions at which our self-esteem might revolt, yet was beginning to discover in us the germs of faculties transcending any which we were previously aware of possessing. Such a faculty was telepathy, or the transmission of thought and sensation from one mind to another, without the agency of the recognised organs of sense. This discovery afforded reasonable grounds for hope that we might hereafter establish on a valid scientific basis much that had hitherto been the object only of trust and aspiration.

Mrs. HARDINGE BRITTON has been addressing crowded audiences in Newcastle.

A NEW Spiritualist Society has been started in Marylebone, and meetings are held at Nutford Hall, Nutford-place. Mr. F. W. Read is the secretary.

Mr. A. THORPE wishes to form a private circle in Chatham for the purpose of investigation. He should be addressed at 10, King William-street, London, E.C.

We were not favoured with a call from Mrs. Mellon, the medium, during her stay in London. She is announced to give sances in Burnley and Southport, but we trust for her own sake she will not do so to promiscuous gatherings.

We hear of extraordinary activity of Spiritualists in Croydon, and of many private mediums being developed. In one case it is stated a lady frequently floats in the air over the heads of the sitters, as Mr. Home used to do many years ago. Perhaps our friends in that district will favour us with their experiences.

TENNYSON'S NEW POEM ON "VASTNESS."

Although the Poet Laureate's last poem, published in this month's *Macmillan's*, has been copied in *extenso* into many journals, yet as many of our readers may not have seen it we quote it here. Those who "can read between the lines" will trace many touches of Tennyson's avowed faith as a Spiritualist—the last stanza especially being singularly clear and expressive.

"Many a hearth upon our dark globe sighs after many a vanish'd face,
Many a planet by many a sun may roll with the dust of a vanish'd race."

"Raving politics, never at rest—as this poor earth's pale history runs,
What is it all but a trouble of ants in the gleam of a million million of suns?"

"Lies upon this side, lies upon that side, truthless violence mourn'd
by the Wise,
Thousands of voices drowning his own in a popular torrent of lies upon lies!"

"Stately purposes, valour in battle, glorious annals of army and fleet,
Death for the right cause, death for the wrong cause, trumpets of victory, groans of defeat;"

"Innocence seethed in her mother's milk, and Charity setting the martyr aflame;
Thraldom who walks with the banner of Freedom, and reeks not to ruin a realm in her name."

"Faith at her zenith, or all but lost in the gloom of doubts that darken these schools;
Craft with a bunch of all-heal in her hand, follow'd up by her vassal legion of fools;"

"Pain, that has crawl'd from the corpse of Pleasure, a worm which writhes all day, and at night
Stirs up again in the heart of the sleeper, and stings him back to the curse of the light;"

"Wealth with his wines and his wedded harlots; Flattery gilding the rift of a throne;
Opulent Avarice, lean as Poverty; honest Poverty, bare to the bone;"

"Love for the maiden crown'd with marriage, no regrets for aught that has been,
Household happiness, gracious children, debtless competence, golden mean;"

"National hatreds of whole generations, and pigmy spite of the village spire;
Vows that will last to the last death-ruckle, and vows that are snapt in a moment of fire;"

"He that has lived for the lust of the minute, and died in the doing it, flesh without mind;
He that has nail'd all flesh to the Cross, till Self died out in the love of his kind;"

"Spring and Summer, and Autumn and Winter, and all these old revolutions of earth;
All new-old revolutions of Empire—change of the tide—what is all of it worth?"

"What the philosophies, all the sciences, poesy, varying voices of prayer;
All that is noblest, all that is basest, all that is filthy with all that is fair?"

"What is it all, if we all of us end but in being our own corpse-collins at last,
Swallow'd in Vastness, lost in Silence, drown'd in the deeps of a meaningless Past?"

"What but a murmur of gnats in the gloom, or a moment's anger of bees in their hive?"

Peace, let it be! for I loved him, and love him for ever: the dead are not dead, but alive."

Dr. JAMES R. NICHOLS, of the *Popular Science News*, in commenting upon the growing interest in psychical research, says that among men of learning, and through protracted observations, the belief prevails that "there is, beyond the possibility of a doubt, a source of intelligence quite outside of human origination or interference."

Mr. W. EGLINTON'S CONTINENTAL TOUR.—We understand that Mr. Eglinton has received an invitation to give sances to distinguished persons in Moscow and Finland, and he will also visit Hungary and Austria early next year. We are desired by Mr. Eglinton to say that all invitations to pay a visit to any part of Europe should reach him not later than the end of November.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perly, of Berne; Professors Wagner and Butlerof, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstäube, &c., &c.

SOCIAL POSITION.—H. L. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavaire, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

Dr. ROBERT CHAMBERS.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters."—*Extract from a Letter to A. Russell Wallace.*

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and contentaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—*Clerical Journal*, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—"The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory."

LORD BROUGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest

faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—*Preface by Lord Brougham to "The Book of Nature,"* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

PROFESSOR BARRITT, F.R.S.E.—"I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source,—I say I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative."

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

CROMWELL F. VARLEY, F.R.S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

ALFRED RUSSEL WALLACE, F.G.S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—*Miracles and Modern Spiritualism.*

Dr. LOCKHART ROBERTSON.—"The writer" (i.e., Dr. L. Robertson) "can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—*From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—"No one can doubt that phenomena like these (Phrenology, Homoeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: "We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family."

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (sont de la plus complète exactitude), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

"4th May, 1847. ROBERT HOUDIN."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (sont si fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux).— I am, monsieur, &c.,

"May 18th, 1847. (Signed) ROBERT HOUDIN."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglington, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglington, the Spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglington, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht, nach Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely trustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the mediumistic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the physical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through premeditation to deny."

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit in 'spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Bern; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.

"Berlin, December 6th, 1877. (Signed) SAMUEL BELLACHINI."

ADVICE TO INQUIRERS.

The Conduct of Circles.—By "M.A. (Oxon.)."

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOATH MAKE MANIFEST IS LIGHT."—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

A CASE OF SPIRIT IDENTITY.

By "M. A. (Oxon.)."

The story that I am about to relate is within my own personal knowledge. The actors in it are known to me, and though I cannot publish their names, I can give my own personal attestation to the exact accuracy of the record which follows. The facts are of recent occurrence. I had an account of them from the lips of one of the chief actors, and I have before me the written corroboration in full detail of the other person intimately concerned.

The actors, two in the body and two out of the body, are Mr. X., a gentleman of position in a neighbouring county, a careful and cautious observer, a man of high scientific reputation and attainments, very accurate in all that he states, a man of the world, and a man of affairs; Mrs. X., his wife, who passed from this world some three years ago, and whose return to it lately in spirit I am to record; Mrs. Y., the medium of that return and identification, a lady in private life whom I cannot further indicate than by saying that she is a personal friend of my own and of many leading Spiritualists; Mrs. Z., also a dweller in the spirit-world, and well-known to me before her departure from this state.

Mrs. X., I should premise, was not known to Mrs. Y. before her departure. It was a desire for knowledge of her state and of communication with her that led to the introduction of Mr. X. to Mrs. Y. through the kindness of Mrs. Z., a common friend.

On the 4th of May last, Mrs. Y. wrote to Mr. X., saying in effect that she had clairvoyantly seen Mrs. X., that she had expressed her pleasure at seeing in Mrs. Y.'s garden some sunflowers which Mr. X. had sent her from his own garden; they were the most beautiful, she said, that she had ever seen on earth, adding further that the last thing her husband had given her was a sunflower, and that she had shown it to her friend, Mrs. Z., who had passed into the other life some nine months previously. "Why?" (Mrs. Z., as she related, very characteristically remarked to her) "it is a shield, a beautiful shield, that your husband has given you!" This had been clairaudiently conveyed to Mrs. Y., and she recorded what had been said without comment, as being external to her knowledge, for the benefit of Mr. X.

He returned an answer on the following day, which is now before me. "For some time after reading your letter," he writes to Mrs. Y., "two of the three statements of my dear wife's which it reports, puzzled me exceedingly. At length, however, I remembered what seemed to make all clear. Then, without first telling him the object I had in

view in putting them, I put questions to John (the gardener), his answers to which showed that his memory completely confirms mine."

Mr. X. goes on to explain that in his garden he grew a particular variety of double orange sunflower, which both he and his wife much admired. Though in no degree special to Mr. X.'s garden, "it is, nevertheless, the fact that my wife and I thought them more beautiful than the other kinds of sunflowers, and that my dear wife never saw them in any garden but our own."

"The first of the three statements was thus most obviously in the completest possible accordance with the literal fact. But at first I could not understand the statement that the last thing I ever gave her was a sunflower. One does not give to one's wife, or to a lady at all, a sunflower, a foot in diameter, to wear, or to place on a table. Nor could I understand why that sunflower should be shown to Mrs. Z."

"I remembered, however, that Mrs. Z. was visiting us in 1881, about a week after my son's funeral. Walking in the garden with my wife, she observed a large brown-centred sunflower which delighted her exceedingly; so much that my wife, who had previously not cared for brown-centred sunflowers, took it into great favour, and thenceforward always spoke of it as 'Mrs. Z.'s sunflower.'

"The time came when I had to ask John to gather some flowers to put in her coffin. I gave him some directions as to which to gather for the purpose. He brought them, and I put them into the coffin myself, he standing by. There was room for some more. John suggested Mrs. Z.'s sunflower. I feared it was too large. John answered, 'She went to see it every day, sir, since Mrs. Z. was here.' So I asked him to fetch it. It was the last flower that I placed in the coffin. In this sense it is literally true that the last thing I gave her was a sunflower. And it was 'Mrs. Z.'s sunflower.' Hence the reason for showing your flowers to Mrs. Z."

I have been thus minute in relating the verification of these three statements, because they were outside Mrs. Y.'s knowledge, and because one of them, especially, was very precise and singularly unlikely to be true. It was directly given to Mrs. Y., no one else being present, and is not, therefore, to be accounted for by thought-reading or any of those devices by which spirit-action is sought sometimes to be explained or explained away.*

But this is not all. While Mrs. Y. was writing her letter to Mr. X., she observed Mrs. X. present, and said in effect that it would be very gratifying to Mr. X. if she could write a message to him. The reply was that she could not write then, but would come later and try to write if a pencil were provided. Two or three days after she came and did actually write slowly and with difficulty in the middle of a sheet of paper the words, "Yours affectionately, Anne X.," signing her full name. Mrs. Y. did

* I have received from Mrs. Y., to whom I sent my narrative for verification, a letter giving her own narrative, which is a little more precise than that given in her letter to Mr. X. Her perception of the spirit and the conversation were, of course, due to what are called abnormal faculties of clairvoyance and clairaudience. "The thing all came about in this way. Mr. X. sent me some little seedling sunflower plants, which were put in a frame in the garden; and a week after they came, or it may have been more than a week before I was well enough to go and see them—but at any rate, when I did go I was struck with the small, poor appearance of the plants in contrast to what they were shortly to develop into. While thinking of the great beauty hidden in them, and how it resembled the spirit hidden within us, Mrs. X. stood beside me. She greeted me, and said she was glad I had these plants because they were the most beautiful she had ever seen. I went into the house, and she and her children came with me. It was then that she told me that the last earthly thing her husband had given her was a sunflower, and that she had shown it to Mrs. Z., who had said, 'Why it is a shield, a beautiful shield, that your husband has given you.' Mrs. X. thought Mrs. Z.'s remark most characteristic of her."

not know what her first name was, had never heard it; nor did she know Mrs. X.'s handwriting. She forwarded the paper just as it was to Mr. X.

On the 12th of May he replies:—

"That direct writing is in my wife's hand. This admits of no question. I had no need to do so, but I have compared it with letters of my dear wife's, and also with a legal document copied by her. I have also asked my secretary to compare it with the latter. He says that the hand which wrote the one wrote the other.

"Certainly you never heard from me that my dear wife's Christian name was Anne. I never mentioned it to you."

On the 12th of June Mr. X. further writes:—

"I have shown that wonderful direct writing of my dear wife's to my son . . . &c., and he admits that it is unquestionably his mother's.

"And I have made a curious discovery bearing upon it. We may suppose that the direct writing was executed with difficulty. It was more difficult, I mean, to the writer than to write a letter, for example, while she was here. Now, writing on linen is more difficult than writing on paper. The capital A and capital X,* though most unquestionably my wife's, were yet different from any such capitals in her letters.

"But they are indistinguishable from some such letters of hers which I have found written on linen—absolutely indistinguishable."

I have sent this narrative to Mrs. Y., the medium of communication, and she authorises me to state that the facts are exactly recorded.

We have here, then, information conveyed which was not within the knowledge of the medium, nor of any person present, which information was afterwards verified.

We have next the signature of a "dead" person, which was exact and characteristic.

If this is not to be accepted as evidence of the presence of that person in our world after death, of her continued life and individuality, and of her power in her disembodied state over material substance, I desire to know what better explanation of the facts can be given.

If the case stood alone and solitary in our experience, it would raise a strong presumption in favour of the survival of our individuality after physical death. But it is an unit among a vast and coherent body of experience not confined to any age or to any people, but common to human nature, and granted with, perhaps, greater frequency to this age, which so needs such evidence.

On such testimony it is—testimony fresh and capable of being verified on the spot, and attested by living witnesses of unimpeachable position and character, and not on tradition or hearsay—it is on such testimony that Spiritualists ground their conviction that there is nothing in physical death to impair the continuity of individual existence. A pious belief, a general hope that all the generations of humanity have shared, is thus turned into a demonstrated fact, scientifically proven, unless Spiritualists are wrong in their interpretation of the evidence before them.

They do not find, however, by search the most painstaking, any explanation that covers the facts, except that which naturally and obviously suggests itself—viz., that the pious belief, the universal instinct of humanity, is right, and Man survives the change called Death.

The Social Drift, erroneously printed in a previous number *Social Strife*, edited by A. B. Wood, is an "independent, progressive, and liberal" journal, published at Mukwonago, Michigan. It does not profess Spiritualism, but quotes freely from Spiritualist publications, including "LIGHT," as do many American journals.

* The initial letter of the surname, which I replace by X.

PHASES OF MATERIALIZATION.

A CHAPTER OF RESEARCH

IN THE

OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M. A. (OXON.)."

(Continued from page 537.)

I PASS TO CASES WHERE

(3) THE PROCESS OF FORMATION HAS BEEN WATCHED THROUGHOUT.

I remember well in the year 1872 watching repeatedly the gradual formation of the head and bust of John and Katie King at the sésances of Herne and Williams. I have before stated that these materializations took place over the table at which the observers were sitting, and that the faces and busts so presented were subject to close observation by the aid of the light or lamp which was held before the face. I have in this way watched the gradual development of the features, looking directly into the eyes, which were on a level with my own. I have seen John King in every conceivable stage of development and growth, and that under conditions where it was what we are accustomed to call "physically impossible" for a body to be placed unless it reclined on the table, which it certainly did not, or unless the piece of furniture itself was so adapted as to permit a man and woman to stand in its midst and play their nightly tricks. Not even the most rabid incredulity is likely to maintain that proposition.

The Spiritualist journals of that period are full of such records as this, which I quote as a specimen.*

"John King showed himself with great distinctness. At first the upper part of his face was seen; then he said he would try to manufacture his beard, when he soon appeared with a turban on his head; his square, massive brow and straight, sharp nose being quite conspicuous, as well as his dark-coloured beard. The neck under the ear was quite bare and white."

[1872.]

Mrs. Nosworthy records in *The Spiritualist*† a séance held in Liverpool with a private medium, in the month of September, 1875, her father, Mr. George Thompson, and Dr. Hitchman being also present. The cabinet was formed by hanging a curtain of green baize over an angle of the small room in which the observers sat. Careful examination by an architect showed that no communication with the exterior was possible. The light from a paraffin lamp was sufficient to see the faces of the sitters. The material part of the narrative is this:—

"A short time after the retirement of the medium, the curtains were drawn aside, and a dim shadowy vapour appeared in which was faintly outlined the human form. This vapour gradually grew more dense; a head and arms were fashioned from it, and the arm immediately began to manipulate the vapoury mass below it until the whole assumed the figure of a tall man clothed in white raiment. This man quickly showed us that although he had appeared as a vapour, and literally manufactured himself in our presence, he was no longer a cloud, by coming out into the room and giving each sitter a grasp of his strong, tangible hand. More light was then permitted us, and we could see that the spirit was a majestic, grave-looking old man with long, flowing white hair and beard. After remaining out of the cabinet for a considerable time this spirit retired to the spot whence he had issued, and standing up therein with curtain held back by his own up-lifted arm, he beckoned each sitter in succession to come up and stand close to him and his medium; whilst there he gazed steadily into our eyes and invited us to do the same with him. My father was enabled to perceive that he was fair, almost of pink and white complexion, and that he had a reverend and dignified aspect. He 'stood holding up the green curtain with one arm' and pointed 'with the other to his entranced medium. We were then visited by three other spirits.'"

On another occasion "the spirits were seen forming them-

* Medium, December 12th, 1872.

† July 28th, 1876, p. 350.

selves. Once or twice they showed themselves at the entrance of the cabinet, materialized only to the waist."

The actual process of growth has been observed in the presence of many mediums with sufficient accuracy to enable us to say that it is not always the same, so far as can be judged.

In some cases a patch of nebulous, and generally more or less self-luminous substance is seen on the carpet in front of the cabinet. This, if carefully observed, would probably be found to be analogous in kind to those floating masses of luminous vapour of which I have before spoken as the pabulum used by the invisible operators. It would also probably be found to be in agitation as though subjected to some form of action which imparted to it a circular motion. Gradually this white mass is seen to grow until it assumes the form of a human being. This process has been seen at the Eddy sésances, at Miss Wood's, and is described in the following extract from a letter* by Mr. Orthwaite, describing various cases of materialization in front of the cabinet. The medium was Mrs. Esperance, and the so-called cabinet was improvised with shawls stretched across an angle of the room in which the séance was held, in a private house. Thirty persons were present, and several forms appeared. The part of the record material to my present purpose is as follows:—

"A piece of something white appeared to be kicked out of the cabinet, and then spreading itself on the floor resembled a white pocket-handkerchief. This gradually increased in size until it appeared to be about as big as an infant. Whilst this little thing continued to fight its way out, it grew larger and larger until it seemed about four feet high. At this stage, as though exhausted, it rested for a few moments and again commenced throwing its arms about and growing still taller until it added about two feet more to its height, the bulk increasing in proportion, and then at the height of six feet it was distinctly as if that the white patch had grown into the form of a man."

(To be continued.)

The Boston Herald has always been fair enough to publish impartial accounts of sésances with different mediums. In a recent number a long account of a highly successful sitting with Slade is reported.

PHYSICAL EFFECTS THROUGH SYMPATHY.—Dr. BROWN-SEQUARD related recently, at a meeting of the French Academy of Medicine, the following as having come under his own observation:—"A little girl was looking out from an upper opened window, with her arms resting on the sill. The support of the sash gave way, and it fell upon her arms. Her mother, who witnessed the accident, fainted, and some time passed before she recovered; she was then conscious of pain in her arms, on each of which was found a bruise corresponding to those on the child's where the sash had fallen." Coming from a less accredited source, such a statement would provoke a smile of incredulity, but Dr. Brown-Sequard's position in science does not allow of any such way of disposing of a statement which he vouches for.—*St. James's Gazette*.

DEMATERIALIZATION.—Mr. J. Wetherbee, in his "Boston Letter" to the *Spiritual Offering*, October 3rd, alludes to a séance with Mrs. Fairchild; we compress his narrative:—"The medium was entranced outside the little cabinet, and there remained in sight of the circle to the end. I had explored the cabinet. Within two minutes of the medium's entrancement five spirit-forms came out of it in succession, and moved about the room, lighted enough to enable me to see the faces of friends seated opposite. A detail of all the manifestations would be monotonous: there were several dematerialisations in sight of the circle, one of which I shall try to describe. A spirit form came into our midst, and was recognised by Mr. Bailey—founder and ex-editor of the *Boston Herald*—as his mother; they embraced each other; as I gazed at the spirit form it disappeared! This was a phenomenon that I had long desired to witness—an instantaneous evanishment of a materialised spirit form. The whole séance had been very interesting, but this disappearance, as in the twinkling of an eye, of an apparently solid human form, strikes me as being worthy of record. Ocular demonstration such as this throws a lustre over the whole of this order of manifestation, enabling us to overstep the question of 'fraud,' and landing us on the plane of a demonstrated truth."

Medium, February 20th, 1880, p. 118.

SOMETHING FOR CONSIDERATION.

The following is from a communication signed "M.," in the *Religio-Philosophical Journal* of August 8th:—

"I wish to comment upon some facts connected with Spiritualism, that may have a greater significance than is usually attached to them; and upon some circumstances about them which, I believe, are erroneously interpreted. I shall first briefly allude to three typical cases. A few years ago, Mr. Crookes undertook to investigate the phenomena of materialisation. He conducted his experiments in his own house, under strict test conditions. He chiefly employed as his medium Miss F. Cook, and gave the amplest testimony as to the genuineness of the manifestations through her mediumship. A few years later, this same medium, then become Mrs. Corner, at a séance at 38, Great Russell-street, was intercepted outside the cabinet representing a spirit. The facts were detailed in the *Times* by Sir G. Sitwell and Mr. Von Buch, who, *imagining fraud*, went to the séance on purpose to find out and make an exposure of it.

"A short time since at Kansas City, Mr. Mott, a medium for materialisations, was called upon by some conspirators, who during a séance squirted some dye into his face when it appeared at the cabinet window to represent a spirit. About the same time Mrs. Miller, of Denver, was charged at St. Louis with obtaining money under the false pretence of materialising a spirit. Her prosecutors had conspired, before the séance, to prove fraud; and it was proved at the trial that she was outside the cabinet, personating the spirit. But testimony was also abundantly produced of the genuine character of manifestations through her mediumship, and similar testimony was also produced in Mott's case.

"These three cases are very similar, and they are not exceptional. I believe that Mrs. Miller is honest; at a private residence where fraud could not possibly be, I stood with one hand on Mrs. Miller's shoulder while there stood on my other side a full formed materialised spirit, with whom I conversed. During one evening at a séance with her, I have seen as many as fifty materialisations, sometimes two at once. Nine other persons, present at the same time, could verify this statement of fact. Notwithstanding, I believe that Mrs. Miller was caught outside the cabinet at St. Louis, and I think it likely that she will be so caught again if she continues to give public sésances; and I believe that it was Mott's face upon which aniline dye was squirted.

"How can these facts be reconciled with honesty in the mediums, and with the truth of the manifestations in general? Any one who has seen hypnotised subjects thrown into unconscious trance, knows that they can be made to perform in their unconscious state almost anything, could be employed even as mediums for crime. Mediums serving for materialisations are generally completely hypnotised, or mesmerised, by their controls, and become for the time mere mechanisms, by which the purposes of their controls are carried out; and those who are determinedly anxious to see the medium instead of a materialised spirit, and who pre-arrange their thoughts as to what shall take place, should not be astonished if they find reflected from the mirror they themselves have brought the kind of phenomena that they hoped would present themselves.

"There is a mental or psychical law that has application to all such cases as those here cited. They who seek truth in seriousness will be met with the truth; they who seek fraud will gather the sort of fruit they wish for. To a large class truth is not wanted; they could not use it if they had it. They live in their own self-sufficiency; they fancy they know all things, and what value can they set upon the knowledge or power of spiritual intelligences? They know beforehand if a thing can or cannot be done; they pass by

facts as if they were nought. No wonder that Mr. Eglinton declined to give séances to such people.

"Recently at a session of the Seybert Commission, one of the best slate-writing mediums sat for two hours without a scratch of the pencil coming; but no sooner did two of the commission, who were positive that nothing would come, withdraw, than a communication was written. There is something similar to this in galvanism; all the elements are classed as electro-negative, or electro-positive. Suppose we are going to electroplate with one of the metals, one that is very electro-positive; our battery must be sufficiently strong to overcome the opposition, or potentiality, of the metal to be deposited; otherwise, our electric battery will work backward, and no deposition of metal take place.

"There is an analogous, and more subtle law brought into action when hostile, positive-minded sceptics set up an opposition to the power operating in the production of Spiritual phenomena. We are told that at one place Jesus could do no great works on account of the unbelief of the people. And the record shows that the magnitude of His labours was proportionate to the faith of those about Him. Nothing can prosper in the presence of sneers. Nature will not have her confidences violated or mocked at. In the adjustment of her relations to man, sincerity counts for as much, and is as important, as gravitation."

DOCTORS BOURRU AND BUROT, of the Rochefort Naval School of Medicine, presented, at the Scientific Congress, at Grenoble, a report upon the special action, physiological and psychological, of certain drugs, enclosed in stoppered bottles, upon nervous subjects. These effects, they argued, prove that there is an imponderable and invisible atmosphere surrounding the drugs as well as the subjects, and that between the two atmospheres there is inter-action.—*Le Messenger*.

MR. GERALD MASSEY, the poet, is now lecturing in San Francisco. Some thirty years ago Mr. Massey delivered a course of lectures in London on the abnormal phenomena now known as Spiritualistic—his first wife having been a very extraordinary medium. One of his most important and interesting lectures is on this subject, and bears the title of "A Leaf from the Book of My Life." During his absence in the colonies he lectured to large and enthusiastic audiences in all the principal cities. We shall welcome his return to this country.

A SEULAR PAPER ON SLATE-WRITING.—A correspondent of the *Buffalo Courier*, in the course of an interesting account of a wonderful séance with a Mr. Mansfield, says:—"If the communication is a long one, you find the slate-pencil nearly gone. This is no mind-reading, no psychometry, no juggling trick, for you have had it all your own way much more than if you had been dealing with a common telegraph office. If you send a telegram from one point to another on our earth, and your answer comes to you from the person to whom you telegraphed, do you doubt, do you suspect the operator? Do you think the pure electric fluid sent back an intelligent answer to your message? Or, is it not according to common-sense to suppose that your reply comes through another operator at the other end of the line, and if it be an answer to your question, do you not believe it to be dictated by the friend you addressed? Do you know of any telegraph operator on any line on earth to whom you can take a sealed message rolled up in a hard package, held closely in your hand and addressed to a distant place, who will read that sealed communication in your shut fist and obtain an appropriate answer? Yet here this is done many times a day. 'Can it always be done?' you ask. No, sir. The battery may be weak, and the seeker an angular, cavilling disposition, such as infest the world and make it uncomfortable to all who come within hailing distance. To be a medium is to wear your nerves on the outside. A sensitive organisation these human nettles blister and exasperate beyond control. We all know of those whom we had rather miss than meet, who pin us to the wall and strike us dumb. Conditions must be favourable. That this slate-writing, exactly as described, takes place, there are thousands to testify. But what is it? Not loose electricity, not formless psychic power. No intelligence can come from force of any kind that is not subject and under the control of intelligence. We leave you this time with the conundrum—what is it?"

CORRESPONDENCE.

It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

The Phenomenality of the Subject.

To the Editor of "LIGHT."

SIR,—I am very glad to be pulled up by Mr. Edmund Gurney for any obscurity or confusion in my ideas, whether that is real or only apparent. Apparent, at the least, it must be, so that I ought to gain something, either in definitude of thought or clearness of expression, by contact with any criticism of his. If the improvement is not immediately evident, and I seem to turn upon my critic instead of mending my own mental ways, that is only the ungrateful form which reaction upon an intellectual stimulant often has to take.

Had I meant by my existence as sensible (as well as sensitive) what Mr. Gurney means by it, viz., the objective aspect of my perceptions in general (as in his relation B), the connection would indeed be unapparent between that and the organic phenomenality which I assert. But I did not confound the two relations, for the reason that relation B was not at all in my mind, nor even relation A, as Mr. Gurney states it. I was not thinking of the objective aspect of my perceptions (save so far as relates to my perception of my own body), but just exclusively of that which Mr. Gurney denies to be a necessary correlate of my subjective existence, that which, given a percipient—whether another or myself—would for that percipient (according to and under his own modes) be phenomenon. By the words "given a percipient," I am not begging the question—which is whether I need be perceptible at all—because in my view all perception depends on a capacity of the percipient to construct a representation in response to a subjective impression. We, for instance, have not that capacity in relation to a (hypothetical) "spirit," but that argues nothing against the spirit's perceptibility, that is, against the existence of other beings who can construct such a representation. Mr. Gurney, of course, may not accept this doctrine of perception, though it would be strange to me if so great a master of the psychology of "hallucinations" did not hold some theory resembling it. For I can conceive no genuine idealism regarding the whole world of sense representation as other than collective hallucination. Indeed, that is only to say that the objective world exists only in consciousness. Obviously, therefore, I cannot speak of my objective aspect, or rather (to avoid misunderstanding) of the objective aspect of me, out of relation to any percipient, since it exists only for, and in the consciousness of a percipient, who, I shall contend (for I am not now assuming it), must at least, if there is no other, be myself. No doubt the phenomenal me contains within itself objective and subjective aspects for the percipient, the subjective aspect being the phenomenon regarded as the percipient's feelings. Thus if I am the percipient, the phenomenon of myself is not only the objective aspect of myself, but likewise contains both aspects for me as percipient.* I cannot, indeed, quite adopt Mr. Gurney's statement of relation B, because he there speaks of the "object" as "that which determines me," whereas the "object" only exists when I am determined, and as the objective aspect of my determination. I do not know what determines me to the representation, lamp. I only know that this representation does not determine me, because it only exists when I am thus determined. If I am a realist, say of Brown's school, I postulate an unknown X as cause of my representation ("real object"), but for a differently constituted percipient, X would determine a quite different representation, or phenomenon object. In short, I cannot follow Mr. Gurney in calling "the relation of me determined to that which determines me" "a relation of subject to object." So also we have to distinguish subject from subjective aspect in phenomenon, not that the distinction is radical, for to monism the subject itself is, at last, only an aspect of that world, but because otherwise we shall always be suppressing the distinction in the object, or phenomenon, itself, and sliding from the conception of aspects into that of elements or factors, as Mr. Shadworth Hodgson shows that Mr. G. H. Lewes did.†

Now I concede to Mr. Gurney his supposition that there is no percipient in the universe for whom "I" can be an object

* I think Mr. Shadworth Hodgson has successfully shown that the distinction of the aspects always arises in reflection, and is not apparent in primary consciousness.

† See "Philosophy of Reflection," Vol. I., p. 103 et seq.

or phenomenon—except myself. But I contend that I cannot construct (or "perceive") a world of space objects without at the same time representing myself therein as one of these objects. That for the objectivity of such a world in relation to me, I must be posited in space, Mr. Gurney apparently allows, but he says the condition is satisfied by the mathematical point, and need not be dimension, or occupation of space. Now to test this, we come to the question which it may be thought I should have begun with. I have been using the terms "I" and "me," and what is meant by them? Mr. Gurney says that no more need be meant than "a series of presentations," each containing the relation which he describes under B (and which I may perhaps express by determinate feelings combined into an object), and implying nothing more. That is to say, he dismisses the "subject," and replaces it by the subjective aspect in the phenomenon—the phenomenon itself regarded as "feeling." Now I do not object to the substitution of *sentitur* for *sentio*, but I maintain that behind and along with every "series of presentations" in which subjective and objective aspects are discriminated, is one relatively stable presentation in which *sentitur* stands for *sentio*. I submit that for a series of presentations to be related in and as one consciousness they must associate themselves with that mode of feeling which endures. I do not want to go behind the analysis of consciousness for an Ego, but I find in consciousness that which maintains identity through the changes of its states, and makes those states possible as "changes" in a consciousness, instead of being changes of a consciousness, which would be the mere destruction of its continuity or identity. Mr. Gurney's hypothesis makes no provision for the continuity of consciousness, and could make none, since it is framed for the very purpose of excluding the subject-object. How, in the history of each individual consciousness, that subject-object is formed and constituted, many writers have described. In speaking of it above as a mode of feeling, I do not ignore the fact that it is really a group of feelings, nor do I disguise my own philosophical conviction that no organic aggregate will, of itself, account for the unity of consciousness, but, on the contrary, pre-supposes that. Logically sure, however, we may be that the unifying function must begin with the organisation of feelings, an Ego being thus constituted, in relation to which alone a world of "external" objects can be perceived. That is to say, the consciousness which envisages these objects as its own is not empty of all prior content; it has *found itself* in the world before it finds the world in itself. The first objective aspect I discriminate in any world I relate myself to is that of those feelings which go to make up my sense of self. I thus get a representation of myself; for myself, at least, I am sensible as well as sensitive.

The subjective "point" in space is not only necessary in order to obtain a system of space relations at all, but also in order to account for every perception of the world in the terms of the world perceived. This account is, I believe, an exact inversion of the true process (philosophy explaining why sense experience and the scientific account thereof cannot but be such inversion), nevertheless, the very recognition of the world as one of which I am conscious obliges me to place my self-consciousness in it, which I can only do by clothing my self-consciousness homogeneously, i.e., finding in it an objective aspect. My consciousness of myself as percipient requires not only the relation of perceived objects among themselves—for which the mathematical point of observation might suffice—but their objective relation to me as percipient, and that can only be obtained by constituting myself an object. I have not only to figure objects among themselves, but also as external to me, and the "me" in this relation is therefore a feeling at some given point of space, in other words, has an objective aspect in space. I quite agree that if I could connect space objects in my consciousness without any reference to a subject, the mathematical point would do, but since no more than Kant can I, or Mr. Gurney, or any one else conceive the function of unity in a consciousness without reference to an "Ich denke,"* there is an immediate filling of space when we represent the "Ich denke" at a point of space. If I perceive that there is a relation to myself here, I cannot abstract from all content here, for it is that very content which constitutes an essential term of the relation: it is that content posited in space.

We come back, then, to this: that not only have we to distinguish the aspects in phenomena, but we

* In the lowest forms of animal consciousness the "Ich denke" has not been clearly discriminated as subjective aspect from the organism, or objective aspect of the primary feelings.

have also to distinguish phenomena themselves as subjective or objective—the here so-called "subjective" phenomenon containing, of course, again the objective aspect, which aspect is the representation of myself as an object among objects. For other phenomena the distinction of the aspects arises only in philosophical reflection; for the subject-object that distinction belongs to primary reflection. The subject-object is necessarily an organism, because it is that which establishes the relation of the subject to its external "world." The scientific relation, however, has not to be represented in consciousness as the condition of perception, only that as objects in space we are affected by other objects. For the purpose of my argument, Mr. Gurney's relation A (conscious change to brain change) is unimportant. It represents, no doubt, the inner and most essential fact of my organic constitution and relation to the presentation of consciousness, but brain action does not belong to the objective aspect of my self-consciousness. That aspect is the objective reference of feeling, which in our case is, as we know, peripheral.

Mr. Gurney, who has referred so kindly to the paper he criticises, would be the last to require that language used there in a particular relation should have the character of a generally unexceptionable expression, except so far as necessary to that argument. I went therein altogether upon the "social" hypothesis, which Mr. Gurney regards as unessential logically. I wished to point out that any state of existence whatever, in which "you" and "I" are distinguished with mutual "perception," implies the phenomenality of each of us, and that all objectivity corresponds to what we now call "matter" (in perception).

I was not there concerned to show that your phenomenon of me belongs, after all, only to your consciousness and not to mine, though I do not suppose that my recognition of that fact can be doubted. So in my uses of the term "organism," Mr. Gurney is liberal and forbearing, indulgent beyond what I could expect, but evidently he thinks me rather wild here. I can only plead that I was trying to get at an ultimate conception from which no advocate of the pure subjectivity of the individual mode could escape, not to offer definitions which a biologist would for a moment tolerate.

The only issue I have attempted to meet in the foregoing remarks is that raised by Mr. Gurney when he says: "I fail to see that the phenomenality of the subject is in the least implied in the admittedly necessary phenomenality of objects to the subject." It seems to me that if Mr. Gurney admits a "subject" at all—other than the subjective aspect common to all its perceptions—as one term of the relation, it is for him to show how perception is at all possible except by the representation of the homogeneity of the percipient with its "objects."

I should like to add that Dr. Ingleby's "Law of Reciprocal Causation" has an important bearing, from the idealist point of view, upon the question of organism. I read a paper on this subject, calling attention to Dr. Ingleby's theory as a development of Kantian principles, before the Aristotelian Society some months ago. I think of printing it, and if any reader of "LIGHT" cares to see it, I shall be happy to send him or her a copy on application.

C. C. M.

"DARING DEEDS," by J. S. Borlase, is a volume of tales of perils and adventures dedicated to the Governor of Victoria. (Warne and Co., London and New York.) One of the tales is a spirit manifesting herself in such a way as to lead to the discovery of her murdered body. It is given as if the narrator believed what he saw, but who thought it expedient to call the whole affair "an inexplicable mystery." He states the facts well, and their insertion in the series indicates the recognition, by popular publishers, of the growing taste for psychical reading.

MATTER, whatever it be, has no spontaneity, it engenders nothing; it can only be the medium of expressing the idea of Him Who has created a given machine in operation. The organised matter of the brain manifesting the phenomena of sensation and intelligence proper to the living being, has no more consciousness of the thoughts and of the phenomena manifested by it than the crude matter of an inert machine; than a clock, for example, has of its movements and of the hour it points to; any more than paper and printer's type have of the ideas they convey to readers. To say that the brain secretes thought is like saying that the clock secretes the hour, the idea of time. It is absurd to suppose that matter could engender laws of order and sequence; nevertheless such is the absurd error of the Materialists.—*Le Spiritisme*, from Claude Bernard.

All Communications to be addressed to
THE EDITOR OF "LIGHT,"
16, CRAVEN STREET,
CHANCERY CROSS, S.W.

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NOTICE TO THE PUBLIC.

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Light:

SATURDAY, NOVEMBER 14TH, 1885.

CUMULATIVE EVIDENCE.

No matter how apparently improbable any alleged series of phenomena may appear to the uninitiated, evidences of their genuineness, through the testimonies of credible and competent witnesses, may so accumulate as to render their dogmatic denial without examination manifestly absurd.

It must be clear to all thoughtful minds that if numerous trained observers unite in vouching for the occurrence of certain physical and psychological facts, which have occurred in their presence under various carefully prepared test conditions, the alleged facts so observed must, at least, have the semblance of truth, and may be genuine; and if, as is the case in the investigation of modern Spiritual manifestations, all who have fairly and fully examined them agree in their conclusions as to the reality of the facts, no inexperience and no apparent antecedent impossibility can justify unbelievers in dogmatically denying them.

Greig, in his "Enigmas of Life," p. 70, wisely says: "It is unphilosophical to reject indisputable and proved conclusions because we do not like them, because they disturb our serenity, shatter our hopes, or run counter to our prejudices."

It may be repeated for the thousandth time that facts which have occupied the earnest attention of such men as Professor Crookes, Professor Wallace, Dr. Hare, Judge Edmunds, Epes Sargent, William Howitt, Professor Zollner, Hon. A. Aksakoff, Sergeant Cox, Professor de Morgan, Professor Barrett, and hundreds of other equally competent investigators for the greater part of the present half-century, are not phenomena that can safely be tabooed or denied by those who, in the struggle for truth, desire to stand in the foreground of the contest, and hope to be recognised as among the leaders in the great struggle between prejudice and knowledge, error and truth.

We are now, in this nineteenth century, engaged in a conflict, paralleled by the epoch-making conflicts of the sixteenth and seventeenth centuries between the antiquated and erroneous teachings of Aristotle, Ptolemy, and a dominant Church on the one hand, and the much-ridiculed, feared, but finally-accepted facts and generalisations of Copernicus, Galileo, Kepler, and Newton on the other. Timidity is to a large extent inscribed on the banners of many of the soldiers in the present army of modern Spiritual enterprise; they have courageously recorded and published their facts, but old-world theological and scientific prejudices prevent them carrying the battle to the gates, and storming the citadel of scientific and theological error.

Combination and courage on the part of those who now accept the facts of Modern Spiritualism would overturn the citadel walls of science and theology which, in respect to psychical facts, are already tottering to the fall.

If twelve well-accredited and universally known scientists and theologians would honestly and fearlessly examine our facts and boldly publish their conclusions, the present theological and scientific prejudices would be largely overthrown, and the millions of the disciples of Nicodemus who now speak of their knowledge and belief with bated breath, would rally round the standard and march to an easy victory.

Facts are on our side, prejudices and prepossessions are alone on the side of our opponents.

Dare the Archbishop of Canterbury, Cardinal Manning, Rev. Mr. Spurgeon, Rev. Mr. Dale, Archbishop of York, Bishop of Carlisle, Professor Huxley, Professor Tyndall, and Professor Lankester, with Professor Crookes and Professor Barrett to aid them, fully examine the facts and publish their conclusions?

CONVERSAZIONE OF
THE LONDON SPIRITUALIST ALLIANCE.

IMPORTANT NOTICE.

Although "LIGHT" is dated for the next day (Saturday), it will be in the hands of all London subscribers early on Friday morning, and we are, therefore, in order to prevent inconvenience to those attending the next conversazione of the London Spiritualist Alliance on the evening of Friday, asked to make the following special announcement.

Owing to structural alterations, and some delay which has occurred in completing them, the *Regent-street entrance to the Banqueting Hall will not be opened*. Friends will, therefore, kindly bear in mind that, contrary to the usual custom, they will only be able to enter the Hall by way of Piccadilly.

The attendance on Friday, if the number of tickets disposed of is to be taken as any criterion, will be the largest ever assembled under the auspices of the Alliance. We are pleased to learn this, because the President has some very important business to lay before the members.

THE *Harmonia* is the name of a new Spiritualistic monthly magazine published at Waco, Texas.

MR. WALTER HOWELL, an eloquent inspirational medium, late of Manchester, is meeting with great success in the United States. He has just started a new society in Chicago, called the Independent Spiritual Church.

A SPIRITUALIST, of Huntingdon, Philadelphia, states that his daughter, aged twelve years, though entirely ignorant of the German language, recently spoke it fluently while under the influence of the spirit of a German poet.

MRS. ISABELLA BEECHER HOOKER, a sister of the Rev. Ward Beecher, is a firm believer in Spiritualism. An American contemporary has a long article from her pen descriptive of materialisation phenomena witnessed by her.

THINK of it for a moment—an empty, intact corner of a handsome drawing-room, in which nothing is protected by the curtain for the time, the medium standing outside of it, in sight, and then ten materialised forms of men and women coming out of that nothingness, as solid-looking as any of the persons in the room—that is what I call the ocular-demonstrated proof of a spirit materialisation.—J. S. WETHERBEE.

ROBERT INGERSOLL ON SPIRITUALISM.—"I know a great many excellent people who are thoroughly convinced of the truth of Spiritualism. Christians laugh at the 'miracles' to-day attested by folks they know, but believe the miracles of long ago attested by folks they did not know. This is one of the contradictions in human nature. Most people are willing to believe that wonderful things happened long ago, and will happen again in the far future; with them the present is the only time in which nature behaves herself with becoming sobriety."

November 14, 1885.]

"APPARITION MEDIANIMIQUE."*

Never since Gabriel Max produced his "Spirit Greeting" has a master in art put before an unbelieving world such a *chef-d'œuvre* as the engraving before us. M. Tissot is to be congratulated on the happy rendering he has given his subject. All who have seen it unite in pronouncing it one of the best illustrations ever given of a Spiritual phenomenon, from an artistic as well as from a realistic point of view.

Regarded as a work of art there is little to be desired. It is one of the best specimens of mezzotint we have ever seen, and now that an effort is being made to revive this almost lost art—beautiful in itself, but also possessing the special recommendation of being more than any other department of engraving identified with England—such a picture as that produced by the eminent French Society artist is to be welcomed from a purely artistic point of view, apart from the attraction it will have to us as Spiritualists. As an art contemporary has pointed out, for some fifty years mezzotint has been declining, or, rather, the name has been appropriated by an art which has very little claim to it, and has commonly been given to a bastard process which has nothing in common with the methods of the Watsons, Dickinson, and John Raphael Smith. The fatal step was taken when it occurred to the engravers and publishers that to work upon steel would be more profitable than to work upon copper. From the trade point of view they were right enough, for a steel plate will give a thousand impressions quite as certainly as a copper plate will give a hundred. From the artistic standpoint, however, they were hopelessly in error.

The "Apparition Medianimique" is, as we have said, peculiarly realistic. Few can possibly fail to grasp the tale it has to tell, or see it without being possessed of a clearer apprehension of the nature of this particular phase of Spiritual phenomena. It is, therefore, of the highest interest to Spiritualists, and M. Tissot's masterpiece will probably do its work silently and effectively in drawing thousands to Spiritualism who would otherwise never have had the opportunity of knowing what some of its manifestations are like.

Its history is as follows: During one of Mr. Eglinton's Continental trips he came in contact with M. Tissot, who, having been interested in Spiritualism, had several séances with Mr. Eglinton. So impressed was he with the results obtained that he decided at the earliest opportunity to come to England and go through a regular course of investigation. This he did in the early part of the current year. We cannot here follow his experiences step by step; suffice it to say that in the end M. Tissot became thoroughly satisfied not only of the reality of Spiritual phenomena, but he also at length gave in his adhesion to the Spiritual theory. At the culminating séance he had a most touching and unique experience. The veil was lifted, and he saw one whose sweet companionship had been his joy and solace in years gone by. It is not possible or right that such sacred experiences should be revealed in their fullest expression to an unsympathetic world, but the few details of the séance we are enabled to give will no doubt be acceptable to those whose knowledge bids them lend a listening ear.

The séance (a private one) took place on the 20th May, and there were present, besides M. Tissot and the medium, three ladies and one gentleman. After the usual preliminaries of a dark séance, Mr. Eglinton took his place in an easy chair close to M. Tissot's right hand, and so remained the whole time. The doors were all locked and the room otherwise secured. After conversing for a time two figures were seen standing side by side on M. Tissot's left hand. They were at first seen very indistinctly, but gradually

they became more and more plainly visible, until those nearest could distinguish every feature. The light carried by the male figure ("Ernest") was exceptionally bright, and was so used as to light up in a most effective manner the features of his companion.

M. Tissot, looking into her face, immediately recognised the latter, and, much overcome, asked her to kiss him. This she did several times, the lips being observed to move. One of the sitters distinctly saw Ernest place the light in such a position that while M. Tissot was gazing at the face of the female form her features were "brilliantly illuminated;"—it also lighted up M. Tissot's face. After staying with him for some minutes, she again kissed, shook hands with him, and vanished.

It is this incident M. Tissot has chosen as the subject of his picture, and he claims that it is drawn exactly from the life. It discloses two figures, set against a dark background—one a sweetly pretty female form, with the head slightly thrown back and resting on the shoulder of the companion by her side. Her face bears an expression of wistful tenderness, which tells its own tale of happy reunion.

"Peace, let it be. I love him still, and shall love him for ever; The dead are not dead, but alive."

Ernest's face reveals the noble spirit he is—full of solicitude, and compassionate love of his kind. The ideal which those who have come in contact with him must have formed (we can speak for ourselves) is here fully portrayed. The hands are held half open in front of them, Ernest bearing the light with which their faces are illumined.

There is much more that we could say, but space forbids. M. Tissot's publishers, we may mention, have, in this case, in order to place it within the reach of the general body of Spiritualists, issued the engraving at a ridiculously low figure compared with the price usually charged for such works. We hope every success will attend it.

Let reputable mediums join hands with those Spiritualists who demand that public mediums shall be of good moral character and honest. Let every Spiritualist and investigator decline to countenance any public medium against whom there are reasonable grounds for suspicion. Let all learn to check their love of the marvellous and restrain their demands upon mediums within reasonable limits. Pursue the investigation of spiritual things with a spiritual mind, soberly, seriously, sensibly.—*Religio-Philosophical Journal*.

"Ghosts" form the topic of a leader in *The Scotsman* of October 5th, opening thus: "Ghosts promise to be an early crop this season." This opening, like Clown's "Here we are again!" in the pantomime, gives us an inkling of what is to come. Glancing down the length of a column and more, we encountered the words "American mediums," "haunted houses," "Theosophists and Occultists," "Mrs. Guppy," "Mrs. Oliphant," "Colonel Olcott," &c., verbosely strung together in a "mixed kind of way," too loosely connected for us to follow; coming at length to the end, it appeared to be the pointless result of an effort to be funny, yet grave—as becomes *The Scotsman*—on a subject written to order, to meet a certain growing demand; the text being a newspaper report of a man at Derby being apprehended on the charge of personating a ghost.

THE *New York Beacon Light* is edited by Mrs. M. E. Williams, who, we rejoice to learn, has had a safe return voyage from her journey to Europe. She reports in the last number of *Beacon Light* that she visited, with her friend, Mrs. Anderson, when in London, several mediums, among whom were Messrs. C.E. Williams and Cecil Husk, at their rooms in Lamb's Conduit-street. She also had séances with them at her own residence. At one of these the materialised and self-illuminated forms of several spirits moved about the room and talked with different members of the circle, and spoke to Mrs. Williams of certain personal home affairs known to none present but herself. She writes that she also saw and conversed with her own controlling spirits, who materialise themselves at her own séances, and whom she had never seen before, she being on such occasions in the state of unconscious trance. The *Beacon Light* is, instead of fortnightly, to appear weekly in future.

* "Apparition Medianimique": Dark Séance d'Eglinton, 20 Mai, 1885. A Mezzotint, by James J. Tissot; Ch. Delort, 15, Rue de Seine, Paris. Price £2 2s. The picture may be seen at the office of "LIGHT."

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RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 530.)

[In this column will be given from time to time such accounts of psychical phenomena as seem to be worthy of permanent record. Beyond the general classification indicated, no attempt at tabulation will at present be made; that work will follow in due course. In furtherance of this object we shall be pleased to receive from our readers brief reports of phenomena subject to two conditions (1) That a colourless statement of facts without comment is given; and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

- | | |
|---|---|
| A.—Mesmerism. | L.—Materialised Spirit Forms. |
| B.—Trance. | M.—Rappings, Knockings, and Stone Throwings. |
| C.—Clairvoyance. | N.—The Spirit Voice. |
| D.—Thought-reading. | O.—Psychography. |
| E.—Prescience, Provisional and Coincidental Dreams. | P.—Automatic Writing. |
| F.—Apparitions. | Q.—Movement of Material Objects without Physical Contact. |
| G.—The Human "Double." | R.—Speaking and Writing in Tongues. |
| H.—Presence at a Distance. | S.—Miscellaneous Phenomena. |
| I.—Haunted Houses. | |
| K.—Spirit Identity. | |

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, giving—

- (1) The names and addresses of the persons concerned.
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross.]

CLASS A.—MESMERIC HEALING.

(REMARKABLE CASE.)

For many years I have suffered from extreme nervousness, arising in a great measure from want of sleep; and in the early part of 1882, I had a severe mental shock, which so much upset the whole system that for some time my life was considered in the greatest danger. A complication of disorders followed, which seemed to baffle the best medical skill. I have been under treatment as indoor patient at University Hospital, the Heart Hospital, Solio Square, and Brompton Hospital, but the benefits I received were partial, and not permanent, and for more than three years I have been unable to lie down or to sleep without narcotics.

By the merest accident I attended one of Mr. Price's lectures on curative mesmerism, and was induced to place myself under his care. To my utter astonishment, I at once felt relief, and although I have not been put into the mesmeric sleep, I have ever since the first operation (May 18th), felt no inconvenience in lying down in bed, and sleep naturally the whole night through. The result is, I am in every respect better. My heart is much better, and my liver, which was considerably enlarged, is now, I suppose, in its normal condition, as I find my waist is reduced at least six inches, and my appetite is excellent. I need hardly say that my family and friends look upon me as a living wonder, and to show my gratitude I am using every opportunity of making the blessings of mesmerism known to the afflicted; and I do consider that much credit is due to Mr. Price for the great benefit I have received from him, and that he is worthy of every support. You may make what use of this letter you think fit. I send you my name and address in full, and shall be happy to reply to any questions relating to my case.—I am, yours faithfully,

JESSIE BARTON.

130, Park Terrace, Lower Park Road, Peckham.
July 21st, 1885.

[On Wednesday, November 4th, we called on Mrs. Barton, and saw her and her mother. Mr. Price was also present. In a few moments we were sufficiently convinced that the two ladies would only say what they believed to be true. Mrs. Barton, it appears, had rheumatic fever when a child, followed by heart disease, which is often the case. All her life she has been troubled with sleeplessness, being obliged to be propped up in bed with pillows, and even so only obtaining the briefest snatches of sleep. After 1882 her symptoms became aggravated. We saw the tickets of admission to the various hospitals she has attended, and the prescription papers, showing prolonged and varied treatment under different well-known physicians. There was potassium bromide for the insomnia, digitalis for the cardiac disease, liqueurs, &c., for dyspepsia, and liniments for rheumatism. On April 6th, 1885, Mrs. Barton ceased to be

an indoor patient at Brompton Hospital, being somewhat improved in general condition, but very weak and unable to sleep. On May 18th, she was first treated by Mr. Price. He made passes for about ten minutes only, and without making his patient unconscious. Mrs. Barton's mind was quite open as to any result which might follow, and not at all in a condition of blind belief. She slept till twelve o'clock the next day. The effect lasted for a week, when she was again treated. The improvement continued. The propping pillows were abandoned. The fearful dreams with which she was wont to be troubled entirely left her. The dyspepsia passed away, and the rheumatism upon the second or third occasion, and has never come back. Early in July it became a subject of surprise at the Hospital that Mrs. Barton was so much better. It was not due to any change of treatment there; for the same medicines were still being tried.

We asked Mr. Price to describe to us the healing influence as he feels it in himself. He informed us:—He feels a sensation on the head as if hands were placed there, as soon as he begins to operate. A cold breeze next seems to pass down the arm, not within it, but upon the surface of the skin. The hand becomes cool. The power passes out of the tips of the fingers. A warmer influence, however, comes from the palm. This part is, therefore, used when a soothing effect is required. The fingers occasionally exercise an irritating influence. He feels the power leaving his fingers like "something flowing out." He never feels exhaustion. Formerly he used the will, and was obliged to do so. Now he is passive and does not feel as if he was the operator. This, he thinks, is a distinctive quality in his mesmerism, and he ascribes it to spiritual influence.]

CLASS S.—A PSYCHICAL PHENOMENON.

I must leave it to the editor to class the following phenomenon, which, if it was not simply a "spirit voice," was certainly a remarkable performance of my "masked somnambulist consciousness." I am so little of a psychic that I know nothing of my somnambulist consciousness in general, and though once or twice before I have, while falling asleep, detected something like an attempt (quite inarticulate) at a whisper, nothing at all similar to the experience of a few nights ago had ever occurred to me.

Unfortunately I cannot make it intelligible without connecting it with other mystical experiences with which I have been familiar for the past four years, but of which I can give no definite account, partly because the evidential value of the circumstances depends on innumerable, and indeed mostly forgotten, particulars. I have always been impressed with what may be called the mathematical estimate of these things, the necessity of calculating chances, of not counting the hits and neglecting the misses, and so forth. Perhaps few have spent so much time in making estimates for this purpose as I have, but no De Morgan or Sylvestre could appropriately calculate the chances against the coincidences sometimes observed even in a single day. Could these coincidences have been referred to any head of psychical inquiry I might have felt it a duty to bring them forward; but in truth I know of no theory, short of the most ultra-metaphysical speculations, which will at all account for them. These experiences are not singular. Another correspondent of "LIGHT" mentioned similar ones of his own some time ago; and Herr Jankowski (author of "Phänomenologie und Metaphysik der Anormalen Sinnesbilder") has recorded some not quite similar, yet cognate (of which also I have experience) in *Psychische Studien*.

But what is it all about? asks the reader, with natural impatience at this long prelude. I answer in one word—numbers. Certain numbers haunt me; they have very distinct associations for me, but into these I will not enter here. Suffice it to say that one of them especially recurs in a certain month of the year, now just past, and even on certain days of that month. Latterly, to narrow the problem of coincidence as far as possible, I have refused to take note of mere multiples, and have even only given special heed to a certain high number, being the duplication of the root number. This number is presented to me in various objective and seemingly accidental ways, often directly, but more usually by the following mode. My attention will be directed to some slight incident readily to be characterised by one word or two words. Now, though the letters of the modern derivative alphabets are not natural numbers, conventionally, so to speak, for this purpose they may be treated as having the numerical value of their order; thus, a = 1, o = 15, z = 26, &c., in the English. It frequently happens, no doubt, that the same incident may be equally well characterised

SPIRITISM VERSUS OTHER THEORIES.

(Being an answer to Messrs. von Hartmann, Myers, and Gurney.)

BY THE HON. ROSEN NOEL.

If the waking consciousness forgets the somnambulist, then the latter is not a second self to it, simply because it is a blank. Quite true, a thought that has occurred to us may not always be recognised as ours when it returns, but then it simply gets appropriated *de novo*; it does not necessarily appear to be the thought of somebody else, though, of course, if it comes from outside, through our hands, or through our voice without our mind originating it, or through another body, or even through our mind, though we repudiate it as not ours, then it does so appear—and then probably it is as it appears. And again, when the somnambulist remembers the waking consciousness, it remembers that as the different experience of the same person—as its own—not as the experience of a different person.

When, however, the medium is visibly entranced, then I confess the explanations of Von Hartmann have some plausibility. In such cases can the medium be going about in a state of somnambulism? And yet one must again observe that these imply some want of personal experience of the phenomena. There are other means, surely, besides "binding," &c., by which the observers can decide whether the medium is, or is not, going about with his normal body; for instance, what shall we say concerning the occurrence of materialisations, complete or partial, in the light, and the appearance of the form together with the body of the medium? How does the attribution of "auto-somnambulism" to the medium explain, for instance, the slate-writing that occurs in the presence of Eglinton or Slade? How does it explain haunted houses? Nor do I know Von Hartmann's authority for the statement that Spiritists claim such extraordinary powers, e.g., as penetration of solid matter, for the solid body of the medium, if only that be in a condition of trance. But that a somnambulist can assume remarkable resemblances to persons he may imagine himself is a noteworthy statement, possibly true. And if a medium be entranced, it is conceivable that he might so imagine himself someone else as to personate, and undergo some transfiguration into his likeness. But what if there be more than one figure at the same time? And what if information be given not in possession of the medium, nor even in that of the other persons present? Yet this seems established on reliable testimony. Moreover, the medium can often have no conceivable means of knowing anything at all about the person whose semblance appears, who addresses us through himself, with the direct voice, or through slate-writing, and the circle may not expect the apparition of such a person at all. The haunting spirit alone, in many apparently authenticated cases, has the secret, from the burden of which he seeks deliverance by a return to earth, and this burden of special knowledge is the very motive of the haunting; if he can get rid of it, his uneasiness ceases, and he is at rest.* Moreover, even if a member of the circle have formerly possessed an item of information imparted by one who claims to be a visitant from the silent land, unless this information be now present in the consciousness of this member, consider how very difficult it must be for the medium to get at it by thought-reading. Where is it? How to get it out of a "latent" memory? But "latent" is only a convenient word, hiding ignorance. A man is expecting some answer to a question, and he gets a different one, which he thinks incorrect; only afterwards does he find it to be correct. Why should the conscious remembrance of facts that he, and not another was formerly aware of, flash now not at all upon him, but upon another? One cannot, of course, say that this is impossible, however, such is our solidarity as society, or human organism—even without having recourse to the "astral light" hypothesis of Occultism, or to that "Absolute Unconscious" beyond and beneath individuals, which Von Hartmann invokes as his *Deus ex machina*. It is a queer notion that of one individual robbing another of what belongs to him by filching it out of some unconscious Deity, in whom, or which we are all reduced to our native nonentity; a Deity, moreover, who, unconscious as He is, yet provides us all with consciousness! However, if I substitute for this Absolute Unconscious my own belief in many transcendent conscious individualities—since I hold that every remembrance of a person who is not conscious at the moment of being remembered (that is, of influencing the rememberer to remember him) must be an

in brief by different words or expressions, and then, of course, the exact summation of the letter values of one of them to the required number is less remarkable, the favourable chances being multiplied by the alternatives. In every case, however, the natural odds remain largely adverse. But as, when attention has once been drawn to this sort of sympathy (or whatever it should be called) others may seek it in their own experience, I should add that any seeking or solicitude is perfectly idle. To be always on the look-out for such coincidences means spending half the day in doing silly addition sums. Attention must be awake to them of course, for the incidents will be mostly trivial in themselves. But when the method has been discovered—and how it occurred to me would take long to tell—it is only necessary to remember that if there is anything in it at all attention will be arrested sufficiently often to make it almost impossible to doubt a significance. The condition seems to be some true and deep feeling concerned. To such, apparently unconscious sympathies respond. Mere idle curiosity, or scientific interest, will not elicit them. And now, having premised an explanation which seemed necessary, I will come to the occasion of my hearing the "voice."

It was at Eastbourne, October 23rd. I had been rather pre-occupied all day, and late in the evening, having finished some writing, I took up a book and lit a pipe. It then occurred to me that the "number" had not that day been given. I felt rather disappointed, when in a few minutes one of the little, commonplace incidents with the numerical value occurred in the room where I was sitting with no other companion than a kitten (who, by-the-by, had nothing to do with it). I made the calculation, and soon went on with my book. Later I went to bed, my thoughts occupied with certain abstract speculations unconnected with these experiences. In bed, I was still drowsily meditative on the same ideas, when suddenly, to some internal sense of hearing, perfectly articulate, yet with a sort of quick, jerky intonation, suggestive of a spasmodic, but successful effort to overcome obstruction or difficulty—a *breaking in*, as it were—sounded two whispered words. Two more common or simple words are not to be found in the language (one was only a preposition), nor more utterly foreign to any conscious context in my mind. For I was not asleep, though drowsy. They roused me instantly, and almost instantly, struck with the absence of any intrinsic sense for me in them, I said to myself: "they will sum out my number." The calculation was quickly made, and the result was exactly as anticipated.

Whatever the explanation, the case certainly has a psychological interest, for it can hardly be ascribed to chance coincidence. Allowing that a sub-conscious dream faculty—the "masked" consciousness—could start an audible hallucination of spoken words for the waking consciousness—(the proof that I was not asleep is in the fact that a course of waking, though weak, thought was distinctly interrupted by the sound, and I could clearly recall that course of thought)—it is not for a moment to be supposed that the numerical coincidence was accidental. It may be suggested that I had sub-consciously gone in search of words suitable to my purpose; I can only say that, consciously the process of search would be long and tiresome, as I have tested by actual trial. So that the least the case would prove would be the instinctive superiority of the sub-conscious faculty of calculation, coupled with a power to project the result as an hallucination into a waking consciousness not in the least habituated already to such hallucinations.

I record this case because I can bring it to book for others better than the other modes of my numerical experiences. For myself, those other modes are alone significant, on account of the objective character excluding deceptive agency. In the case in question, even supposing that a spirit (perhaps an "elemental") impressed my sense of internal hearing with words of the numerical value, that value would have little more significance for me than if some friend—or some one wishing to play upon a weakness—purposely suggested such words to me. The marvel is when strangers, letters, chance occurrences, incidents wholly undesigned, and which, in the nature of things, must have been determined by endless antecedents, co-operate for a result having a particular subjective relation, so that it is the time problem that here presents itself, but with far greater complexity than in the case of prevision. Nor have I anything to urge against those who altogether decline to accept an indefinite statement of such experiences. They are only adverted to here in order to explain the principal incident.

November 1st.

C. C. M.

P.S.—I am willing, privately, to impart the number, and the words heard, to any inquirer who wants these particulars for appreciation of the evidence, as also to answer any questions evidentially necessary.

* Read the "Secrets of Prevost," by Justus Kerner, for instance.

influence from his transcendent Ego miraculously restoring the past—I must admit that such a communication as this from the transcendent, eternal, or noumenal consciousness of one individual (wherein all his latent memories must be stored) to the phenomenal, or temporary consciousness of another, without passing through his own temporary consciousness, is not impossible. And the same explanation will hold good about a revelation of the future, which is also in the eternal intuition. But as an explanation of the first case it is an hypothesis exceedingly far-fetched, than which assuredly that of Spiritism is far simpler and more probable—viz., that the individual giving the information is what he claims to be, his memory being in possession of this information, which, indeed, if he still exist, notwithstanding the phenomenal, or apparent interruption of ordinary intercourse with him which we term “death,” we have every reason to conclude that it may probably be possessed of. And if the poor spirit is trying to make himself known to us, how sad a disappointment to him must be these infinite ingenuities of speculation, by which we seek with so perspiring an intellectual toil to evade the appalling and unconscionable necessity of recognition! So a madman cannot recognise his dearest friend, but takes him for a fiend. But I forget that this very fine sentiment is unworthy of a philosopher, who ought only to concern himself with, and be enamoured of, naked abstractions. And yet it must be owned by Spiritism that the intelligences manifesting are strangely oblivious of things we should expect them to remember, if they are the human beings they claim to be; strangely sparing of their tests of identity, not to speak of reticence about their actual condition; which is to me, however, not so difficult to understand, since they have to communicate from one sphere to another, and in the terminology of earth-life, upon subjects with which our intelligence may be quite incompetent to deal. Could a chrysalis comprehend about a butterfly? The whole topic of course is most complicated, lies in the mysterious twilight of occult lore, and is fraught with gravest difficulty. I must say that there is to me much reasonableness in the objection of some that *elevated* spirits are likely to have left the earth-plane, and would rather communicate with us internally, by a felt presence, “spirit to spirit, ghost to ghost,” than externally through sense—though the “earth-bound” may do so. Yet how many may be earth-bound! in purgatorial discipline! Is it likely that these intelligences are non-human elementals? That is much more difficult to answer. Yet their own constant claim goes for something—and they appear so very human! Animals, for instance, would be incapable of showing so much familiarity with our slang and chaff as these Charleys and Irresistibles display. They might be said indeed to be humanised in our human atmosphere by rapport with ourselves, only that seems rather a far-fetched idea. The dead would be likely to forget a good deal when they take on earth-conditions again, which may account for much.

On the whole I agree with Mr. Massey that the pamphlet of Von Hartmann which he has translated is one of the most formidable attacks that Spiritism has had to sustain. Because the ostrich game of burying the head in the sands of ignorance, and denying the facts is really pretty well played out. They “go through the hollow form of taking place” so very persistently, as Mr. Gurney wittily says. But I hardly think that Von Hartmann’s attack is more formidable than those of Mr. Massey himself, or those of the Society for Psychical Research, to which I have the honour to belong, so far as the Society puts forward these theories as an explanation of the phenomena more probable than the explanation of Spiritism. And this I say, fully recognising the high value of the very laborious and careful researches of those capable and cultured workers in our Society—to whom I for one feel deeply indebted—who have done much, I cannot doubt, to diminish the prejudice of the outside world as to the very possibility of our phenomena, besides establishing the really momentous actuality of thought-transference.

To be honest, the only phenomena that would suggest to my mind any such hypothesis as that of a secondary self are those connected with what is called the double, or *Doppel-gänger*, and those of dreaming. For if it can be shown that the person whose double is seen was not thinking of the place where the double is seen, or the person to whom it appears, it is then difficult to account for the appearance. And so if I dream of a person in a position in which he is not, so far as his normal consciousness is concerned. Yet it is easy to forget, and hard to define accurately, the rambling thoughts or dreams of the moment. We can only remember a minute

fraction of our dreams. But the very fact of one’s remembering a person at all proves (as I have shown elsewhere) his transcendent reality—the transcendent reality of his past, out of which he still influences us to remember him; yet we must also allow for the imaginative, creative power in the dreamer, and seer of the double, which may account for this particular investment of the remembered person. Still I doubt not Mrs. Howitt Watts was right that such dreams are often symbolical, and simply a present influence upon the dreamer from the person he pictures. It must be so when one appears to another at the moment of death; unless indeed that be clairvoyance, and the healthy person beholds the dying, though the latter is not thinking of him. But many well-authenticated stories show that the dying person desired to see, or was thinking of the healthy friend, when he appeared to him. At any rate, a correct vision of the seer coincident with a crisis (either death or some other) in the history of the seen implies some present agency by the seen upon the seer. What is it when the former is not thinking of the latter? That is not easy to answer. What is to prevent our surmising a third invisible agency in such an instance, transmitting the knowledge of the fact, which he, the unseen agent, possesses? But of course there may be conditions, of which we are as yet quite ignorant, precluding the possibility of any such transmission in particular cases. The notion of a transcendent thought determining the impression seems here inapplicable. For, *ex hypothesi*, the mind of the sufferer is otherwise engaged, and, therefore, the transcendent intuition has produced a consciousness in time, which blocks the way against a present conscious agency on his part upon the person impressed. Only he may have thought, perhaps dreamed, for a moment of his friend, and forgotten it, or the friend may be clairvoyant of him. But if not, then whatever cerebration, organic or ethereal processes are involved, these could only mean for idealism, either the intervention of non-human intelligences, whose disturbance would be translated by the recipient into human modes of thought, with furniture and investment, possibly, from his own mind; or else that some third human intelligence transmits a knowledge of the crisis at which he was present, in, or out of the body, to the person in rapport at a distance. I would myself rather call this a *visionary percept* than a “hallucination.” The fuller comprehension by the sufferer of his own influence belongs to his future, not to his present; that future, of course, being also in his transcendent self-consciousness; but there it is a knowledge of this very intervention of other intelligences in the process. If, however, we ask where have been incubating the suggestions of the mesmeriser to the somnambule that she shall do certain acts at a certain time on waking—acts which she punctually performs, though she has forgotten the trance-experience, and supposes she is acting quite of her own accord—then I reply, these may come from the transcendent-self, which is in Providential, intuitive harmony with that of the mesmeriser. (“Human Personality,” by P. Myers, *Fortnightly Review*, November.) But these wonderful experiments show that, while it is hardly difficult to determine what ideas do not originate with oneself, it is by no means easy to determine what ideas assuredly do.

(To be continued.)

“SPIRITISM,” by Dr. E. von Hartmann is now ready. Particulars will be found in another column.

We are desired to acknowledge, through these columns, the receipt by Mrs. Sharrington of 5s. from B. L. Ward, and £1 from Mr. R. Hannah.

NEITHER good moral character, nor amiability are indispensable requisites of mediumship; but without them a medium is capable of more evil than good to the public.—*Religio-Philosophical Journal*.

METHODISM AND SPIRITUALISM.—John Wesley was a believer in the power of spirits to manifest their presence, and of this we have abundant evidence in his writings and those of his contemporaries. At one time he said: “What pretence have I to deny well-attested facts, because I cannot comprehend them? It is true most of the men of learning in Europe have given up all accounts of apparitions as mere old wives’ fables. I am sorry for it, and with my latest breath will I bear my testimony against giving up to infidels one of the greatest proofs of the invisible world, I mean that of apparitions confirmed by the witnesses of all ages.”

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliottson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of “Transcendental Physics,” &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butlerof, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Fricse, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Danraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstülpe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O’Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—“Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent.”

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—“I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me.”

DR. ROBERT CHAMBERS.—“I have for many years known that these phenomena are real, as distinguished from impostures; and it is not yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters.”—*Extract from a Letter to A. Russell Wallace*.

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—“Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months” (this was written in 1858), “had more striking evidences of that agency than those given in the work in question.”

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—“I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and contemporaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up.”—*Clerical Journal*, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—“The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory.”

LORD BROUGHAM.—“There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man’s highest

faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man’s hand; it is modern Spiritualism.”—*Preface by Lord Brougham to “The Book of Nature.”* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: “1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications.”

PROFESSOR BARRETT, F.R.S.E.—“I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source,—I say I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative.”

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—“I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated ‘magnetic,’ ‘somnambulic,’ ‘mediumic,’ and others not yet explained by science to be ‘impossible,’ is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to.”

CROMWELL F. VARLEY, F.R.S.—“Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: “Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence.”

ALFRED RUSSEL WALLACE, F.G.S.—“My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer.”—*Miracles and Modern Spiritualism*.

DR. LOCKHART ROBERTSON.—“The writer” (i.e., Dr. L. Robertson) “can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil.”—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society’s Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—“No one can doubt that phenomena like these (Phrenology, Homoeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science.” These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: “We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home’s recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family.”

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

"4th May, 1847.

ROBERT HOUDIN."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).— I am, monsieur, &c.,

"May 10th, 1847.

(Signed) ROBERT HOUDIN."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglington, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglington, the Spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglington, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht*, *nehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely trustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the mediumistic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny."

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit in 'spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you, &c., &c."

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Bern; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.

"Berlin, December 6th, 1877.

(Signed) SAMUEL BELLACHINI."

ADVICE TO INQUIRERS.

The Conduct of Circles.—By "M.A. (Oxon.)."

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might discredit an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly. Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOUETH MAKE MANIFEST IS LIGHT."—Paul.

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PRICE TWOPENCE.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

MEDIUMSHIP AMONG THE MAORIS.

In the *Harbinger of Light* we are reminded by Mr. Nation, of Greytown, New Zealand, of the Aborigines' belief in the existence of spirits, and of their still retaining what may be called certain religious customs of their forefathers—customs in which the most conspicuous figures are their *tohungas*, or priests. In his paper Mr. Nation quotes from a work, entitled "Old New Zealand," by Judge Manning—who knew as much of the New Zealanders as any European—some instances illustrating their belief, among them the following:—

A petty chief quarrelled with his relations, and went off to live remote from them. After a time they inquired of the *tohunga* if the chief would ever come back. The *tohunga* appointed a formal meeting, at which he was inspired by his familiar spirit to say: "He will return, but will not return!" This perplexed them. They sent messengers in search of the absentee, and to offer reconciliation. They found him dying, and they returned with his corpse. This was considered a fulfilment of the *tohunga's* saying.

The captain of a trading ship sailed away with a Maori girl, the pride of her tribe. Her relations consulted the *tohunga* as to how they might recover her. A solemn meeting was held, at which Judge Manning says he was allowed to be present, being friendly with the *tohunga*.

"After waiting a long time in silence," says the judge, "a voice, near midnight, greeted the assembly as coming from a deceased member of the girl's family. He was prayed to drive back the ship, which was bearing her away. The voice responded, 'The ship's nose will be battered on the great sea.' This was repeated again and again. A few days afterwards the ship returned to port. She had encountered a heavy gale, and had sprung a leak in her bows, called by the Maoris the ship's nose, compelling the captain to make for the nearest port, which was that from whence he had sailed."

Some forty years ago a Northern tribe sent their best men out on a fighting expedition. Before starting the oracle was consulted as to its success. The answer through the *tohunga* was, "A desolate country! A desolate country! A desolate country!" This was taken to apply to the enemy's country. But the invaders were driven back, and their own lands were made desolate.

It is common for them to seek communications from their departed relatives. A young chief had fallen in battle. His family held a solemn meeting of mourning. "I had been one of his intimate friends," writes the judge,

"and was invited to be present. He was a superior young man, and was the first of his tribe to learn to read and write. He had thus enabled himself to keep a register of the events in which his tribe had been concerned. I wanted to refer to this register, but it could not be found. At the meeting, held at night, about thirty were assembled. After a time, from the dark corner to which the *tohunga* had retired, a voice was heard—'Salutation! Salutation to you, my family! Salutation to you, my *pakeha* (white friend). Salutation to all!' The emotion of the Maoris was beyond description. On its subsiding a little, the voice said 'Speak to me, my family! Speak to me, my *pakeha*!' The women cried 'How is it with you? Is it well with you in that country?' The voice gave reassuring answers. Question followed question, and the answers were received with emotion and tears. The question which I put was 'Your book cannot be found; where is your book?' The answer immediately was 'Over the door of my house, beneath the thatch.' His brother rose, went out, and returned with the book. After some other questions and answers the voice said, 'I go! Farewell, my family! Farewell, my tribe! Farewell, my *pakeha*! I go!' 'Farewell!' all cried; 'Farewell!' The voice answered 'Farewell!' again and again, receding gradually until it died away into silence."

Judge Manning winds up after the manner of one not unobservant of public opinion, with one ear open to what theologians might suggest about the devil, the other to what conjurers might say about ventriloquism; but it will be observed that he gives his narrative simply as a witness.

A NEW weekly paper, *The Spiritual Messenger*, has just made its appearance in Minneapolis, U.S.A. It is edited by F. J. York, assisted by an able corps of writers. The paper has our best wishes for its success.

It is said of the Swedish novelist, Frederika Bremer, that during her American tour she enjoyed the generous hospitality of Madame Le Vert, of Mobile, Alabama. It was observed that at a certain hour every day she retired to her room. This caused disappointment to visitors, but her explanation was that she had promised this hour to her sister, who sat at the same time in Sweden, each for the time being conscious of the feelings and thoughts of the other.

SINCE Spiritualists generally insist that theirs is the only rational and philosophic system in the world, and since it is evidently gaining ground every day among intelligent people because of that claim on its behalf, it would be only right to give it all the investigation it demands. If the phenomena of Spiritualism can be explained on scientific principles, then it is time the world should know it. But there is absolute necessity for candour in such an investigation, and there is difficulty in finding it.—E. STUART PHELPS.

UPON the question of Spirit materialisation, Colonel Bundy, editor of the *Religio-Philosophical Journal*, says: "The editor of the *Journal* is charged with being a disbeliever in so-called materialisations. Nothing can be false than this charge. We entertain no *a priori* objections or prejudices in the matter. Indeed, we thoroughly believe that apparitions resembling in appearance persons once resident on earth may be witnessed at times either with or without the agency of a medium or psychic. We have seen such materialised forms under circumstances admitting of no objection on scientific grounds. We are fortified in this knowledge by the carefully-conducted experiments of competent investigators, both in this country and Europe. Neither do we propose to fix the limit beyond which this manifestation of spirit power cannot be further perfected."

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

Coincidences.

To the Editor of "LIGHT."

SIR,—I think the Record columns of "LIGHT" ought to contain a heading for "Coincidences" not referable to any other class of phenomena. Here is a case in which a numerical coincidence, I think of a very extraordinary character, was actually predicted by myself, and that not by any occult prevision or impression, but simply by inference from a large experience of similar instances. Those who read my communication in last week's "LIGHT" will remember the reference there to a certain high number, to which the letter values (ascertained by alphabetical order), of words suggested to me in a particular relation, sum up. For better appreciation of the following case, I will now mention that this high number is 99—the duplication of the root number 9.

Last night, I took up my new, uncut copy of *Notes and Queries*, and glanced at the contents page—having seen no other. One of the topics indexed was "Smoking in Church." This immediately recalled to my mind the incident, heard long ago, of a young pedestrian on the Welsh hills, being caught in a storm, finding shelter in a little church or chapel, and solace in a cigar there. The recollection belonged to the personal associations for me of the aforesaid number, and assuming that the "Note" in *Notes and Queries* would be of some specific instance, I said to myself (there was no one else to say it to), with a confidence amounting to positive assurance, that the name of either smoker or church would sum out the number 99. I then turned to the place referred to (*N. and Q.* 6th S. XII. 385), and found an account, in a letter of the last century, of how a certain *Archbishop Blackbourn* (so spelt) of York had ordered pipes, tobacco, &c., into the vestry of a Nottingham church for his refreshment after a confirmation! Now, if any reader will take the trouble to make the calculation, he will find that "Archbishop" sums to 99, "Blackbourn" sums to 99, and "of York" sums to 90! From experiments I have made with books and directories, I believe the odds against any word or name taken at random giving a particular number to be considerably larger than the odds against naming the particular card to be drawn from a pack of 52. Indeed they are probably not much under 100 to 1.

The first word of the title of the book cited for the account in *Notes and Queries* is "Letters," also = 99.

I know well that readers will be inclined to suspect that I have overrated or overstated my expectation of this result. No one but myself can know how jealous I am of self-deception, or how used I am to instant analysis of my own feelings and beliefs. But make what abatement you will on this account; there remains the fact, quite independent of the degree of my expectation, that I was led to seek and to find a very improbable numerical result in particular words of a particular passage out of the whole contents of the paper.

November 14th.

C. C. M.

Psychography.

To the Editor of "LIGHT."

SIR,—Some years ago my husband, who was a major in the Royal Artillery, died suddenly of sun-stroke. I was on the Neilgherry Hills at the time, and he was on his way to join his battery in Burma, intending to return to me in a few weeks. The night of his death, as I lay in bed, wide awake and a light burning in the room, I saw a vague form which made me start nearly out of bed, and my little dog ran to the place where it had appeared, and came back trembling and looking so frightened, with her tail down. I saw no more, and though I felt sure something supernatural had appeared I never associated it with my husband, although I had dreamt vividly, about a fortnight before, that he had died in Burma; and of the telegram which announced it arriving; and of the vain attempts which my friends made to console me, all just as it happened after. The next morning I told it to a friend who was staying with me, but I thought little more about it, as I had letters and telegrams from my husband, indeed one reached me dated only two days before his death, saying the heat was awful, but nothing about being ill. I soon after left India, and never since heard or saw anything more.

After many weary years, feeling always that love was "not less but more," and longing to communicate once more with him "in dear words of human speech," I went to Mr. Eglington on the 1st July last, on a bright sunny morning at eleven o'clock, with my little daughter. Almost at once the answers came to the questions I asked, signed by my husband's name, and I recognised some little expressions peculiarly his own. I thought I had never heard such a delightful sound as the moving of the pencil held by no mortal hand; it seemed to bridge over the gulf between this life and the next. Anyone in the full possession of their faculties could see that here no imposture was possible, as the slates were held by Mr. Eglington and myself in the air; besides I believe no human being could write even a quarter of what was written in the same time. Equally was I convinced that the work was not that of evil spirits, as everything was good and holy that was said. I had a long communication from one of Mr. Eglington's guides. I think, since my husband's death I never felt so happy as I did after that séance. It brought those "I have loved long since and lost awhile" so close that one could afford to overlook the loneliness and weariness of the present.

I went again, on October 29th, in the afternoon. The weather was cloudy and heavy. I believe the conditions were unfavourable; however, after Mr. Eglington and I had held the slates for a few minutes, answers came. Some of the questions I was asked to put more clearly, and I found I had left out a word. I was then given some advice in regard to my future life, and the séance ended.—Yours truly,

A. S. B.

Mesmeric Healing.

To the Editor of "LIGHT."

SIR,—In thanking you for recording a case under my care, in last week's issue, permit me briefly to draw the attention of your readers to two important points in which the popular notion with regard to the merits and phenomena of mesmerism are so erroneous as to deter many from availing themselves of the benefits to be derived from the treatment.

Firstly: Between experimental and curative mesmerism a very marked difference exists. Comparatively few persons are so susceptible to the influence as either to fall asleep or to become subject to the will of the operator for experiment; while for curative purposes nearly every one can obtain relief from pain, and the effects are generally permanent; although in dealing with obstinate cases or disease of long standing, the operations should of course be repeated according to circumstances.

Secondly: It is no more necessary to put a sufferer into the mesmeric sleep or to interfere in any way with his consciousness and self-control, than it is for a doctor to administer chloroform to a patient.—I am, yours faithfully,

7, Duke-street, Grosvenor-square, W. W. R. PRICE.
November 16th, 1885.

Spiritualism in its Higher Aspects.

To the Editor of "LIGHT."

DEAR SIR,—Some years since I made trial, with other Spiritualist papers, of "LIGHT," and although among them all it seemed to me pre-eminent for the tone it adopted with reference to the many manifestations of the great subject of spiritual communion, I found it unsatisfactory in many points, to me. Lately "LIGHT" has again been brought to my notice; and I still observe, though in a less degree, a want of that true elevation of thought, and real religious feeling, which I think should be predominant in such a publication. I notice that you disclaim all responsibility for the opinions expressed. May I venture to hope that you will find space for a few words from me? I find many columns devoted to a pseudo-scientific examination of the facts of "Spiritualism," but I see little effort to compare "spiritual things with spiritual," or to lead to a correct judgment of the matter, by recording what are its "highest phases," and inculcating on its believers the principles which it teaches.

The object of those who really believe in it should be to show forth in their own lives, and assist to produce in the lives of others, the virtues of the spiritual or heavenly sphere or kingdom. Unselfish love, clear truth, and perfect purity of life and soul;—these are the foundations on which the true spiritual edifice is laid. No profit must be made of its great and noble powers, no personal gain be sought by any who would be the true subjects of that kingdom.

REVIEW.

EPISODE DE LA VIE DE TIBERE. Paris: Librairie des Etudes Psychologiques, Rue des Petits Champs, and Dentu, Palais Royal.

This work, elegantly printed, will be acceptable to those who hold to the doctrine of Re-incarnation. It professes to be written, in the form of romance, by our English Earl of Rochester, through the hand of a medium, "W. K.," at St. Petersburg; with an intimation that similar works are to follow, depicting some remarkable characters through their different re-incarnations from age to age. An introductory notice informs readers that one Henry Wilmot was a devoted partisan of the exile Charles II. of England, who, on coming to the throne, gave Henry Wilmot's son, eighteen years of age, some office about him; that young John Wilmot acquired the character of a wit, and his manners being what are called elegant, he became a favourite with the dissolute King, who ultimately made him Earl of Rochester. In early life he had shown good animal courage in a naval fight, and while at court he showed himself possessed also of moral courage by refusing to fight a duel. He wrote poetry of a certain sort, taking Horace as his model. At thirty years, his body being worn out by dissoluteness, he lapsed into penitence and piety, and passed into the other world at the early age of thirty-three. Although in different spheres in this world, there seems to have been congeniality between John Wilmot, the English Earl, and Tiberius, the Roman Emperor; and the latter, according to the work before us, dictated to the former an episode of his life, highly sentimental and dramatic, to be transmitted by him, through a medium, to the world for its edification. We think it will be most appreciated by the disciples of Allan Kardec; and those who desire to read a practical illustration of his doctrine may find it here.

CLAIRVOYANCE.

On October 6th Miss Symons and I sat with Mr. Eglington, Miss Symons sitting next him. I had brought with me a pack of twenty cards, which I shuffled with their faces down and laid the three top cards in Mr. Eglington's well-known folding slates, Mr. Eglington putting in with them a nib of light red or yellow chalk and one of blue. I mentioned my wish that the names of the cards might be written down in the appropriate colours. The slates were then closed and the key laid on the table before me. We sat for a good while with considerable strain on Mr. Eglington, who twice brought up the slates to see whether anything had been obtained, but in neither case was any of the cards turned face upwards. At last Mr. Eglington held an open slate under the table, asking whether it was any use going on, when the answer, "Have patience" being given, we continued our sitting, and shortly after heard the writing commence. When the slates were brought up Mr. Eglington turned the key, while the slates were in the hands of Miss Symons, who opened them, and we found written on the slate, "Ace of Hearts" in yellow chalk, and "Ace of Spades," "Two of Spades," in blue, a true description of the cards we found enclosed. It will be observed that none of the sitters had any knowledge of the cards in question until we saw the writing when the slates were finally laid open.

H. WEDGWOOD.

A NEW and cheaper edition of "M. A. (Oxon.)'s" "Spirit Teachings" will shortly be issued by the Psychological Press. The price has been reduced one half—to 6s.

M. TISSOT's mezzo-tint "Apparition Mediumique" may be obtained through the Psychological Press, 16, Craven-street, Strand, arrangements having now been made with the publisher. The price is £2 2s.

MR. R. DONALDSON lectured at Croydon on Wednesday last. He writes us: "Many thanks for the loan of Tissot's picture. The lecture was a great success in point of attendance and interest. There was an interesting discussion. All the people, at the end, filed past the picture, which I had the pleasure of explaining to them."

We regret to learn that through illness and other causes, Mr. J. G. Robson, a trance medium whom we have known for many years (indeed it was through him that we received our introduction to Spiritualism) is in difficulties. We shall be glad if any readers feel disposed to join us in rendering him a little material support in his necessity. His address is: Mr. J. G. Robson, 53, Bournemouth-road, Rye-lane, Peckham, S.E.

The scientific inquiry into how it can be possible may interest a certain class of minds; but the questions the public ask are: What is it, whence is it, and what the nature of its teachings; why are they given us, and how can we profit by them? To answer these, very shortly and in order, is my effort to-day.

1. It is a giving back of what has been for a long space withheld—the open vision (Isaiah xxix. 9, 10, 11). If such things were possible in the days of Israel of old, they are possible now.

2. As in the days of old, it is partly "from above," partly "from beneath." Let inquirers read "Robertson on the Prophets of Israel," and they will realise how in those days there were many grades of inspired persons, from "the prophets of the Lord through the prophets of the Temple, and the sons of the prophets, and others down to sorcerers and witches."

3. The nature of its teaching will depend on which of these grades the inspiration itself belongs to. If the inspiration is of the highest, so will be the teaching; if not the highest, the teaching will be in accordance with the character, knowledge, and views of the spiritual speaker; this may be one more or less enlightened on the different subjects under discussion, or more or less ignorant, and on moral and religious points nearer to or farther from the truth.

I am writing at this moment especially for Christians, therefore I do not hesitate to say that my idea of perfection culminates in the Person of the Lord Jesus. And when I find an exponent of the teaching of the spiritual world whose guidance coincides with that one Central Figure, and with the principle of His life and death, I say, this is the highest communion; this is a renewal, the long expected sequel of the revelation of the New Testament; this is God's latest, greatest blessing to man.

4. It is given in fulfilment of promise, it is given to rescue the world which is daily drifting further and further from God, and to guide back wanderers to their only true home.

5. The only means of turning it to real profit is to search and investigate humbly what is the character of the communications, and in the old well-known words to "hold fast that which is good"; to follow and act on such of the teaching as tends to draw us nearer to our God; to raise our spirits nearer to our Father's level.

Thus the whole tone of this great movement will be improved. Why should we not confess in public prints this faith which so many have been taught to hold in private families: why not make known to many souls hungering for light, the blessed beam which reach our own? I should not have troubled you with this had I not been asked to move in the matter by one whom I never met in this earthly life, but who was well-known to many. He has begged me to do all I can to raise the tone of Spiritualism, and to impress on all connected with the movement that the best help they can render at this great crisis of the world's history, is scrupulously to show forth in their own lives the perfect beauty of the teaching given in this (to us) marvellous way; and so to glorify Him from Whom it comes, as a forerunner of the manifestation of His own presence. He is the Beginning and the End of all true Spiritualism. He is Love, Infinite and Endless.

Love, purity and truth, with the power to say in all fulness of meaning, "God's will be done," are required, are necessary, in all who would stand in peace and joy in that Presence.—I am, dear sir, faithfully yours,

"VIVAT VERITAS."

MR. E. W. WALLIS, the trance medium, has just made an admirable protest against gambling, in reply to a correspondent who desired to know whether he could, when under influence, prophesy the winner of the next Derby. Mr. Wallis is doing excellent work in Glasgow.

A TRULY scientific man has no prejudice; he is a philosopher, and never determines for or against a thing until he has tested it thoroughly, observing and comparing its manifestations by his highest reason, and testing his own observations, when practicable, by the experiments of others in the same field.—*Harbinger of Light.*

IN the *Fortnightly* there is a paper on "Human Personality," by F. W. H. Myers, detailing experiments by committees of the Society for Psychical Research, and in which he took part. They showed that thought and sensation can be transferred from one mind to another, and that one person may act on another, and may subject will and memory to his influence after the action is withdrawn. These, called "Hypnotic Experiments," are only referred to here. Maybe the subject, if conducted as it should be, will throw light on the mystery of malign influences. At present we suspend all judgment.—*The Christian.*

All Communications to be addressed to
THE EDITOR OF "LIGHT,"
16, CRAVEN STREET,
CHARING CROSS, S.W.

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NOTICE TO THE PUBLIC.

"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

Light :

SATURDAY, NOVEMBER 21st, 1885.

CONSOLIDATION AND CONFEDERATION.

"The old order changeth, giving place to new."

These to us, as Spiritualists, are the questions of the hour. After a long period of conflict and transition, the outlook is clearer than it has been for many a long year, and we may now reasonably hope that we are within measurable distance of a harmonious and unified Spiritualism. One by one the old differences and obstacles in the path of progress have passed away or become moribund, and there is now manifest a desire on the part of those who concern themselves with the things of spirit, for unity of action, the extension of knowledge, and its application to the affairs of every-day life. A process of welding together of the broken ranks has been silently working in our midst, not noticed, it may be, by the casual observer, but nevertheless clearly seen by those who, accustomed to read between the lines, have discerned the signs of the times.

Interpreting the history of the past few years in the light of the logic of current events, the dawn of a new and higher Spiritualism cannot be gainsaid. Manifold have been the tendencies towards this end. The first step was taken when British Spiritualists protested with no uncertain voice against the abuses which had crept into the conduct of public circles, although, to the uninitiated, the only apparent result was the practical stamping out of public mediumship. But the pulling-down process was to be followed by one of upbuilding, and the first stone of the new edifice was laid when, soon after the publication of the manifesto touching the conduct of public circles, the attention of Spiritualists was directed in these columns, to the absolute necessity of preparing inquirers and graduating our circles of investigation. The proposal fell flat, but the seed was sown, and after many days it is bearing fruit a hundred-fold. Confidence having been restored in the public mind in the ability and willingness of Spiritualists to face and deal with the difficulties and anomalies encountered in the administration of the affairs of their own household, inquiry grew apace and flourished as it had never flourished before. The progress made in this direction during the last two years has been unparalleled in the history of Spiritualism. Side by side with this spirit of inquiry there rose an organisation which, inaugurated with no flourish of trumpets or noisy demonstrations of applause, has gradually grown into a compact body, including in its ranks not only those Spiritualists who were not in harmony with former organisations, but also many who had altogether hitherto held aloof from combined action. With this nucleus of earnest workers, the principal Spiritualists of other countries find they are in substantial

accord, and the result is that a confederation of all who share our common faith has now "come within the range of practical politics" in matters spiritual.

As regards the growth of inquiry, the law of necessity has worked to its logical end—demand has created supply. Confronted with an overwhelming cry for spiritual food, it became incumbent on those entrusted with the public advocacy of Spiritual research to devise some means to satisfy it.

From whatever aspect the work of Consolidation and Confederation, brought before the London Spiritualist Alliance on Friday last (a full report of which appears in the supplement to this week's "LIGHT"), is viewed, few will, we think, be inclined to deny that, whatever it may lack in completeness of detail and universality of scope, it is at least a step in the right direction. We, therefore, confidently bespeak for it cordial recognition and hearty co-operation on the part of Spiritualists all over the world. We shall not now concern ourselves with day-dreams of the future possibilities it reveals, but we do earnestly desire to press on the consideration of Spiritualists their individual responsibility in respect to themselves and others who possess this common knowledge. Now is not the time to stand with folded arms, for there is work to do. The nature of that work, to which we shall again refer, is clearly indicated in the address of the President of the London Spiritualist Alliance. Who will do it?

JOSEPH COWEN, M.P., ON THE DISABILITIES AFFECTING SPIRITUAL RESEARCH.

At a political meeting held in Newcastle-on-Tyne, on Monday last, November 16th, at which the senior member for Newcastle, Mr. Joseph Cowen, M.P., addressed a very large and crowded audience, amongst many questions sent up in writing, at the close of the address, was one propounded by Mr. Alderman T. P. Barkas, and which elicited the following favourable reply from Mr. Cowen: "My old friend Mr. Barkas asks me this question: 'Will Mr. Cowen vote for the abolition of the antiquated law which prohibits persons with occult powers from professionally using those powers?' For example, Mr. Gladstone saw phenomena in the presence of Mr. Eglinton, and the law as it at present stands renders the exhibition of these occult powers for payment penal.' Certainly I would vote for the abolition of that law. (Hear, hear.) I think that if a man can exhibit extraordinary spiritualistic powers, at least he should have the liberty of doing it; and if he charges any remuneration for it, I don't see that that ought to be an offence. The law as it stands was, as far as I recollect it, a law against the imposition of fortune-telling, which assumed a very different form from our modern Spiritualism, which is, rightly or wrongly, believed in very sincerely by a large number of very worthy persons. (Hear, hear.) Therefore I am entirely in accord with Mr. Barkas. I think the law should be repealed, and if anyone proposed its abolition, I should certainly support it." (Cheers.)

NOTICE TO PROVINCIAL CORRESPONDENTS AND SOCIETIES.—As we are desirous of making "LIGHT" in every respect a representative journal, we shall be obliged if secretaries of provincial societies and others would forward us items of interest relating to the movement in their locality—notice of forthcoming meetings and events, &c. To ensure insertion in the current week it is absolutely necessary that the manuscript should reach our office not later than the first post on each Tuesday, and the envelope should be marked "provincial." Too often our country correspondents are dilatory in preparing their reports, and the general condition of apathy which seems to prevail allows of no possible chance of the flourishing condition in which Spiritualism now is to come before the public. In this respect we trust to see a marked improvement during the coming months.

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RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 555.)

[In this column will be given from time to time such accounts of psychical phenomena as seem to be worthy of permanent record. Beyond the general classification indicated, no attempt at tabulation will at present be made; that work will follow in due course. In furtherance of this object we shall be pleased to receive from our readers brief reports of phenomena subject to two conditions (1) That a colourless statement of facts without comment is given; and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

A.—Mesmerism.
B.—Trance.
C.—Clairvoyance.
D.—Thought-reading.
E.—Prescience, Previsional and Coincidental Dreams.
F.—Apparitions.
G.—The Human "Double."
H.—Presence at a Distance.
I.—Haunted Houses.
K.—Spirit Identity.
L.—Materialised Spirit Forms.

M.—Rappings, Knockings, and Stone Throwings.
N.—The Spirit Voice.
O.—Psychography.
P.—Automatic Writing.
Q.—Movement of Material Objects without Physical Contact.
R.—Speaking and Writing in Tongues.
S.—Miscellaneous Phenomena.
T.—Coincidences.

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, giving—

- (1) The names and addresses of the persons concerned.
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross.]

CLASS O.—PSYCHOGRAPHY.

REMARKABLE CASE.

[The following accounts of two sances with Mr. Eglinton are from a gentleman whose profession has accustomed him to weigh evidence, and who is an amateur but most proficient conjurer. The friend who accompanied him has also a reputation as a conjurer. We have taken some pains thoroughly to investigate the case. Our efforts have met with courteous assistance, and have once again brought us face to face with an inexplicable fact.]

Our sitting commenced shortly after 8 p.m. with the full light of three gas burners. After several short messages produced in the usual way (i.e., a marked piece of pencil placed upon the upper surface of a slate held in close contact with the under surface of a table), we proceeded to some more interesting experiments. The following message was written inside the locked slate and a marked piece of pencil introduced: "Will England go to war with Russia in this century?" While we held our hands upon the slate resting upon the top of the table, writing was heard proceeding from the interior. When this had ended with the usual three little taps, we opened the slate and found written on the opposite side the answer: "Within ten months England and Russia will be at war." The pencil was identified and found to be distinctly worn away at the edges.

The next experiment was as follows: My friend had in his pocket a catalogue of pictures he had visited that afternoon. Without opening it we selected the first word of a certain section, of which I forget the exact number.

The catalogue was placed in a slate together with a piece of coloured chalk, and the whole held under the table. In a short while we found a word, "Song," written on the slate, and on turning to the book found it was quite correct.

The following and last manifestation, however, was the most wonderful of all. I asked the intelligences if they could write upon the slate if I held it myself, and upon their writing that "they would try," I took a clean slate and placing on it another, with a bit of pencil between, I myself held one end under the table while Eglinton just touched the other. We agreed not to question the spirits but to let them do what they liked. We shortly heard the familiar sound of writing, which continued for some three minutes or so, and it was evident that a long message was being written. About the middle of the message the sound seemed to change its character, and one of us remarked that some other different hand was writing. We now removed the slates and found a long message entirely covering one slate, and written in English, Greek, and French.

It is evident that the change in the sound of the writing occurred whilst the Greek characters were being traced, which was done slowly and deliberately. We also, during this

message, tried the experiment of breaking the circle, with the result of instantly stopping the writing, which resumed the moment contact was again made. Eglinton was evidently very exhausted, of which fact I, as a medical man, was well able to judge, and at our request the sance terminated.

M.D. (Lond.)

[Since this account was sent to us our conjurers have tried what their art can do to imitate the phenomena they experienced. In an imperfect way they met with some success. This and a second sance in which no results were obtained, seem to have made them consider the above account rather prematurely sent us. We also, being determined to be as sceptical as we can, appear by our letter of inquiry to have suggested further trains of doubt. The result was a third sance before our letter was answered. This sance, besides being a convincing one in itself, had also the effect of bringing out more clearly and distinctly what was still inimitable in the first.]

November 6th, 1885.

One fact of positive evidence is worth more than many negative ones.

Yesterday I had another sitting with Eglinton, and a word was written under conditions which make any fraud upon his part impossible.

I took care that his nails were cut short; that his thumb never left the top of the table; that I saw the marked corner of my own slate the whole time; yet a word was written in the centre of the slate with my own marked pencil, which was worn away at the edge.

I took particular care to watch each point, and Eglinton knew that I was doing so and took especial pains to help me.

As regards the answers to your questions:—

I. Eglinton's thumb was always above the edge of the table except when unable, from fatigue, to keep the slate against its under surface he dropped it for a moment. But there was not time for him to have written anything himself with it.

II. The locked slate was put under the table for about three minutes before the message was obtained within it, and once was dropped upon the floor.

Both Mr. Eglinton's hands were above the table and resting on the slate when the writing was heard within.

I do not know whether Eglinton knew the question; I do not think he did.

III. The catalogue was upon the slate, and was held under the table, the upper surface of the catalogue touching the under surface of the table. The slate was held in the usual way with the thumb resting against the edge of the table. The book was dropped once upon the ground.

In the first message the pencil was at the end of the writing, but in the other cases it could often not be found, having dropped on the floor.

I have experimented with Eglinton's table and slates and find that it is impossible to open and shut the locked slate during the time taken by dropping it upon the floor and picking it up again, much less to write within it. It is also so dark under the table that it would be impossible to read a word in a book or inside the locked slate, even supposing them open. I have tried to do both and have not succeeded. It is also very difficult to avoid dropping the pencil occasionally.

So that, viewed in the light of the last sitting, I am of opinion that the incidents above related are accidental.

IV. In the case of the message between two slates, I held one end tightly and Eglinton the other with one hand.

I am not certain it was not a prepared slate, as it was one of Eglinton's, but know of no method of preparing one to produce such results, and know no one who has ever heard of any.

The slate was first washed on both sides; if not, we as conjurers should have noticed it. The writing was with slate pencil. We have the slate now.

The message was one generally applicable.

M. D. (Lond.)

[It is exceedingly interesting to observe that some accidents which occasionally occur, and cannot fail to, at psychographic sittings, and which we have known sceptical eyes to see distorted by prejudice, are to a conjurer of no moment.

Finally, we were invited to call upon "M.D. (Lond.)," and besides going over with him the *pros* and *cons* of the first sance, and witnessing some feats of prestidigitation which leave M. Verbeck in the shade, we received some additional information concerning the important third sance.

The word written was the word "Yes" just outside a circle in which it had been proposed to obtain it. The writing was

big. It stopped in the middle of the word, and the taps came very slowly at the end.

Who suggested the word "Yes"? we asked.

I did, at the end of about half-an-hour.

Was the word written upon the slate before it was put under the table?

Most certainly not.

Is there a single reservation in your mind in the matter?

No, I have told you my whole thoughts. I am convinced.

M.D.'s friend has also made the following remarks:—

Mr. Eglinton took one of our own slates, and marked upon the centre a circle of from two to two and a-half inches in diameter. The pencil (our own) was placed in the circle, and the slate then held under the table by Mr. Eglinton. I was sitting next the medium. No result came and we changed places. My companion then, after some thought, asked that the word "yes" might be written in the circle. We sat for some time without result, and the slate was three or four times placed upon the table to give Eglinton's fingers rest, and was also looked at to see if writing was there. Just when we thought of giving up, FAINT scratching was heard, which once ceased, but proceeded again faintly; and it was only by asking twice or thrice that Eglinton got the three taps, which were only just audible, and were divided by long intervals, compared with what is usually the case. The word "yes" was found written just outside the circle thus:—



Yes.

It is a positive fact that when the slate was placed under the table for the last time no writing was upon it, and from that time Mr. Eglinton's thumb did not leave the edge of the table. No one of the three people in the room wrote the word. It may be worthy of note that the writing was not written with the usual firmness. Generally, I have noticed the pencil or chalk has been apparently pressed with great firmness. This result was quite in keeping with the surrounding conditions, weather, &c.

Mr. Eglinton then drew a larger circle—say three inches in diameter—and when the slate was below the table my fellow sitter asked that a certain name might appear. Soon afterwards Eglinton said he thought he heard scratching, but no one else did. The sitting was shortly afterwards discontinued when, on casually looking at the slate, three scratches were seen in the circle, thus:—



as if an attempt had been made to write.

We had a cheque inside the locked slate the whole time, but no result attended this.

Q.—A WANDERING CHAIR.

"Orpheus, with his lute, made trees,
And the mountain tops that freeze,
Bow to him when he did sing."

One evening, many years ago, I was the sole occupant of my large old-fashioned drawing-room, and with one candle only burning, I was seated at the piano entirely engrossed with some new music, busily practising. Suddenly I became conscious that one of the lounge-chairs was close to my elbow, very much impeding the movement of one arm. This rather surprised me, as that particular chair usually occupied a position fully half the length of the room from where the piano stood, but not stopping to consider such a trivial circumstance, I merely pushed it away to some distance and continued my practice. In a few minutes the chair was again knocking at my elbow. I turned a little round and said, "Well, I thought I had pushed you away, but here you go now," and exerting all my strength I gave the chair such a violent push that (moving easily on castors) it went bang against the surface of the large bow-window with such force that I looked round again, fearing the concussion had broken some of the glass, and saying at the same time: "There, stop there, you are far enough now." I continued playing, but was again interrupted; the chair was at my elbow,

and a cold sensation was creeping over me, for which I could not account, and thinking, to say the least, it was rather uncanny, I took up my candle, looked round the room, which was gloomy, and without again touching the chair, I left it where it stood, to find in the adjoining sitting-room a merry party of my own family, who only laughed at me for my story of the wandering chair.

CARA.

[In answer to the more obvious criticisms, "Cara" replies: "I can say with certainty there was no one in the room at the time but myself. My only school-boy son was miles away at his college, and all the other members of my family, then at home, I found assembled in the sitting-room, quite at the far end of the house, which was a large one. As to the theory of the string, the piano being at the opposite end of the room (which was of large size), no string from door or window, both remote, could draw the chair in a contrary direction."

A plausible explanation might be suggested of this phenomenon, that it was due to the vibrations caused by the piano playing. How far this remains plausible after the cross-examination upon the point to which we have subjected our obliging correspondent, and which appears below, we must leave it to our readers to judge. To us such an explanation is inconceivable.]

Question.—1. How far (how many feet) did you push the chair away from you on each occasion?

Answer.—First time about four feet, second time more than double.

Question.—2. Was the house an old house, and the floor possibly not quite level, sloping possibly towards the piano?

Answer.—Yes, very old; but the floor perfectly level, and excellent for dancing upon.

Question.—3. When the chair was close to your elbow on the first occasion, was it front to you or back to you, or sideways? Was it, that is to say, in the position it would be if some person were sitting in it, or was it in any other position, and so upon each occasion?

Answer.—It was sideways. Yes, in the position it would be if someone were sitting in it, and this position it returned to.

Question.—4. Again, after you had pushed it away from you, what was the direction of the front of the chair? Did that direction of the front alter as the chair was approaching you, so that the chair not only moved, but turned?

Answer.—I was occupied with the music, and did not look in that direction at all.

Question.—5. Were you playing a piece which required some force in the execution of it?

Answer.—No, I was playing quietly.

Question.—6. Did you hear the chair moving?

Answer.—No, the carpet dulled all sound.

Question.—7. What was, as nearly as possible, the exact time upon each occasion taken by the chair to reach your elbow?

Answer.—I should say about five minutes.

Question.—8. Did you ever notice anything of the kind before or after with regard to that chair or any other in the room; or did anyone else who may have played music there?

Answer.—No, not to my knowledge.

Question.—9. Do you remember any other occasion upon which an object has moved in your presence?

Answer.—No.

Question.—10. Were you while playing thinking of any person; that so-and-so, perhaps no longer living, was sitting at your elbow?

Answer.—I was not at the time thinking of my departed mother, but she used in former years to sit just so at my elbow, assisting me in my music lessons.

Question.—11. Were the door and window both shut?

Answer.—Yes.

CARA.

E.—PRESCIENCE.

The following may interest you. The dream occurred between 2 a.m. and 6 a.m. this morning:—I was seated in the reference library, showing to my brother, who is in Texas, a paragraph in an old book, its leaves yellow with age. I said: "I have wished to find this a long time. You see this bears out what I say." What it was I do not remember. Two things fixed themselves upon my mind, the name of the book "Ecce Ecclesia," and this changed sometimes to "Esto Fidelis." I remarked also that while the title was in Latin the contents were in English. I was curious about this, and went to the library where I found "Ecce Ecclesia," but the contents are in

SIGNIFICANT EVENTS.

Under this title "H. K." comments, in the *Spiritual Offering*, at some length, upon the recent trials of Mrs. Miller, at St. Louis, and of Mr. Mott, at Kansas City, on the charge of receiving money on the fraudulent pretence of presenting materialised spirit-forms.

"These trials are to our mind," says H. K., "of great significance, as suggesting the intelligence and power behind the manifestations which are forcing the fact of spiritual existence and intervention upon the attention of mankind."

"We find that the spiritual movement, commencing in 1848, has now centres of propagation in every civilised country, not through any missionary efforts radiating from one point, but separate and distinct; phenomena of a similar kind have been simultaneously presented in various nations, exciting the same ideas and convictions everywhere in all who have observed them. This spiritual movement of the epoch has been, and is, in its main drift, everywhere consistent and harmonious, showing its oneness of origin."

He considers that "the policy of the spirit-workers who guide the movement" may be often discerned in incidents which, at first glance, seem adverse; for example, in so-called "exposures," regarded by many as disasters, and over which, in America, some of the most respectable of the Spiritualists "rejoice when mediums for materialisation suffer temporary eclipse." He considers that such so-called "exposures" have contributed to the extension of spiritual science; and have, therefore, aided in the progress of the cause. He thinks that old Spiritualists, instead of lending themselves to what they call "exposures," should study more the phenomena of materialisation. If the "exposures" had not aided in advancing the cause, "H. K." thinks they would not have been permitted. "We have faith," he says, "in its unseen guides and guardians, whom we regard as instruments of God, and as working in accordance with His laws to bring about a spiritual awakening, and a religious reformation on this planet. We do not believe in any special intervention of the Infinite Mind, to whom there is only an Eternal Now; but we do believe in interventions of His angels, high as well as low intelligences, to bring about the changes, stages in progression, which are a part of the Eternal Scheme existing in perfection in the Divine Mind."

Hence he concludes that "we regard the recent trials as having served the cause. They have brought about the widest publication over the land of the testimony which Spiritualists can bring forward; each of the trials was protracted beyond judicial requirements; witnesses were allowed to relate at large their experiences, and state their deductions from them, which had but a hypothetical bearing upon the point at issue; incontestable evidence from most respected citizens was given as to the true mediumship of Mrs. Miller and Mr. Mott, and the fact of the materialisation of spiritual forms has been testified to as strongly as it could be in an open court of law."

A PORTRAIT of Alderman Barkas will appear in a future issue of *The Medium*.

A NEW medium for materialisation, a Mrs. Hall, is giving sances in Barrow.

SIGNOR DAMIANI, so well-known to many of our readers, has left London for Florence for the winter.

MR. F. W. H. MYERS has been lecturing in Newcastle on "Human Personality," Mr. J. Burt, M.P., in the chair.

Once a Week is the title substituted for *Good Gossip*, edited by Florence Marryat. Under the new direction there has been a marked improvement in this popular weekly journal.

MRS. HARDINGE BRITTON recently opened a new hall in South Shields, which is to be devoted exclusively to meetings in connection with Spiritualism. It is capable of seating upwards of 150 persons.

Latin, and as it is some time since I studied this language I could not understand every word, though I got on fairly well. It is a large old book. Its contents are singular, dealing with Cato, Plato, Jesus, convents, &c. It contains some curious plates. The vessels which contained wine are engraved with solar emblems, viz., Cancer, Leo, &c. I have only had time to glance hastily through. These solar emblems would seem to point to the sun-worship, which I am almost convinced was the first and has developed into Christianity. Now bear in mind that although I am a frequent visitor to the reference library, my researches have never taken me into the E portion of the catalogue, so that an unconscious retention of a name (which in itself would be singular) is not to be entertained as the explanation. I shall read it, as it bears upon the Early Church, so that I may see whether it supplies me with any information I need. I solemnly declare that to the best of my knowledge I had never seen the name, and it would not have interested me being in Latin even if I had seen it. But I re-affirm my researches have not caused me to look into the E portion of the catalogue.

W. S. P.

P.S.—The entry in the catalogue is *Ecce Ecclesia*, Grævius IX., but this is not the name of the book itself, and does not appear on the top of each page, as I saw it in my dream.

[We may point out to our contributor:—

1st. That the name of the book is different from the entry in the catalogue.

2nd. That the name does not appear in the book upon the top of each page as he saw it in his dream.

3rd. That the book is in Latin, while in his dream it appeared to be in English.

Thus, all that we can say is, that he dreamt of certain words which had reference to a book, and that those words appear in the catalogue in reference to a book. But the book of his dream, and the book in the library, have not an exact resemblance, but only that general resemblance which might be suggested in the dream by the words.

The inference is irresistible that at some time or other, in turning over the pages of the catalogue, the words "Ecce Ecclesia" flashed upon his sensorium or inner eye, leaving no traces upon his consciousness. It might be better, therefore, provisionally to say that this particular dream was due to his inner spirit rather than to any cause external to him. This inner spirit, or free-born soul enchaind to matter, as it might be deemed, requires a name. It will be called in these pages, for the time being, the *Genius*, which, by the suggestion it affords of relationship between its workings and other mental phenomena, seems not unhappy. This probably is that tutelary genius referred to in "Troilus and Cressida," "Hark, you are called; some say the genius so cries 'Come!' to him that instantly must die."

C.—CLAIRVOYANCE.

On the evening of Sunday, October 18th, 1885, I was present at a séance at a private house. Miss Lottie Fowler was the medium. She prefaced the séance by saying that she would go off into a sort of mesmerised condition, and under the control of a spirit, "Annie," would first address remarks to each person present, and afterwards answer questions put to her.

There was much remarkable in what occurred, though owing to the number of persons present there was a little confusion in the utterances. While Miss Lottie Fowler was addressing a lady next to me, she remarked that she seemed to see a death-bed, and heard coughing, and that something, she did not know what, made her cough. And she coughed. The lady did not know that this referred to anything in her experience. But it seemed to refer to a recent experience of my own, the loss of my father, who had died of bronchitis. This fact, that my father had died of bronchitis, was absolutely unknown to every person present. I said nothing, but subsequently wrote the following question on a piece of paper: "Did my father die of bronchitis?" (The answer was to be yes or no.) I was anxious to see if any further reference would now be made to the coughing. The medium took the paper, and without looking at it, and without the possibility of having seen it (of this I am certain), placed it against her forehead. She immediately said something of this sort, "Oh, here is the spirit with the cough again. I feel such a tightness about the throat."

The medium also took three pieces of paper upon which I had written the initials of three persons, two alive, one dead. She placed them successively upon her forehead, and picked out the initials of the dead person correctly.

I was much impressed by Miss Lottie Fowler's frankness, simplicity and genuineness.

A.

SPIRITISM VERSUS OTHER THEORIES.

(Being an answer to Messrs. von Hartmann, Myers, and Gurney.)

By THE HON. ROSEN NOEL.

Now, when a mesmerist suggests a "hallucination," or as I prefer to say a *vision*, to some entranced sensitive, which she is to experience in the waking state (see same article in *Fortnightly Review*), what is the *reality* here? She shall see and speak to someone, who, for others, and perhaps for himself, will not be present at the time: the mesmerist, who suggests that he will call on her at a certain hour, does not do so, nor perhaps even think of it when the time comes; yet she is persuaded to the contrary. The *reality* here seems made up out of the imaginations of the mesmeriser and sensitive combined. But may we not call in also the higher, more comprehensive Providential imagination and volition of some angel—of some intelligence, or spirit, in whose sphere we are, even as the cells of our organism are in it? The vision is thus impressed in due order upon the sensitive. But undoubtedly the thought of his own presence on the part of the mesmeriser, at a certain date, in a certain place, is *actually* a degree of such presence, especially in co-operation with the imagination of the sensitive, already impressed with the influence of his dominating personality. All tends to show that what we term "real" bodily presence is only another kind of ideal presence: it is only presence in the thought of some thinkers, either including, or not including the consciousness of the person whose body appears. In this case, however, the mesmeriser's foresight of the future vision of himself by the sensitive may be *equivalent* to a present consciousness he might have of this when the moment arrives—the whole of his conscious part in the transaction may therefore have already occurred. The future appearance was determined by the past volition. And whether objects in the outer world could be displaced by the apparition depends only on what outer sphere it appears in. Given certain conditions, and you would get what Theosophists call a "projection of the astral form," or what Spiritists call a "materialisation."

As to "veridical hallucinations," however, which is the name our Psychical Researchers have invented for these truth-revealing communications, to distinguish them from "morbid hallucinations," which have according to them no objective basis—why call them "hallucinations" at all? The "sensory centres" being affected, I do not even recognise a *physiological* justification for this. The "object" perceived is equally "outside" the individual mind—foreign, alien to it, equally *perceived* object, as distinguished from *subject*. It is in every case implicitly my percept, and representation to me of a *non-Ego*,—a *not-me*.

But why should an object, only because it is outside my body, and affects my perceptive power through the retina, primarily, be called *more real* than one that affects my perceptive power primarily through the cortical tracts, which are equally "outside" me, and must be constantly under influence from agencies external to them? Even in the "morbid" percept something *outside* affects my perceptive power; obviously so in the "veridical." Probably, not a thought or imagination can be thought or imagined alone.

Moreover, it is admitted by the working members of our Society that there is an object—a body as well as a soul—a "real" locality, too—"outside" not only myself, but *outside* my body also, in these "veridical hallucinations," though the ideational cortical tracts may be primarily affected by it. One may see a friend dying, and in the very place where he really is. If that is clairvoyance, it is not "hallucination" at all. Neural and ethereal vibrations (suppose) impress an external reality upon you, in one case, and other ethereal vibrations impress the same on you by the retina in the more usual way; but I don't know why the first should be more of a "hallucination" than the second. The word suggests falsehood, deception, not reality. In any case, the object perceived is outside my body, though the *immediate* occasion of the percept may be, say, a lesion, or a poisoned state of the blood. For in no such instance do I perceive my own brain, but always something else. The occasion is equally a disturbance in the optic or auditory nerve, and sensory centres, however induced, whether by rays of light or otherwise. If you were in a condition to see what I do, you would see it also; it is probably there. Only the experience of madmen, drunkards, and dreamers is a more private one.*

* I have heard a well-authenticated account, which proved, in a curious complicated way, that what a man was accounted mad for seeing and hearing in vision he really did see and hear—the events were real in the experience of other people. All perceptions are indeed objective, i.e., present themselves as universally true, real for all, not only for myself. Is not the difference

Personally, I have little difficulty in admitting the doctrine of "telepathy," as put forward with judicial caution by the Literary Committee of the Psychical Society (*Proceedings*, July, 1884). For (as may be remembered by those who have happened to read my "Philosophy of Immortality") I must believe all perception to be the result of thought-transference, seeing that I hold external Nature to be the utterance, revelation, or ideal output of individual intelligences. As I cannot conceive of any existence other than in thought, or consciousness, integrating, and distinguishing sensations, things (i.e., percepts) ideas, or emotions, external Nature (therefore, the brain and body as part thereof) apart from our individual conception, or perception, can only be this.

Thought-transference is said by the Committee to account for apparitions at the moment of death, and that thesis is very ably argued, instances of various degrees of "visualisation," or externalisation being given in the stories collected, and carefully verified. The difficulty is that *several* persons may see the fully-developed apparition; and it is not easy to understand thought-transference from the dying person to all of them at once. Otherwise, we know that, by mesmerism, sensations and perceptions may be transmitted as well as thoughts, and thought is only a different degree of perception, all alike being ideal. Now what I wish to make clear is that in this theory of "telepathy," as explaining apparitions, the writers virtually admit the Spiritist hypothesis. Because they postulate the thought, or will, either deliberate, or "sub-conscious" (see the same essay) of the "agent," that is, the dying person, whose apparition is perceived. Now whether that agent effects the apparition to sense, primarily through mind, as they suppose, or affects mind primarily through sense (see their physiological diagram), surely makes but little difference, so far as the recognition of originating cause is concerned, though it is a serious question which version of the hypothesis best covers the facts; and I am disposed very decidedly to think that the Spiritist version best covers them. But in any case some person, intelligence, or "spirit," other than that of the percipient, effects the manifestation. The Psychical Research Society has not yet dealt with the case of apparitions after death, only with those of "phantasms of the living," and apparitions at the time of death. They have, I believe, collected sufficiently verified instances of the former, and I suppose, therefore, will soon deal with these.*

But when they do, how can they fail to postulate a similar cause for similar effects? If the apparition is due to the telepathic impact of a spirit, or person, in one case, why should a similar apparition be due to quite a different cause in another? And if mind, or spirit can operate through enormous distances, if space seems no obstacle to it, without apparent intervention of the normal organism—and the writers confess that no such physical mediation is in these instances apparent (they reject the "brain-waves" theory, I believe, where great distance intervenes)—why should it be thought incredible that the same mind, or spirit should operate when disengaged entirely from the visible body? In fact, thought and sympathy are presence. When I sleep and dream I am not present to the watcher, though my body is; I may be a thousand miles away, and, as is now established, may manifest my presence there not only to the mind of another, but even to his sense. And why? Because it is the spirit, mind, or thought, which makes the objective phenomenon or appearance to oneself, or other minds. The organism, the body, the identity is within the subject, not outside him, and therefore, he it is who imparts identity to the manifestation, or organic expression of himself in the external world of objects, so that he may be recognised, not only by his ideas and feelings, but even by his body, or outward appearance.

(To be continued.)

MR. JULIAN HAWTHORNE has just completed a new romance—a story of souls—in which a planchette is made to act the part of a medium between the world and certain spirits in the unseen. The story is written in the form of question and answer, and relates to a graphic account of a series of terrible events—murders, suicides, and madness. This class of novel, dealing with Spiritualistic subjects, seems to be on the increase.

between "true" and "false" perception only this—that in the former case we are in more harmony with the normal perceptions of those intelligences, in whose sphere we are ostensibly living at the time,—truth being the harmony of all thought? But on a different plane, so-called false percepts are true and common. The conscious plane may be partially dislocated, and then the result is confusing.

* Since writing this I see that Mrs. Sidgwick has done so in the *May Journal*; and I can only say that my own conclusion from the evidence adduced would be decidedly less evenly-balanced than hers.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; *Professor Party, of Berne; Professors Wagner and Butlerof, of Petersburg; *Professors Hare and Mages, of U.S.A.; Dr. Robert Fries, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; *Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstätt, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Calthness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

DR. ROBERT CHAMBERS.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters."—*Extract from a Letter to A. Russell Wallace.*

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consistent, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—*Clerical Journal*, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—"The essential question is this. What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory."

LORD BROUGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest

faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—*Preface by Lord Brougham to "The Book of Nature,"* By C. O. Groom Napier, F.R.S.

THE LONDON DIALECTICAL COMMITTEE reported: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance, of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

PROFESSOR BARRETT, F.R.S.E.—"I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source.—I say I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative."

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

CROWWELL F. VARLEY, F.R.S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

ALFRED RUSSEL WALLACE, F.R.S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many same and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—*Miracles and Modern Spiritualism.*

DR. LOCKHART ROBERTSON.—"The writer" (i.e., Dr. L. Robertson) "can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of anylegerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—*From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—"No one can doubt that phenomena like these (Phrenology, Homeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: "We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family."

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the enigmas which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

"4th May, 1847.

ROBERT HOUDIN."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).— I am, monsieur, &c.,

"May 16th, 1847.

(Signed) ROBERT HOUDIN."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the Spiritualistic medium now in Calcutta, and of his host, Mr. J. Mengens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht, mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianistic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny."

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit in 'spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.

"Berlin, December 6th, 1877.

(Signed) SAMUEL BELLACHINI."

ADVICE TO INQUIRERS.

The Conduct of Circles.—By "M.A. (Oxon.)."

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

SPIRITUALISM AT HOME AND ABROAD: ITS PRESENT POSITION AND FUTURE WORK.

An Address delivered by the President of the London Spiritualist Alliance, at a General Meeting of the Society, held in St. James's Hall, London, on the 13th of November, 1885.

It falls to my lot as President to open to-night a new session of the London Spiritualist Alliance. In so doing, I propose to recount a chapter of history from the past, and to lay out some definite plan of operations for the future. I have no sensational incidents to narrate, no philosophical theories to propound, but if I can succeed in making clear by my recital a rather complex narrative, I have no doubt that what I shall set forth will be regarded as of high interest and importance.

In the first place, I must carry your minds back to a meeting of this Alliance, held in this room on July 15th, 1884, when the following resolution was unanimously agreed to:—

"That it be an instruction to the Council of the London Spiritualist Alliance to take steps for Confederation on a basis of equality with Societies interesting themselves in kindred subjects."

At that meeting I had submitted a scheme for an International Confederation of Spiritist Societies, which was adopted by the terms of this resolution, and referred to the Council for execution.

Recapitulation of Procedure.

After due consideration, it was thought desirable, as a preliminary step, that I should address a letter to the various societies throughout the world whose existence was known to us; that the plan should be brought under the notice of the various journals and organs of Spiritist opinion; and that an attempt should be made in this way to elicit the views of those interested in our proposal.

This letter was written and despatched in due course. It embodied the substance of the scheme which I had submitted, and I may at once say was everywhere received with a flattering amount of attention, and with the most courteous consideration, even in the few instances where entire agreement with its contents did not exist. From Paris, from Belgium, from the Hague, from Germany, from Hungary, from Italy, and from Switzerland, the Spiritists of the Continent of Europe responded to our proposal. The Victorian Association stretched out the right hand of fellowship from the Antipodes; the American Spiritualist Association wrote through its President "a hearty and fraternal response" to my letter; and the Spiritualists of far distant Brazil thought our proposals sufficiently important to induce them to formulate an elaborate and complex scheme for the purpose of giving practical effect to our general idea of confederation.

Now, it most unfortunately happened that just as replies to this letter began to come in I met with an accident which resulted in a tedious illness, from which I have but very recently recovered, so far as to be able to give attention to their contents. For more than six months I was not permitted, nor, indeed, was I able, to transact business. And as the process of recovery from an illness so prolonged was in itself tedious, so extreme care was necessary to avoid overtaking mental and nervous energy which had sustained so severe a shock. As a matter of necessity, therefore, I have only very recently been able to deal with the correspondence which my letter has brought me. This must be my excuse for what is a very regrettable, and what, in other circumstances, would be a quite unpardonable delay in dealing with the communications of my courteous correspondents.

Summary of Replies to Circular Letter.

I proceed to give as complete a summary as space permits of the history of the negotiations with various societies and of the opinions expressed by various representative writers. It will be seen that some known journals and societies are not represented in my list. It may, I fear, be possible that some letters addressed to me have been mislaid or lost during my illness. I have made search, however, and can find no further letters, though criticisms in foreign journals have more than probably escaped my notice.

To begin at the beginning I must refer to some correspondence with

The American Spiritual Alliance.

In September, 1883, the American Spiritual Alliance (President, Judge Nelson Cross), offered affiliation to our Society in a circular letter, and enclosed a certificate of membership.

"It is neither expected nor desired by the Alliance," so the words ran, "that all should think alike, nor indeed that any two should hold uniform opinions upon subjects, which in their limitless range embrace all that is known or attainable in the realm of material and spiritual resistance." Further: "It is no assumed position of leadership that the Alliance makes this effort to bring Spiritualist societies into closer relationship; and should this circular lead to the accomplishment of an object so manifestly desirable, it is its further design to furnish all societies in affiliation with a complete list of sister societies, thus completing its voluntary endeavours in the direction indicated, when it will resume its place as one of a common family with uniform rights and privileges as implied in its official maxim: 'Liberty and fraternity in unity.'"

On May 13th, 1884, at an annual meeting, President Nelson Cross announced that *La Revue Spirite*, Paris, had published this circular in full, together with the certificate of affiliation of the *Société Scientifique du Spiritisme*, founded by M. and Madame Allan Kardec in 1869.*

At the same time he gave a long list of American societies which had also exchanged affiliation certificates.

On December 3rd, 1883, President Nelson Cross wrote to me in a private letter as follows: "Every previous attempt in this country, as in yours, at anything akin to a uniform system of organisation amongst Spiritualists as a body has come to nought, not only because of a dislike to organisation *per se*, but because of the divers views amongst Spiritualists, individually, respecting matters which would necessarily have to be incorporated into any formulative plan of associated action."

It was this resistance to the formulation of anything which should bear even the faintest resemblance to a creed, which gave rise to the circular letter of our Alliance and the certificate of affiliation amongst organised societies which, I am glad to say, have met with general favour, and a number of societies widely separated from one another have embraced the proffered good fellowship and affiliated with one another, and the good work is continually going forward without opposition from any source.

The American Spiritualist Association.

In 1883 a convention of Spiritualists assembled at Sturgis, Michigan, and there formed an association to be known as the American Spiritualist Association. It was stated that:—

* An important notice of this Society was given by the late Professor Cassal in "LIGHT," July 19th, 1884, which may be reproduced as of interest here:—

"The Society founded by Allan Kardec, in 1855, consisted of a few seekers after truth. In 1857 the 'Livre des Esprits' appeared, and then in succession his other works, 'Le Livre des Médiuns,' 'Les Evangiles selon le Spiritisme,' 'Le Ciel et l'Enfer,' and 'La Genèse.' They have been translated into Spanish, Portuguese, Dutch, German, and English; there are Russian translations in manuscript, which are not yet permitted by the Russian Government to be published; a Greek translation, by M. Angelos Nicolaides, has been printed at Constantinople. Allan Kardec had correspondents in all countries, to whom he gave advice, but never dictated. They continue the same moral and amicable relations with us. Allan Kardec died March 31st, 1869. He contemplated the formation of a *Société Anonyme et à Capital variable*, in conformity with the French law of 1867, affecting societies; and his intention was carried out by his widow in 1869, seconded by some members of the former Society, with a capital of 40,000f. for 99 years. This Society has prospered, and now has a capital of 150,000f., under the title of the *Société Scientifique du Spiritisme*, having a library with books on its shelves of the value of 70,000f. and owning the *Revue Spirite*, a monthly journal founded by Allan Kardec, which has been brought out, even during the siege of Paris, without interruption. On the premises of the library is a hall, accommodating 300 persons. In this hall there is a meeting every Friday when foreign correspondence is read and answered; narratives of facts are listened to; discussion is held upon the motion of those present upon any matter introduced by the President of the meeting. After this séances are held for communications by writing and other mediums. Every Tuesday, in the same hall there are conferences or lectures on magnetism and Spiritism, séances of the school of magnetism, &c. After the séances of Tuesdays and Fridays, there is magnetic treatment by known healers of disorder. The Society has several lecturers whose travelling expenses it pays all over France, who support the theory of Spiritism, comment upon the scientific researches of our eminent savants, not forgetting those of Crookes, Wallace, Hare, Varley, Robert Dale Owen, Zollner, &c. In Belgium four lecturers are occupied at the principal Spiritist centres. There is a *Fédération Franco-Belge et Latine* keeping in union a vast number of Spiritists. Our *Société Scientifique du Spiritisme* makes no pretension to impose dogmas, to establish a creed, or create a sect; its basis is simply Spiritism: it believes in Reincarnation, but it thinks all Spiritualists are to be respected, whatever their belief; it regards as brethren all who have the desire to advance towards the light, who seek, while holding to the progress of modern science, to join to this science all that is revealed by our studies in Spiritism and Spiritism. Our Society considers that magnetism is the key which opens all the doors of the new science. We are eclectic, and greet every sincere friend of truth. We respect every circle, every society, not allowing ourselves to interfere in the least with their proceedings, unless our advice is asked in the collective name of the circle or society. In France there are Spiritists who prefer to be free students, who, nevertheless, find opportunities of scattering the seeds of truth around them. But we think that the work of circles is more effective. I have here given, as shortly as I can, a résumé of our work and doings.—P. G. LEYMARIE, Paris, July 9th, 1884"

"The objects and aims of this Association are to study Spiritualism in its scientific, philosophical, and religious aspects and uses, and to teach its truths as we learn them; to maintain high and pure principles on all vital questions of practical life and duty; to seek for the best spiritual culture and the most harmonious character."

In its address to the public, the Association said:—

"Surely the positive, practical knowledge of the continuous, organised, and individual life of man in an advanced sphere of being, is not beyond scientific demonstration; it is already demonstrated. It is for us and you to see to it that this knowledge shall become an efficient working factor in the world's growth towards a still higher and more harmonious estate in this our present condition."

The following observations on the same subject are taken from the *Religio-Philosophical Journal*, of Chicago, U.S.A.:—

"With the knowledge which comes to Spiritualists from the spirit world, there also come duties and grave responsibilities which must be met. If Modern Spiritualism cannot make the world better, then it had best be relegated to the place from whence it came. But it can and does work for righteousness in the highest meaning of that word, when properly used. Let Spiritualists see to it that it is so used. Let Spiritualists throughout the country unite in local and general organic work upon the platform of the American Spiritualist Association—improving that platform if it can be done—and a year will not elapse before the grand and beneficent results of such action will be apparent."

"We want no new religious sect, but we do want such co-operative effort as shall conserve the good in all religions, which shall give new impetus to all reforms by teaching reformers first principles, which shall utilise the science and philosophy of Spiritualism as solvents with which to separate truths from error and point the way to one universal brotherhood, whose motto shall be: 'Do all for others!'"

On December 21st, 1884, the President of this Association, Mr. John G. Jackson, writes to me and explains how, through illness and over-pressure, the proposal of confederation sent by the President of the London Spiritualist Alliance failed to be submitted to the annual meeting of the American Spiritualist Association at Lake Pleasant, and encloses some printed resolutions passed by the Executive Board, January 1st, 1885. Extract:—

"Resolved, that we, the Executive Board of the American Spiritualist Association, well knowing the feeling of our members, as often expressed on matters of co-operative effort, hereby offer brief but hearty and fraternal response to the suggestions of the London Spiritualist Alliance made through its President; and declare our willingness to confederate on the level of equality which it suggests, in working for the spread of truth on the basis defined and explained by it," &c.

Victorian Association of Spiritualists, Melbourne.

A brief letter from Mr. Terry is followed by a longer official one from the Hon. Sec., Mr. Charles H. Bamford, announcing that a resolution has been unanimously carried approving the scheme of confederation and authorising the committee to take steps to join it. He further states that he will be glad to receive practical suggestions for co-operation in the spread of Spiritualism.

He also gives some interesting particulars as to the state of Spiritualism in Melbourne. It seems that the Victorian Association has 140 members on its books; that it has a hall seating 1,600 people, where weekly religious services are held at which the average attendance during the past year had been 1,200. There are also, distinct from the Victorian Association of Spiritualists, three Children's Lyceums, with thirty teachers, and an average attendance of 256 scholars. This gives us a very interesting glimpse of the firm root that Spiritualism has struck in Australian soil, and of the practical work that is being done there.

Spiritualism in South America.

Señor Augusto Elias da Silva, writing from Rio Janeiro, tells me that there is among Spiritualists of Brazil a want of centralised union. Isolated groups of Spiritualists resist efforts at centralisation on account of minute divergencies of administrative detail. Consequently the *Brazilian Spiritualist Federation* is no longer all that its name implies. Such as it is, however, this Society warmly welcomes the project of a universal confederation; and recognising its vast importance, they will do all in their power to promote it.

Señor Cosmé Mariño also sends an important communication from Buenos Ayres. On November 14th, 1884, he wrote a long letter in Spanish, stating that although he does not anticipate any divergence of views, he is prohibited from taking any steps by the want of accurate information. "Spiritualism," he goes on to say, "is in its infancy. As a positive science it has demonstrated a single truth—the possibility of communion with the dead; while as a philosophy it has resuscitated innumerable speculations. For us it is neither possible nor permissible to confound a truth, which is demonstrated by methods which modern science approves, with ideas which the atmosphere holds in solution, so to speak, until the time is ripe for their embodiment." He then divides Spiritualists into two antagonistic schools: (1) "Those who, accepting the law of progress, and treating Spiritualism as a positive science, see in the fact of spirit intercourse a central ray of truth lighting up the past and the future; (2) those who ignore the law of progress, entrench themselves in codes and dogmas, and stifle the healthy germ of truth with the rites and formulae of dogmatic faith." He mistrusts creeds, dreads congresses, and desiderates absolute freedom and orderly development. He concludes an eloquent letter with an urgent appeal for information as to the exact constitution and objects of the London Spiritualist Alliance, without which he cannot act.

On April 30th, 1885, Señor Mariño writes a second letter in French, in which he states that the difficulties alluded to in his first letter have been dispelled by fuller information, and that, after consultation with several Spiritualists, he is able to submit the following scheme. If it receives approval he is to be authorised to form the kind of association described; at the same time he invites criticism on points of detail.

Bases and conditions upon which an association could be founded, to co-operate and harmonise (répondre aux tentatives) with the London Spiritualist Alliance.

The said association shall be exclusively co-operative with that of London, spreading its propaganda by the ways and means furnished by the *International Confederation*.

The co-operative association shall remit to London every month the sum of 8,000 francs—*vingt-cinq mille francs*—(£320) in acquittal of the following obligations which the London association shall discharge to us, viz., the international association shall send every year to Buenos Ayres a *first-class* medium (*medium notable*) for materialisation, direct writing, and physical phenomena in general, who, on arriving here, shall place himself at the disposal of the co-operative association, and combine with it in carrying out the best kind of propagandism.

It shall not be competent for the said medium to propagandise here for any sort of reward or remuneration. Neither shall the co-operative association compel him to do so for its own advantage.

The medium shall remain two months in Buenos Ayres, and shall give no séances except those pre-arranged with the co-operative association.

The expenses of residence at Buenos Ayres, as well as of conveying the medium to various places hereinafter to be named, shall be exclusively defrayed by the co-operative association.

The passage from Europe to Buenos Ayres, and the other expenses connected with sending the medium thither, shall be exclusively defrayed by the *International Confederation*.

The said Confederation will be responsible for sending thoroughly honourable and well-disposed mediums. Should the medium not fulfil the conditions, and should any fraud be discovered in his operations, from that moment the co-operative association would no longer feel bound to discharge the conditions stipulated in regard to him, and would abandon him to his fate, without being under the necessity of justifying its procedure to the *International Confederation*.

The co-operative society reserves to itself the right of sending the medium to *Monte Video*, capital of the Eastern Republic of Uruguay, and to *Rosario*, a town of the Argentine Republic, if the Spiritualists of these two towns have it not in their power to enter into direct relations with the *International Confederation* in London, and prefer to combine with the co-operative society of Buenos Ayres.

In addition to the above obligations, the *International Confederation* is bound to send monthly to the co-operative society an account (*compte-rendu*), in the form of correspondence, of the Spiritualist movement in Europe. There shall also be forwarded a sample of all the new works or scientific articles which shall appear in defence or assault of Spiritualism, and each mail should bring a sample of each of the Spiritualist journals or

reviews published in London. The co-operative society shall likewise enjoy the other prerogatives which the statutes of the *International Confederation* confer.

I have been thus precise in giving the general outline of a scheme which the Council of the London Spiritualist Alliance is compelled, with regret, to put aside as impracticable under present conditions, because the very fact of its having been submitted shows how thoroughly in earnest Brazilian Spiritualists are: how they realise—and in this respect they offer to us a very brilliant example for our imitation—the opportunities of extending their knowledge, as well as the duties and obligations that its possession imposes on them; and lastly, how little disposed they are to make much of individual divergence in opinion, and how anxious, on the contrary, they show themselves to insist on the common faith which we all have. *O si sic omnes!*

Spiritualism in France.

M. de Rappard, *Paris*, writes: He does not belong to any Spiritist society in Paris, but he is ready to support the scheme in *Licht, mehr Licht*, of which he is director. His own rôle in life is to make Germany, his native land, familiar with the works of Allan Kardec. He is of opinion that Spiritist societies cannot succeed because they are composed of heterogeneous social elements. Domestic and friendly circles alone offer convincing phenomena. What end, then, do Spiritist societies serve, since the journals report manifestations, and the journals handle philosophical questions?

The *Union Spirite Française* aims at localising the other Spiritist societies of France. It had intended confining all efforts to France, thinking the times not ripe for wider operations. Nevertheless, it will welcome any serious Spiritist society which wishes to join *in its efforts*; and on its part will be willing to join a universal confederation with the single reservation that full information of its proposed regulations shall be given, and that the *Union Spirite Française* shall retain the management of French affairs. Accordingly a request is made for a copy of the statutes of the Confederation, as soon as it is constituted, whereupon a reply will be sent without further delay.

I have already quoted M. Leymarie's letter in "*LIGHT*," July 19th, 1884, and in this connection I may add the substance of one received from M. Greslez, Setif, *Algiers*. M. Greslez, who writes from the above address, is not a member of a circle, for his little town does not boast one, but he is in correspondence with a good many Spiritualists, and he is also a collaborateur of several Spiritist journals. If kept informed as to the scheme, he would support it with his writings, and endeavour to rouse French Spiritism from what he calls its present state of torpor.

Practical Spiritism in France is confined, he says, to the writing of journals by one-half of the community and their perusal by the other (an arrangement, it seems to me, of quite exceptional convenience and simplicity if those who write and criticise are willing to make a fair exchange and to allow themselves to be written about and criticised by their previous victims). There are few organised societies, and though there are some friendly groups (*groupes intimes*), their number is small owing to the want of mediums. He says: "M. Guérin has sacrificed much of his fortune to the institution of lectures. We have as yet only casual lecturers (*conférenciers accidentels*); we ought at least to have one who made it his sole occupation; and the further the distance, the warmer his welcome would be. We ought also to have some travelling mediums to accompany the lecturers. Both lecturers and mediums should be subsidised by the Confederation. In short, it is time to quit pure speculation. It is time for Spiritists and Spiritualists throughout the world to unite into a compact army, in order that by their fruits men may know with whom they have to reckon."

He adds that in France and Algeria all recognised cults are subsidised by the State and that Spiritists ought to apply for similar subsidies, to meet the expense of mediums, lecturers and libraries, but that this suggestion has been unfavourably received by most of his correspondents.

Spiritualism in Belgium.

On October 15th, 1884, the Brussels *Moniteur* announced the proposal of the London Spiritualist Alliance in a leading article for the due consideration of its readers. It anticipates the enthusiastic approval of Belgian Spiritists, quotes, with unmixed sympathy, the terms in which the objects and characters of the Confederation are defined, and gives vent to reflections, of a portion of which the following is a rough translation: "Materialist-Positivist Scepticism, coarse but useful and necessary instrument, comes to root out those false superstitions, harboured by the Church for its

own aggrandisement; it comes to break down the barriers reared between nation and nation by religious sects which have soaked the earth with blood; it comes to prepare the way for Spiritists freed from the bondage of creeds, and ripe for a religion rooted in reason, marching abreast of Science, and making one electric chain of sympathy between all the peoples of the earth."

The matter will be laid before the Brussels societies, and reported on in due course.

M. Henrion, President of the *Union Spirite Liégeoise*, and director of the *Phare*, heartily applauds the idea, but having no knowledge of English asks for instruction as to the objects of the Confederation and its methods. He had himself done something in the same direction three years ago, but ceased, owing to the attacks of Parisian Spiritists. His society numbers eighty members. He also, seven years ago, founded the *Union Spiritaliste*, which numbers 120 members, and has communicated with them on this subject.

Spiritualism in Holland.

Madame Van Calcar, President of the *Spiritualist Society of the Hague*, writes:—

"The desire for organisation, now everywhere apparent, deserves conscientious attention. At the same time, we must not disguise the risk we run of premature action. It is true that we are all anti-materialist, but Spiritism itself is heterogeneous. The Atheist of yesterday is the Spiritist of to-day, and the Orthodox of to-day are the Spiritists of to-morrow. And how are we to create formule which shall harmoniously combine the Anglo-American Spiritist, the Latin Spiritist, and the Theosophist?"

"Then with regard to the state of Spiritism in Holland. The good seed sown by Swedenborg, when he printed his thick volumes in Amsterdam, was well watered by Jung Stilling, Lavater, and Oetinger. American Spiritism found a receptive soil in thousands of hearts weary of Calvinism and desolated by Materialism; and if my compatriots had not been alarmed and disgusted by the dogma of Re-incarnation, unhappily become synonymous with French Spiritism, the success would have been very great."

"Kardesian Spiritism is represented in Holland by two groups: (1) *Amsterdam Veritas Society*, President, Van Gülich, who publishes '*Les Feuilles Spirites*'; (2) Arnhem, a group of Spiritists under President Plate, translator of Kardec's works."

"American Spiritism is represented by the journal *On the Frontiers of Two Worlds*, of which my husband is editor. The discussions are conducted by me in our house, as well as the séances for development of mediums, &c. For the study and practice of magnetism my brothers have formed a distinct society, under the presidency of M. Arthur Ragassi. I present you with our statutes, specially inviting your attention to the dispensary* for the magnetic treatment of the poor, which has been very successful. We have members in many towns, and our motto is 'Study and Experience.' As everything is done gratuitously, there is no regulation in matters of detail, and no administration. I incline to the opinion of Vincent de Paul, who, when asked to draw up a rule for works of charity, replied: 'As long as we have the spirit of charity there is no need of a rule; when the spirit of charity is departed we shall need a rule.'"

In fine, the writer points out that Spiritualism in Holland is not advanced enough to participate in a scheme, for which at the same time she evinces very warm sympathy. She will make a present of all the Dutch works on Spiritualism, and would like to exchange journals.

A. J. Riko, the Hague, writes to say that the society of which he was President has ceased work, after being in existence some twenty-two years. Spiritism in Holland, at present, he says, is chiefly confined to family circles, though there is in Amsterdam a society called *Veritas*. A few particulars are added, and personally the writer wishes well to the scheme, and would be glad to hear of its progress from time to time.

Spiritualism in Italy.

The *Accademia di Studi Spiritici*, Florence (President,

* In consequence of this remark, I am happy to say that I have received from Mr. James Regan (Lyddian House, Westbury-gardens, Clapham Park, London, S.W.) an offer which gives me hope and encouragement for the future. He desires to see a Metropolitan Spiritual Healing Infirmary to which he is willing to devote his own (psychical) powers, and to the support of which he offers a donation of £100. A few more such self-sacrificing and generous helpers in various departments of urgent work would enable us to work wonders.

Cavaliere Sebastiano Fenzi), a young society, of some sixty members, has resolved unanimously to join the Confederation. They propose to establish a friendly intercourse for the exchange of views and experiences, which intercourse will gradually ripen into intimacy, and culminate eventually in a vast society of Spiritualists throughout the world. The members of this society are emancipated from all dogma, and believe in Christianity as it was preached by its Founder. They have several physical mediums, as well as some writing mediums of considerable power; but they have no trance mediums, and have never been able to obtain visible materialisation.

Spiritualism in Switzerland.

M. Auguste Vodoz, Geneva, writes in effect: With regard to the project itself for an "International Confederation" of Spiritists and Psychologists all over the world, he is in entire sympathy with it. Its realisation would fill him with joy. He accordingly sends his adhesion.

As to the means for carrying it out, he is in favour of convoking a congress at Geneva itself for 1885 or 1886, in which the fundamental principles of the projected International Confederation could be arranged. It would no doubt be necessary in the first place to appoint a provisional committee of Initiative, which could be composed entirely of persons residing in London, or in Paris, or again at Geneva, and which would be authorised to study the ways and means most calculated to ensure the success of the congress. He ends by saying "I am at your disposal, as well as my journal."

Spiritualism in Germany and Hungary.

Baroness Vay writes to announce the adhesion of herself and Baron Vay, together with that of the Society *Spiriter Forscher*, Budapest. This adhesion is coupled with the proviso that no fee is required, seeing that the Society consists of poor members, and has difficulty in keeping together. They take for basis of belief the works of Allan Kardec, and two works by Baroness Vay. They embrace the teachings of Christ and eschew Occultism.

The President of the Society, Dr. Adolphe Grünhut, also writes a formal letter of acceptance, heartily approving the scheme, stating their numbers, fifty-one regular and forty-seven honorary members, and asking for news.

Adolf Madach writes, lamenting the non-existence of any Hungarian society (*Spiriter Forscher* is German), and deploring the Kardecian tenets of the *Spiriter Forscher*. He favours Anglo-American experimental Spiritism, and, though he lives aloof from Hungarian centres of civilisation, his pen is not idle.

A Proposed Congress.

Of the various proposals set forth in these letters, the suggestion that a Congress or Convention should be convoked is one which is, in the judgment of the Council, premature. The plan of confederation must be settled in a less public manner, and criticised and amended in the light of practical experience before public discussions upon its details can profitably be held. It may well be in the near future that the interchange of opinion and the record of experience, philosophical disquisitions on moot points, and a free exposition of theories that commend themselves to various minds, may render such congresses valuable and useful to us as they are found to be in other departments of science. They would give us a common meeting-place: would familiarise us with the differences of opinion on minor matters that are perfectly consistent with unanimity of belief in matters essential: would broaden our views, and knock off obtrusive angularities: all things much to be desired. But this state of things must grow out of less ambitious proposals; it would be unwise and dangerous to attempt prematurely to force it on.

Cavaliere Sebastiano Fenzi's View.

The view taken by Cavaliere Sebastiano Fenzi is more in harmony with what is possible for us in our present condition, and closely in accord with the propositions laid down in the address to this Alliance ("LIGHT," July 19th, 1884) when this plan was first formulated. The Society of which this gentleman is President, proposes "to establish a friendly intercourse for the exchange of views and experiences, which intercourse will gradually ripen into intimacy, and culminate eventually in a vast Society of Spiritualists throughout the world." This more modest proposal harmonises fully with the general tenor of my address in July, 1884. I proposed as something to look forward to, and to aim at, "a grand confederation between societies of repute in various countries, in

defence and for the advancement of the central principles of our common faith"—a faith that I declared to be "in direct and uncompromising opposition to the Materialism of the age"—a faith which I embodied in the following propositions:—

1. That there is a life coincident with, and independent of, the physical life of the body.
2. That, as a necessary corollary, this life extends beyond the life of the body.
3. That there is communication between the denizens of that state of existence, and those of the world in which we now live.

A spiritual life, the complement of physical existence, uninterrupted by physical death; and a communion between the world of spirit and the world of matter,—this, in a nutshell, is my faith as a Spiritualist.

On this platform, from which the much-dreaded creed and dogma is conspicuously absent, and which is broad enough to hold Spiritualists, Spiritists, and all who concern themselves in any way with the phenomena or the philosophy of what is broadly called Spiritualism, except a class to whom I will presently allude,—on this platform I conceive confederation to be possible in a way that it will not be difficult to define. I have stated the results that I anticipate from such union in words that I may be permitted to repeat.

"As time goes on and our feelers are more and more widely extended, the Committee is not without hope that there may spring up an International Alliance between Spiritualists of all countries. There is between us no difference of opinion as to our broad facts. We are agreed on the salient articles of our common faith. On that broad and substantial basis it should be possible to organise a grand Alliance which should include within its all-embracing arms representatives from every nation, whose presence on its Council should testify to the fact that the belief and practice which belongs to us as Spiritualists is concerned with the true interests of our common humanity, and is bound, therefore, to take note of and to protect them.

"Were this realised as the final aim that we should have in view—an organisation of infinite ramifications, whose aim should be to promote the highest and best interests of mankind, and to advance their spiritual welfare here and hereafter—it would be clear to all of us that Spiritualists have laid upon them a serious and solemn charge, and that that charge can only be carried into real effect by such an organisation as I have indicated."

A Comprehensive Platform.

I have said that this platform is broad enough for all who concern themselves with things occult, psychical, spiritualistic, except, perhaps, one class. The fact, established for the Spiritualist, of a possibility of communion between the world of spirit and the world of matter differentiates him from those whose philosophy does not admit of such a conception. In view of recent speculations with which the air is thick, this special point is rapidly becoming the distinguishing note of a Spiritualist. I have no desire to catch any cheap applause in a meeting largely composed of Spiritualists, by attacking the opinions of any set of investigators of the phenomena with which we are concerned. But it is necessary to say that by virtue of the belief that we hold, we are not content with theories, which not only lamentably fail to explain the facts that we observe, but which seem to be expressly framed to explain away the only reasonable and complete explanation of which, in our opinion, they are susceptible. While we view with interest, if also with no great faith in the permanent value of the results obtained, all attempts to extend the existing area of human science in the direction of psychical facts, we yet consider that the hypotheses of Telepathy and the Unconscious Secondary Self, on the one hand, limp haltingly after facts which they will never overtake. The hypotheses of Professor von Hartmann—his implantation and transference of objective hallucinations; his masked somnambulism; his almost omniscient somnambulant consciousness; and his almost omnipotent mediumistic nerve-force, seem to us quite inadequate to do the work of spirit which, as a theory, they are intended to displace. They are interesting speculations; filmy cobwebs of the brain; expedients of a philosopher whose philosophy has no room, so far as I can see after careful study, for spirit, though Dr. von Hartmann thinks it has; a philosophy which, in its author's own words, holds "the survival of the personally conscious spirit after death to be very improbable." We do not think that this theory covers the facts—to borrow a familiar illustration, "It is not strong enough for the place"—and its author would soon discover that to be the case if he had any personal experience whatever of the facts with which he seeks to deal.

From the holders of such theories, in so far as they rest in them to the exclusion of all impact of the world of spirit on the world of matter, we are differentiated by our distinctive belief.

Otherwise we are responsible for no man's private opinions—"the fringes that adorn, or possibly that sometimes embarrass and encumber the fabric of essential truth." Within our Confederation there will be room for very divergent views; and we shall hope for no little benefit from the free expression of opinion, and the possible modification of any erroneous views that we may have too hastily adopted.

Spiritualism in all Lands.

I must not delay, for much yet remains to be said; but I cannot forbear to point out how this correspondence illustrates the extent of the hold which Spiritualism in these few decades, less than a short half-century, has gained upon mankind. It has spread, we see even by this correspondence, into four continents, and exists in organised form wherever men concern themselves with their future life, on lines of experimental investigation rather than on those of traditional belief; wherever liberty of thought and freedom of opinion flourish; in every land where a censor of men's thoughts is not sufficiently unscrupulous to suppress an unwelcome and inconvenient expression of opinion—Russia is the only country I know of where the publication of a Spiritualist journal is impossible, and even that benighted land seems to be improving; and it has this boast, which is as unique as its rapid and wide growth, that among the master-minds that it has attracted, none has, in all these years, in all these countries, repudiated a belief that has been founded on personal investigation and experiment.

This widespread dissemination of a belief which no votary abandons, and of which the philosophy of the Spiritualist is, in the enormous preponderance of opinion, satisfactorily explanatory, is a phenomenon without parallel, so far as I know, in the history of the world.

Something Worth the Doing.

It will be something worth the doing to make some efforts, however tentative, to consolidate these widespread organisations, to give them a coherent bond of union, to bring home to each member of them, in whatever distant land, that he is one of a great family that knows no distinctions of race, or clime, or creed, but is continuous with humanity itself. As our lamented friend Professor Cassal once put it, "It will be a grand thing if by our efforts in this direction we help forward the idea of the brotherhood of nations." That will be a great factor in human progress which we shall set in action, if we can bring home to all men that knowledge is a priceless possession, involving as the price of high truth the performance of high duties. I hope, without unnecessary delay, to be able to present to the Society some matured scheme by which the general objects that I have indicated may be carried into effect.

What are We Doing?

But this thought—that knowledge involves responsibility, and that "high duties are incumbent on the possessors of high truth," leads me to turn my attention to our own Society, and its work.

What are we doing? I will not hesitate to say that, though we are doing perhaps as much as our means permit, we are not doing enough. I believe that an active plan of work, zealously carried out, would enlist with us some who now stand aside, perhaps in expectation of some more definite action on our part. I believe also that it is incumbent upon this Spiritualist Alliance to take a lead in some definite attempt to extend the area of our knowledge by organised experimental research, and to lay broad and firm the foundations for the faith that is in us. The methods of investigation have too often been faulty. It is our duty to do what we can to amend them, to direct effort, to contribute of our experience, to guide the ignorant and inexperienced in the difficult path of personal experimental research.

Old Methods of Investigation.

When in November, 1882, the educated Spiritualists of Great Britain pronounced with such striking unanimity against methods of investigation which experience had shown to be disastrous, especially against promiscuous circles held in total darkness, and against the seclusion of the medium in a dark cabinet, a heavy blow was given to methods of investigation which should never have been sanctioned: methods of inquiry into an obscure and unknown subject, devised apparently to produce the maximum of bewilderment with the minimum of knowledge, while offering at the same time the most comprehensive facilities for fraud. From that blow the old bad method of investigation—if, indeed, that title could ever be applied to it—has never recovered. Some of our most valuable records of

evidence, e.g., in materialisation and in psychography, have been obtained in full light, and with the medium in full view.

The Time of Construction has Come.

We have practically destroyed what led to grave abuses. It is now incumbent on us to take a step forward in the direction of construction. We must do what we can to afford facilities for inquiry into, and observation of, the phenomena and facts on which we rely by any reasonable and rational methods. We must meet the great and growing demand for guidance and instruction that now presses with such unequal force on a few known individuals. We must ensure, if we can, tender, delicate, and careful treatment of our mediums, as instruments the accuracy and value of which largely depend on the treatment to which they are subjected. We must see to it that our circles are so guarded as to be inaccessible to the merely ignorant who desires only to air his ignorance and not to diminish his stock by acquiring knowledge; to the prejudiced who only cherishes his prejudices; to the mere wonder-hunter who has no higher motive than a shallow curiosity to know what this new thing may be. We must learn to graduate our circles so that the neophyte shall not be at once admitted to the inner mysteries, but shall find his suitable sphere of observation where he may grow in knowledge till he fitly takes his place among the experts. We must try to secure such mature knowledge amongst the contributors to the Spiritualist Press as shall prevent the advocacy and defence of our beliefs, and the exposition of our facts from falling into indiscreet and incompetent hands. We must steadily aim at raising the value of the records, discussions, and disquisitions which those who are able should feel it a duty to contribute to the general fund of knowledge.

Such, in brief outline, is the work, onerous, important, and comprehensive, which seems to the Council in whose name I speak to be now forced upon Spiritualists. It is high time that it should be taken in hand. How can we best approach it?

The Constructive Work of this Alliance.

First of all, the Council is of opinion that this Alliance of Spiritualists is the most suitable body to undertake it. It includes within it most of the experienced Spiritualists of early days, together with a considerable number of earnest and able investigators of the new epoch. Experts and inquirers are ready to our hand. How can we utilise the experience of the one class, and answer the cravings for knowledge which are increasingly importunate in the other? We must apply the experimental method on lines at which I have already hinted. Our circles must be properly graduated and duly controlled.

The plan of practical research that I am about to lay before you and for the draft of which (in some ways but not materially modified by subsequent consideration) we are indebted to Mr. J. S. Farmer, Editor of "LIGHT," and a member of the governing body of this Alliance, has been thoroughly discussed by the Council of the Alliance, and has received its sanction and approval. Indeed, I may say that it is in working order, and that I have already received the names of some inquirers who are actually engaged in investigation, as well as of several mediums who are willing to give their time and powers in furtherance of the plan.

Graduated Circles.

Circles will be graduated so as to be resolved into two classes, of which there may be various grades and any number of groups.

(1) CIRCLES OF INQUIRERS.

(2) CIRCLES OF EXPERTS.

All groups of circles of whatever degree will be subject absolutely to the direction and governance of a CENTRAL COMMITTEE OF CONTROL. All who desire to take part in these circles will give in their names to me, and I shall submit them to the Central Committee. The election is by ballot; and it is obvious that great care must be exercised in the selection of suitable persons, and their arrangement in circles, so composed as to secure perfect harmony. These various circles will meet, each at its own convenience, in private houses for the most part, and their proceedings will be strictly private. They will be conducted by a Director elected in each circle by the members; and accurate minutes of all proceedings will be kept by a Recorder. These minutes will be submitted at stated intervals to the Committee of Control, who alone will decide as to their publication. No publication will be permissible without the sanction of the Committee; and from its decision there is no appeal. Each member of the various circles pledges himself to keep all proceedings strictly private until authority is given for publication: and the names of the persons who constitute a particular circle are known only to themselves and to the Committee of Control.

A circle should not consist of more than ten or twelve members, and the control of its proceedings is vested in its

Director, as the minutes of them are the charge of its Recorder. The minutes are to be read and verified at the opening of each meeting.

Circles of Inquirers

will consist of persons who have been elected by ballot, and who have pledged themselves to some prolonged and thorough course of investigation. It will, for obvious reasons, be very necessary to sift out the merely curious, as well as those who approach the subject from a standpoint of dogmatic antagonism, and to select with caution those only who are not mere enthusiasts, but sane, level-headed, and tenacious of their purpose. Such persons, when elected, will be put in communication with some expert who will give the necessary advice and guidance; will direct their reading, if required; will give help in difficulty, and generally act as Mentor and sponsor to them, until, in due time, they become fit to take their place in a circle of experts, and to do for others what has been done for them.

I have said that the proceedings of each circle of inquirers will be under the charge of its Expert Director. But it is clearly undesirable and practically impossible to interfere with what the invisible operators do. An expert would know that such interference would be disastrous, and would confine himself to such management of the affairs of the circle as may from time to time be necessary to facilitate its investigation.

Circles of Experts

will engage in the study of some special group of phenomena as opportunity serves. To them we shall look for the development of the best conditions of observation; for experiments which could not safely be made in a less harmonious circle, or by less experienced persons; for light on perplexing problems; for increase of our store of knowledge by their more minute observation and study under conditions better than most of us can attain to. Each circle will naturally select its sphere of work, and devote itself to practical and experimental research in the best and most thorough manner that is open to it.

Pledges to be Required.

Those who wish to take part in this work will not refuse to pledge themselves

1. To an ungrudging assistance, within reasonable bounds, to any fellow-member who may be assigned to them for guidance.
2. To sink absolutely any personal feeling when the progress of the Alliance or the benefit of its members is at stake.
3. To obey, and submit to the reasonable control, of the Central Committee, which is charged with the administration of this plan, and to preserve a faithful reticence as to any results obtained in any circle, until the records are published by order of that Committee.

No expression of opinion as to theories which may be held to account for observed facts, no acceptance of any special form of belief will be sought from any inquirer. It is, however, a fact that the Central Committee of Control views psychical facts from a Spiritualist point of view, though it is by no means bound down to any one view, and may, indeed, receive and canvass any theories proposed by inquirers; and the Spiritualist Alliance, as its name implies, is, as a body, professedly Spiritualistic.

Central Committee of Control.

It was deemed by the Council that the constitution of the Committee of Control, beyond the fact of my own presence on it, should be secret. It was necessary that some individual should set the plan in action, and the Council considered that it was preferable that I who have propounded it should also carry it into effect. I consented, so far as time and strength permit, to accept this responsibility. I shall associate with myself from time to time such Spiritualists of ripe experience as may be willing to give me the benefit of their counsel. I will not inflict on them the annoyance of unnecessary publicity, nor expose them to any danger of incurring the onus of a correspondence which has weighed on me for many a long year, nor will I place them in the invidious position of having added to their reasonable duties the unreasonable burden of listening to grievances, real or imaginary, that may conceivably be in men's minds. Therefore, though I detest unnecessary secrecy and mystery, I am of opinion that judicious reticence is desirable, and I will be bold enough to say that the names of my colleagues on the Central Committee of Control are not public property. Applications should be sent to me, and by me they shall be submitted for ballot. I will communicate the result; and no undue publicity shall be incurred. I must trust to the generous confidence which has always been shown to me by those with whom

I count it an honour to be associated, to continue that confidence to me in carrying out this plan. I am deeply impressed with the paramount necessity that the management and control of this work should be in the hands of men of discretion and experience, and I will exercise all care so to select my colleagues that the constitution of the Committee shall be such as would inspire confidence in the public mind, if its constituent elements were known.

Funds, and Remuneration of Mediums.

One or two points of detail remain to be stated.

While the members of the various circles will, of course, be already, or will *ipso facto* become members of the London Spiritualist Alliance, it will further be expected that they contribute a guinea annually to the working expenses incurred in this plan of research. It will be very desirable that we should have funds at our disposal; and the Committee will be prepared to receive and administer any donations that may come in beyond the fees of members of the various circles.

It is hoped that this plan of work, when fully developed, may have the effect of opening private circles to those qualified observers who have given proof of their earnestness, integrity, and fitness; and that the introduction of the Committee of Control may act at home or abroad as an "Open Sesame" in favour of a properly-recommended observer.

It is not proposed to offer any remuneration to those mediums who volunteer their services to the various circles. It is not to be denied that the complete elimination of the element of money, at least in the shape of payment for separate sittings, will remove a source of difficulty. Though I hold strongly that the labourer is worthy of his hire, I cannot deny that this same hire, under the old methods of investigation, has been a stumbling-block and cause of offence. For the time I am glad, by the generous aid of mediums, to get rid of it, though I hope that the rapid growth of our Research Fund will enable us, not indeed to make payment to mediums by results, at so much a head, or so much an hour, but to place a medium beyond the reach of such temptation, by endowing him with such a sum as shall justify us in monopolising his powers, and claiming them for our exclusive use. In this way we shall get a very doubtful element out of our calculations, and shall form the nucleus of a School of the Prophets where mediumship will be developed under proper conditions; where the medium will be guarded from harm; and where we may reasonably expect to learn much that as yet we have had no opportunity to study.

But this is in the distant future. In the immediate present I am thankful to announce that I have the promise of the free assistance of six mediums who have placed themselves at the service of the Committee. Our warmest thanks are due to them for this bright example of self-sacrificing zeal.

Is a Religious Service Desirable?

It may possibly be that out of this plan may come some more direct provision for the spiritual wants of our members than we have yet been able to make. Some of us desire very much that there should be some available form of religious service expressive of our faith, which we could attend for worship, for instruction, perhaps for direct and elevated communion with those who have gone before. It is an aspiration that no one can speak of in terms other than those of respect. I tried some time since to organise such meetings, but I arrived at the conclusion that there were grave difficulties in the way, and that the time was not yet come for such a step. Whether the time has yet come when the difficulties may be surmounted, I will not venture to say.

The Conclusion of the Whole Matter.

It remains only that I should endeavour to place before you a summary view of what I trust may result from the prosecution of the plan that I have now inadequately expounded. Much must depend on the zeal, the energy, the discretion, and the perseverance of those who assume responsibility in carrying it into execution. No dilettante dabbler will be of any service either to himself or to us. No man who sees everything through a veil of prejudice, whether that prejudice be enlisted on the side of our beliefs (as is the case with the mere enthusiast on whom rational argument is wasted) or against us, in the shape of dogged and invincible scepticism, will advance what we desire to prosecute. The man of open mind, who can view facts in their relations, and can regard them with equanimity, to whatever end they draw him; the man who is not thrown off his balance by a bold theory boldly propounded, but resting on nothing more substantial than air; the unbiassed student of an

obscure and occult group of phenomena which have not yet received from friend or foe a perfectly calm and dispassionate attention—these are the people we want.

To them I respectfully say: There is already accumulated a vast mass of observed fact, of various degrees of importance, more or less accurately recorded. The study of this mass of evidence will yield interesting results to a careful student, and will probably lead him to the conclusion that what is therein stated is of the highest importance, even if it also lead him to the verge of despair in view of the general looseness and inaccuracy of the records, and of the diversity of the conclusions based upon them. These facts are occurring in our midst to-day. Let it be our work to deal with them in a more sober and serious spirit, in a manner more in accord with the truly scientific spirit of the age. Science (falsely so called, in this connection) has done its best to burke them, to explain away their true significance, to relegate them to the limbo of superstition. Let us shame Science by dealing with them scientifically!

If we only deal fairly with the facts and are not carried away by ill-regulated enthusiasm or fettered by an unbending scepticism, I anticipate from the plan that I now leave with you results such as these:—

1. The encouragement of exact methods of research.
2. The encouragement of more exact records of observed facts.
3. The due regulation of admission to circles, so that the elements of which they are composed will be more homogeneous.
4. The graduation of circles, so as to afford a complete and progressive course of investigation and instruction.
5. The more careful treatment of mediums.
6. The development of an increased number of experts who may relieve the few of the burden now laid upon them.
7. Some better material for our Spiritualist Press derived from a larger area of experience more exactly tabulated.
8. Increased usefulness of this Alliance.

But, whatever the outcome of what is, at any rate, a well-considered plan, the work presses. It lies at our doors, and we cannot rid ourselves of the responsibility of accepting or refusing its acceptance. For we bear the burden of the age in which our lot is cast:—an age of strenuous activity, of incessant change, of rapid development, of ceaseless questioning of venerable beliefs:—an age of the shaking of dry bones, of the birth of new truth, of the reconstruction of old beliefs, of nobler aspirations, and of deeper insights:—an epoch that any true man with his mind awake may be deeply thankful to have lived and acted in, even though he be not at all times in harmony with its prevailing spirit; but an epoch also that will be to him a veritable touchstone, proving him with inevitable certainty what manner of man he is: whether alive to his opportunities, awake to his responsibilities, conscious of his high duties, or only enwrapped in selfish and inglorious ease, careless of the real import of what tickles his jaded curiosity, careful only to eat and to drink, and on the morrow dropping into the grave where he and his acts will be alike forgotten.

A vote of thanks proposed by one of the most recent converts and seconded by one of the oldest Spiritualists—Mr. Newton Crosland—was carried by acclamation and received due acknowledgment from the President.

HYPNOTISM.—On this subject Dr. Reigner has been delivering a lecture before the Société Scientifique du Spiritisme of Paris. The term, "Hypnotism," is from the Greek *hypno*, to sleep. It is commonly spoken of here as originating with Mr. Braid, an English surgeon. Of him the eminent magnetiser, M. Lafontaine, wrote: "Mr. Braid, after witnessing some experiments at one of my lectures at Manchester, thought to make himself a name as a discoverer of something new and an exposé of what he called the fallacy of supposing the existence of a force or fluid from the magnetiser acting upon the subject; and he, as he said, caused subjects of a nervous kind to hypnotise themselves by gazing fixedly at something fixed before and above their eyes. But the knowledge of such phenomena as he induced by this process, and the application of it, under his very term Hypnotism, in the treatment of nervous affections, was known and published before his time by Dr. Pierry, of the Faculty of Medicine of Paris, who wrote in his work, 'La Médecine du Bon Sens': 'The effect of a shining object, or of an object in monotonous motion, upon the gazing sight, gives rise, in neuropathic subjects, to hypnotic phenomena; it induces a singular state of the brain in which there is stupor and insensibility to physical impressions, at the same time that the intellectual organs retain their excitability by impressions upon the nerves of hearing.'" Dr. Reigner stated Pierry's theory based upon thirty years' study and observation of the facts of magnetic and hypnotic somnambulism.

MR. MYERS ON HUMAN PERSONALITY.

By DR. GEORGE WYLD.

Mr. Myers recently read a paper on the above subject before the Society for Psychical Research, an epitome of which paper appeared in last week's "LIGHT," the subject in its complete form being given in the current number of the *Fortnightly Review*.

In this paper Mr. Myers attempts to show that his recent studies in hypnotism "have led in the first place to certain negative results which, so far as they go—and that is very far—do at least appear directly to contravene those very [Spiritualistic] conclusions which he holds as so uniquely important."

In the above paragraph I state Mr. Myers' position regarding the import of certain hypnotic phenomena in his own words; his conclusions being that these phenomena go towards throwing doubts on the persistent or immortal personality of the human soul.

As there are some of us who have been willing to risk reputation, and even almost life itself, in devotion to Spiritualistic studies, because we think that through these only can we arrive at that true Science of the Soul whereby we can demonstrate its triumph over death and the grave—the agnostical conclusions arrived at by Mr. Myers might give cause of trouble, were it not that it can be most distinctly seen that his conclusions are not in any degree warranted by his facts.

The argument which universally appeals to the common-sense of mankind is, that our continuous memory assures us beyond all doubt that the conscious Ego, of say, 1850, is the same conscious Ego of 1885. But Mr. Myers thinks that, because certain hypnotic experiments can apparently break the chain of the continuous memory, by substituting the will of the external experimenter, the memory of the Ego may thus be interrupted at any number of points, and the entire chain thus broken into any number of disconnected links, the Ego being nowhere.

On examination, however, it will be found that the Ego is homogeneous, and cannot be disintegrated, and that any disintegration which takes place is only the disintegration of the machine through which the Ego works on the physical plane.

In illustration of his view, Mr. Myers proceeds to give a few elementary experiments in hypnotism, the strongest of which I now give in an abbreviated form, accompanied by a brief analysis, by which, I think, it can be easily shown that Mr. Myers has no foundation whatever, in the facts presented, for his agnostical conclusions.

Case 1.—A subject is hypnotised and then informed that his name is Nebuchadnezzar. He replies, "It is so," but adds, "I only say so to oblige you." The operator then requests him to act independently and tell him what his name really is, when he hesitates, but still answers "Nebuchadnezzar," and when awakened he says, "I thought I might as well call myself by that name as by any other."

In this instance we have no break in the personality, but simply a credulous being "biologised" by a stronger will, and induced by the will of the operator to oblige him by the exhibition of any tom-foolery he may desire. It is simply an illustration of the willing game, and the sensitive proves his personality by his willingness to oblige his master.

Case 2.—A young lady is hypnotised, and then told that blue is the prettiest colour for bricks, and when awakened she resumes the painting of a diagram upon which she had been engaged, and when she comes to paint the bricks she says to her lady companion, "I suppose it would never do to paint these bricks blue?" and when asked "Why blue?" she replies, "The childish idea is in my mind."

This instance in no degree suggests the loss or interruption of personality, but only shows an amiable desire to

gratify the operator; the influence of his persuasion being transmitted from her semi-tranced to her waking state; and here again the transmission of the idea, proves the unity of the Ego.

Case 3.—It is suggested to a hypnotised subject in a hospital that when awake he shall take Dr. X.'s umbrella, open it, and walk up and down the gallery. Accordingly, he does so, and when asked why he so acts, replies, "it is just a fancy; I sometimes take a walk."

This case is the same as the last, and is another illustration of the willing game. In no degree does it support the disintegration of the Ego, but on the contrary shows the transmission of the idea from the dreaming to the waking Ego, and thus proves the unbroken personality.

Case 4.—A. is hypnotised on the 14th July, and is then told that on the 1st January following, her hypnotiser B. will pay her a visit, wish her a happy new year, and then disappear. Accordingly, A., being in her chamber on the appointed day, hears a knock, and says, "Come in," when in walks B., dressed in the summer clothes he wore 14th July, and says, "A happy new year to you," and then disappears.

This is a very interesting case, and may possibly be an illustration of the phenomenon of the *Double*, or it may be a case of will transmitted from a distance, but otherwise it can be as easily explained as the other cases.

A. received an announcement in her semi-trance state, which announcement dwelt in the spirit memory, and was delivered to the waking mind by impression so strongly that the brain-action projected the objective appearance of B.

In no degree does this case show any disintegration of the personality, but it goes to prove that the true personality is the inner spiritual self.

Having given these and other similar cases, Mr. Myers then adds: "These brief hints must suffice for the present to indicate that memory as we know it cannot prove the personality of men." But, as we have seen, these illustrations bring us to no such conclusion; and that Mr. Myers should be so easily satisfied with his proofs is a matter for surprise.

Mr. Myers further adds: "Our idiosyncratic reactions to special stimuli form, as we have seen, the organic basis of what we call the will."

This sentence is as obscure as almost any passage in Browning, but in this case, at least, I think we must not mistake obscurity for depth; for when the purple mists are dispersed which disguise the meaning, there will be exposed only a naked materialism. And I feel sure of this, that the words in no sense whatever explain the mechanism of the will or soul.

On the other hand, I entirely agree with Mr. Myers when he says, speaking of the aids hypnotism may, when truly applied, yield to man: "This will seem to most minds a paltry counterpoise to the depressing views of man's dignity and destiny which the train of argument in this paper implies."

Mr. Myers, however, admits that "the soul very *probably* exists," and he believes that further experiments with hypnotism may lead to far higher revelations than they have yet brought to him; and here one cannot but regret that he should not have matured these experiments before delivering himself; for in a noble peroration, with which he concludes his paper, surrendering himself to the inspiration of the poetic fire, he has a vision of higher things coming from afar.

When that day comes to him, he will see that his present theories are but the "baseless fabric of a vision."

This we know, that there are those who, with a pure heart and a devout mind, have witnessed the deeply-entranced soul risen beyond the disorderly purgatory of an insane "electro-biology," and standing apart, and if that soul responded at all to questioning, has done so in the

words of instruction, of warning, or of command. Thus it is that while the lower forms of trance exhibit the soul in a state of reverie, the higher entrancement exhibits the soul as the true Ego—the persistent and the dominant personality.

But beyond this, still, there is the holy entrancement of the tortured saint, who, while the flesh is burned with fire and torn with iron screws, blasphemously in the name of Christ by fiends in the shape of men, leaving the body for a time, has risen into the sphere of the immortals, has conversed with the spirits of just men made perfect, beheld that which eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive,—while falling before the Great White Throne of Him Who liveth for ever and ever.

If a canoe be connected by a cord to a distant ship, one in the canoe may, if he cannot draw the ship to him, draw himself to the ship. So it is with prayer: if it do not bring God to man it will bring man to God, and this is always well for man.—W. P. BREED.

The *Spiritual Offering* says:—"The past history of Methodism, and the persecutions and misrepresentation it encountered, should inspire the Methodists of to-day with kindlier feelings toward Spiritualism than have hitherto been manifest. The Church needs, and will by-and-bye have to appeal to Spiritualism to save it from the inroads of materialism. Faith in a future life is not enough; the world is calling for facts which Spiritualism alone can give."

A SINGULAR SECT.—"The Nest of Godly People" is the title of a Russian sect which has come into existence during the last fifteen years. Its headquarters (according to a *Times* correspondent) appear to be at Bender, Bessarabia, and its name is due to the fact that its members—all of the peasant class—dig a grave in the floor of their habitations, or in their gardens, and lie therein, as they say, to commune with God, confess to Him their sins, and examine their past life. The grave is covered with a wooden box-like lid with a door in it for ingress and egress, and they lie in the grave as in a coffin. When the grave or "nest" is in the garden, it is surrounded with bushes for the sake of greater privacy, and guarded by a watch-dog to prevent curious people going near it. These sectarists pretend that in their ecstatic moments and when suffering extreme hunger, they see saints and devils. Some are subject to hallucinations. They hold as little conversation as possible with other people, with each other, indeed, so that the life they lead is akin to that of uncloistered monks.

A PHENOMENAL EXPERIENCE.—A correspondent of the *Truthseeker* (T. J. C.) writing from Lemoore, Cal., relates the following:—"I was sent early to the public school in Leicester, Mass., and was there till ten years old. Among my playmates was a little girl about my age. At twelve I went to sea. In May, 1855, I sailed from New York in the brig Samuel and Edward (Captain Raymonds) for South America, loaded with lumber. The weather was stormy. On the 10th of June, 8 p.m., I went to the fore-castle, through a small hatchway, to lie down in my hammock. Scarcely a moment elapsed before I was conscious of something in the hatchway. I watched. First appeared a faint glimmer of bluish light, notwithstanding there was a slush lamp burning, affording sufficient light for all purposes. In this bluish light, at the foot of the hatchway ladder, appeared, faint at first, but soon quite distinct, my little school-mate, of Leicester, beckoning to me to get up. To convince myself that I was not dreaming, I went on deck, talked with the man on the lookout, got wet, and went below again. The apparition was visible from my hammock, gesticulating as before, and remained till midnight, causing me annoyance. June 11th, from 12 p.m. till 4 a.m., was a repetition of the 10th; but on June 12th, from 8 p.m. till midnight, my strange visitor was more distinct. Her hair, before tied up, was down, being tossed back with the left hand, while beckoning me with the right. While gazing I heard the man at the helm begin striking eight bells (twelve o'clock, midnight), when my vision vanished as if with a shriek. I sprang up to go aft to relieve the helm, and reached the quarter-deck not an instant too soon to escape the fate of my shipmates forward, by the brig colliding with an English ship during the darkest night of my recollection. And now the sequel: In the spring of 1868, I visited my old home. Meeting my former schoolmate, now married, with her parents, at a social gathering, I was invited to spend a few days with them. At the supper table, one evening, Mrs. — asked me if Mr. — had told me of her three dreams about me on the 10th, 11th, and 12th of June, 1855 (being much talked of in the home circle, the dates were preserved). In relating her dream, she described the fore-castle, the swinging bed (hammock), the ladder to go up, the tin lamp, and the gloomy appearance of the place, and said she woke up the last night with a scream."—*The Golden Gate*.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT.—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

SPIRITUALISM AT HOME AND CONTINUED ELSEWHERE.

On the 7th November, in "LIGHT," p. 539, I broke a long silence by referring to some human characteristics pertaining to spiritual phenomena, prompted by a previous reference thereto in this journal. Not that the home phenomena, to which I have frequently called the attention of your readers, have ceased—far from it—but because for many months past we have been developing and carefully recording notes of other phenomena occurring in our family séances.

While still, as yet, incomplete, we admitted an uncle of mine who has sat with us on other occasions, and whose name is well known. Phenomena then occurred which led us, on his account, to seek, outside our own circle, a completion of what with us is only partially developed. Very briefly I will record what led him to ask for more. In dim light, with the medium in the cabinet—which was dark—materialised hands were formed in a very convincing manner. A small globe of light first came out of the cabinet, stationing itself between the opened curtains. This gradually grew into the shape of a small child-like hand; the child's hand grew, under our close observation, to a beautifully-formed female hand, which our visitor thought resembled one he well knew. And now, by spirit direction, the lights were put out, and we sat in darkness. The hands now appeared about the room. One took my daughter's hand, lifted it high up above her head and kissed it, thus showing that a form was also there. My uncle then had his head and face fondly caressed by a hand, probably that which he had previously recognised. A considerable breeze was diffused all over the room, and most of us were touched during this abnormal occurrence. I am quite aware that all this could be explained glibly, but I am now writing for Spiritualists who will understand the impression such phenomena would make on an unbiassed mind, and I only record it for one purpose. It led to Dr. Morell wishing, before he returned to Italy for the winter, to see this phenomenon in its full development; and a medium, well known to us,—whose name shall be X. to the public—kindly gave us a sitting for the purpose. The notes of that sitting, as now recorded, have been read and approved by five of those present, three of whom have the temerity to sign the report for publication.

In an upper room, carpeted all over, and opening into a smaller room, eight of us sat down at 8.20 p.m., having first carefully inspected both rooms, locked both the outer doors, and placed securely a gummed paper over the opening crack of the door in the inner room, which led on to the landing where gas was burning. The paper so gummed was initialed by Dr. Morell, and was found intact at the end of our sitting at 10.20. We sat in dim light, sufficient, however, to see one another plainly, and those who had good sight could tell the time on their watches.

I should say that during the evening four or five distinctly different female spirits came and walked among us, and also two male spirits: probably there were eight or ten appearances, but

some were duplicates, i.e., the same spirit after retiring into the dark room returned again.

One of the female spirits came to a lady who sat next to me, and placing her hands on her shoulders drew her towards her and kissed her. In doing this I distinctly saw a beautifully-formed hand and arm, quite bare up to, and above the elbow, and it was not so large as any man's arm. Another form saluted a gentleman present, and spoke to him. A third female spirit, which appeared to have less power, approached Dr. Morell. She evidently tried to put her arms about him, but not succeeding, she stretched out both her hands towards him and repeatedly kissed one hand (similar to the one he had seen at our home circle) and threw kisses to him. This was a clearly-formed female figure, and the arms, bare to the elbow, were distinctly seen by us all.

One of the male forms, who appeared to have gathered up much force, was recognised at once by my wife as her father. He came up to us (sitting together), shook hands with us both, then kissed my wife on the forehead, covering her face with his beard in so doing. He then turned his face towards the light and to Dr. Morell, who observed a resemblance to E. M., and shook hands with him. We all three remarked on the physical power in the hand; bones and muscles all felt as natural as in life; there was no timidity in his grasp; he retired three times into the dark room, and coming out again walked firmly about the room, being clearly seen by all the circle.

Mrs. R. remarked on his physique and features: there was no mistaking him by those who knew him in earth-life; the three who sign this report had that privilege.

The last materialisation was remarkable, inasmuch as we saw the spirit-form developed in our midst. The medium X. was made to come out in deep trance, and in evident distress; he walked about the room rapidly, during which time frequent bright lights were seen flashing from his left side. He said: "talk—talk or do something." We, at once, sang all together "Shall we gather at the river," which seemed to give the necessary focussing power for what followed. Where lights had been seen flashing, now appeared white drapery, at first looking like a very fine white handkerchief hanging from a pocket, but higher up than X.'s pockets actually were. X. now pulled away at this gauze-like drapery, and nervously or excitedly drew out and laid upon the floor some five yards of this light fleecy material. First coming out of his side as a broad ribbon, it spread speedily over the floor just under our eyes. Watching intently this heap of fine white drapery, we saw a figure forming under it; a head first, then shoulders, until a full form six feet high was developed, some two or three feet distant from the medium, who now seemed attached to the form by the drapery only. X. now pulled away at the latter, and disclosed a fine head of curly black hair and dark penetrating eyes. X. was apparently thoroughly exhausted, and his strength seemed to have invested itself in the spirit-form, who now sheltered the medium, put his arm about him, I think, but, anyhow, supported him, and gradually led him back into the dark room and placed him on a chair.

Soon after I was called into the dark room, where I found X. distressed, and receiving a few directions from the spirit, in direct voice, I retired. X. soon returned to consciousness, and wanted water, which I gave him, and last of all a female form, of about four feet high, materialised, and in glistening white, stood for a few seconds at the opening of the curtains, and then faded away into darkness.

Recorded by MORELL THEOBALD, F.C.A.

Confirmed by } ELLEN M. THEOBALD,
JOHN DANIEL MORELL, LL.D., &c.,
Late one of H.M. Inspectors of Schools.

November 20th, 1885.

ALMOST every heart possesses some one deep memory, some one powerful feeling, which has its harmonious connection with a particular hour and a particular scene.

PHASES OF MATERIALIZATION.

A CHAPTER OF RESEARCH
IN THE
OBJECTIVE PHENOMENA OF SPIRITUALISM
By "M. A. (Oxon.)"

(Continued from page 560.)

There is no conjecture about the cases I am about to narrate and refer to. I introduce them here because they illustrate the process of formation, though in some cited instances the medium was not actually secluded from view. The slight deviation from logical classification may, I hope, be excused by a plea of increased convenience and force in the presentation of evidence.

In the year 1877 the process of materialization was first observed (so far as I know) without the intervention of any cabinet or curtain, and under conditions when the exact steps of building up a human body could be accurately watched. Up to that time much conjecture had been expended without much knowledge being gained. The most probable view was that the medium was depleted of a certain amount of vital force, which was employed in forming what was at first a shadowy and impalpable body, but which, under favourable conditions, and in the presence of certain mediums, grew to a condition not distinguishable in appearance, nor by weight, from the body of a full-grown human being. How this energy so withdrawn from the body of the medium was used we were unable to say. Nor are we much more advanced now: albeit the startling phenomena then witnessed by myself and others in the presence of Francis W. Monck have been repeated and carefully observed in the presence of other mediums, especially W. Eglinton. What occurred in the cases observed by myself and others was briefly this: Monck stood in front of a pair of folding doors which separated the room in which the observers sat from an empty bedroom; this room had been carefully searched, and its outer door secured. There was, in my opinion, no possibility of access to it, nor would what I watched have been affected by the presence in it of any number of possible accomplices. I by no means lose sight of the allegation that some phenomena which occurred about this time in the presence of this medium were open to suspicion. I express no opinion as to the truth of this statement, for, even if it were proven, it would not affect what I saw, and it is with what my eyes witnessed that I am here concerned. Moreover, allegations such as these are freely brought against mediums by those who find the marvels that they hear of too difficult for digestion. The charge is easily brought, and sometimes is sustained, apparently by superficial evidence. But I know no medium who, after having been, as is alleged, caught in imposture, has not given proof that in his or her presence genuine psychical phenomena do unquestionably occur.

I recur, then, to the facts which I witnessed under circumstances which, I hold, precluded fraud, and I reproduce the narrative which I wrote while the facts were fresh in my mind. I see no reason to withdraw any part of it as being inaccurate in its terms, or inconsistent with the observations of others who had better facilities than were accorded to me.

"The materialization of a spirit watched. Notes of a séance held with Dr. Monck as medium, at his rooms, 26, Southampton-row, on October 19th, 1877, at 8.30 p.m. Present—Rev. Thos. Colley, Mrs. Colley, and myself. By 'M.A. (Oxon.)'

"The second-floor room in which the séance was held opens into an inner room, and each room has a door opening on to the landing. The sitting-room door was locked, and that of the inner room I secured by means of gummed paper (the outside of a sheet of 2½d. stamps, bearing the peculiar marks and letters that belong to stamps of that price), initialled by myself. Mr. Colley and I searched the inner room throughout. There was

no other means of access to it except by a window which looked down into a back yard. There was nothing in the room which could have been used in producing the phenomena I am about to record. Between the two rooms a door was left open, and a counterpane was suspended over the doorway. The room in which we sat was faintly lighted by a very small paraffin lamp, which was placed in a corner of the room and shaded. Though the eye became accustomed to the dim light by degrees, and could make out the forms and features presented, the light throughout the evening was less than I desire for exact observation. We were informed that the medium was exhausted by previous sances, and that the light was much less than usual.

"After a short sitting at the table, Dr. Monck retired into the inner room, and presently appeared standing at the doorway between the two rooms, drew aside the curtains, and, entranced by Samuel, stood and conversed with us. We were all sitting at the table, about two yards and a-half from the medium. By degrees a faint cloud of white, at first like a fine white mist, appeared by his left side, and in the course of a minute or two, during which the medium gasped and shuddered convulsively, a small but perfectly-formed figure of a child, a little under or about four feet in height, grew by his side. This figure seemed to be united to the medium by a line of white mist, but the light was not good enough to enable me to say positively that it was so.

"The child was, undoubtedly, a separate entity, distinct from the medium. Samuel maintained a perpetual current of conversation, came round to me and grasped both my hands, and placed the medium's lips on the back of one of them. During this time we could all see and hear the little figure clapping her hands, and could hear words proceeding from her mouth. She also rang a little hand-bell with sufficient vigour to break it.

"When she had remained for some appreciable time at a distance of not less than six feet from the medium, he drew near to her to give her more vitality; and when this was expended the process was again renewed, until at length he stood again by her side, and she vanished from my eyes; but the light again was not strong enough to enable me to say positively that the absorption into the body of the medium, described by Mr. Colley, took place. Both stood by the curtain, and by degrees the form vanished, leaving a round misty appearance on the left side of the medium's black coat. This, too, faded, and he came to us alone. Had the curtain between the two rooms been black, I might have seen what took place more clearly.

"After a very brief interval of retirement in the inner room, the medium again stepped forward, and, pulling the curtain aside, stood in the doorway. By his side came a similar misty appearance which developed rapidly, until there stood before us a man of considerably taller stature than the medium, swarthy and oriental in type, with large black beard and moustache, and with dusky arms and hands. On his head was an ornament which flashed in the dim light. He was draped from head to foot in white, and making allowance for the deceptive nature of such an appearance in uncertain light, I should say that Mr. Colley's estimate that the form exceeded the medium's height by eight inches, is under rather than over the mark. I speak with confidence, because I asked the figure to stand in a position which enabled me to measure its height against the side of the doorway with my eye. I have no doubt that the figure was firmly planted on its feet, because the same height was maintained in all its movements.

"In this case, again, there was no room for doubt that the figure was separate from the medium, and was endowed with vitality and volition. At request, the Mahedi (such is his title) took up a chair and put it on the table, removed it and sat down upon it, with the clumsy, jerky movement that I have before noticed in these forms, wrote some hieroglyphics in my pocket-book, and moved round to a remote corner of the room while the medium was by my chair. In this position Dr. Monck, under control, grasped both my hands, and placed his lips on the back of one of them, and under those conditions the form spoke, and moved round to the table. At request, the medium held one of my hands, while the form touched the other. The medium's hands were very warm, those of the figure cold, almost clammy, and very lean and dusky in appearance.

"The same process was gone through while the child-figure was before us, and I noticed then that the little hand given to me was life-like and natural to the touch. Not so with the Mahedi's hand. Its deathly coldness sent a shudder through me.

"After several journeys of the medium to vitalise the form, as in the previous case, the same scene was enacted near the curtain. The medium and form stood side by side, and the latter gradually vanished; but whether it was dissipated, or retired into the inner room, or was absorbed into the medium, there was not light enough to enable me to see.

"After the disappearance of the form, the medium, still entranced, requested us to examine the inner room. Mr. Colley and I at once did so. My seal on the door was intact, and no suspicious object of any kind was discovered by a thorough scrutiny.

"My testimony should be read in connection with that already published by Mr. Colley. He had better light and better means of close observation than it was possible to afford me. . . . For the present I can only say that what I saw was consistent with his statement of what he saw under better conditions of observation."

In a subsequent number of the *Spiritualist* (November 30th, 1877), I supplemented my narrative by noticing some further points.

1. "As to the mode of production and dissipation of the form. The evidence goes to show that it is reproduced from the left side of the medium, near the region of the heart. The first appearance is nebulous, as though vapour were in a state of agitation, and was being condensed into a solid form. The motion is as if a vortex were created within the figure. It is apparently united to the medium by a cord of the same nebulous substance as that of which itself is formed. By-and-bye this is severed by a motion of the medium's hand, and the figure is apparently, but not really, alone and independent. Not actually independent, I say, for it is necessary for the medium to approach the form at intervals of a few minutes in order to revive its vitality. . . . The mode of absorption seems to be analogous to that of its evolution. The same notion of a vortex is preserved. It is, so to say, sucked unto the medium and re-absorbed. . . .

2. "Now what was this vapour which was so agitated from a central point as to form this figure? What was the pabulum? Briefly, odic, psychic, or vital force. It is the universal pabulum, the raw material used in all operations of this nature. At a séance I see it as floating masses of luminous vapour which condense into forms visible to my clairvoyant sense, or form the material out of which the invisible operators produce whatever physical manifestations they desire. I have seen it as a fiery cloud over the circle before some scent-laden breeze has swept over us; as a pillar of light, when the same scented air is carried round the circle; as a ball of light when peculiar rappings are made; in short it is the pabulum of spirit manifestations. And here we get a clue to its source. It is the medium's vital force.

3. "The variety of materials, if I may use the term, made out of this pabulum is not a little singular. Drapery, metal, and, so far as one could tell, 'all things that appertain to the perfection of man's nature.' The drapery that appears in connection with these forms has always been a puzzle. Whence does it come? And when the séance is over, whither has it gone? . . .

"The hand, too, was to all intents and purposes fashioned as mine is, but cold, and giving off or surrounded with a most repellent atmosphere. It felt like the hand of a corpse, and approaching, it sent a shudder through me. It seemed to me as if the air were in circulation round it; as if, indeed, the whole body, with its circumambient atmosphere, were held in attraction round a centre. The notion of a vortex never left me.

"I had another opportunity on the evening of November 24th last (1877) of witnessing the production of this drapery. Mr. Eglinton was the medium, and the séance was held at the house of Mrs. Makkdougall Gregory, 21, Green-street. The medium lay on a sofa in our sight; and here again testimony is rendered of far less value on account of the very dim light permitted. What apparently took place was very similar to what I saw with Dr. Monck. A nebulous mass appeared: it seemed to be in a state of constant motion; the medium, too, rolled on the sofa backwards and forwards until his whole body was enveloped in a mass of white gauzy drapery. He afterwards stood up, draped from head to foot in this white substance. Where it came from I do not know, or how it was made, or what became of it. One must see the same thing again and again, and in very much better light before offering any opinion.

4. "The movements of the forms were constrained and automaton-like. There was an absence of lithe freedom of

movement which was very striking. The little girl would clap her hands and ring a hand-bell, and her lips moved as whispering sounds issued from them. The male figure lifted a chair, sat down with difficulty and awkwardness, and at my request inscribed some characters in my note-book. But the movements were unnatural and constrained, as I have before noticed in some of these forms.

5. "Lastly, what was the formative power?

"I believe it to be one external to the figure. I believe them to be pieces of animated spirit-sculpture controlled *ab extra*, possibly in a manner analogous to that in which a mesmeriser controls the movements of his subject. Everything pointed to this conclusion—the constrained attitudes, the movements so automaton-like, the hollow sepulchral voice; the reiterated refreshing of the forms from the body of the medium, and the notion of a number of molecules temporarily held in attraction round a centre of force which was prominent to my mind throughout:—all this favours the idea of external creation and control. Who the operator was I do not know, but I believe him to be distinct from that specimen of his handiwork which I saw. . . .

(To be continued.)

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

Work for the London Spiritualist Alliance.

To the Editor of "LIGHT."

SIR,—Permit me to call more direct attention to a munificent offer, particulars of which appear as a footnote to my recent address ("LIGHT," p. 573.). Mr. James Regan (Lydian House, Westbury-gardens, Clapham Park, S.W.) offers the sum of £100 towards the opening of an institution in London for the gratuitous healing of disease by laying on of hands. He also promises to devote his own gift of healing to this work. We have in the Metropolis many who have the power of healing the sick and of alleviating suffering. I hope that we may find it possible to establish some Metropolitan institution in connection with the London Spiritualist Alliance, and to attach to it these various psychopaths—if I may use a convenient term to avoid circumlocution—in such manner as physicians and surgeons are attached to our great hospitals. In the early days the mesmeric infirmary was an institution of a kindred nature to that which I desiderate. And, though the methods there employed were wholly confined to mesmeric treatment, the results obtained were extremely satisfactory. It is one of the curious pieces of evidence that unwelcome truth cannot root itself by any forcing process in unwilling and unready minds, that this institution should have passed away into oblivion without leaving a trace beyond some almost unknown records of its beneficent work. The world was not prepared for it: but we have grown in knowledge during the past quarter of a century, and I believe that Spiritualists are ready now to welcome some efforts at real work, such as I partially sketched in my recent address to the Alliance.

I believe that many Spiritualists have got beyond the stage of mere wonder-hunting; even beyond that of defiant criticism when every separate phenomenon is scrutinised with suspicion as if it stood alone by itself, and was not one of a vast group that have systematically been presented to critical investigation for many years. I believe that to many minds the "Higher Aspects of Spiritualism" are as truly present as what "Vivat Veritas," in an otherwise admirable letter with which (except in some criticism of "LIGHT") I largely agree, calls the "pseudo-scientific examination of the facts of Spiritualism." It is very important that our scientific acquaintance with the methods at work in the production of phenomena with the occurrence of which we are intimately familiar should be extended by practical research. We shall gain nothing by the mere repetition of these familiar facts; but we have all to learn as to the methods employed in their production. This is the sphere of truly scientific research which the *London Spiritualist Alliance* proposes to occupy. And I trust that the projected circles when formed will definitely devote themselves to practical research by which our store of knowledge may be increased, and not merely to the unproductive and aimless repetition of phenomena with which we are all superficially acquainted.

If it were possible, by the possession of pecuniary means, to

carry out in full a plan of work that would be a satisfactory expression of our faith in practice, this would be in some measure the ideal. A minimising of non-essential divergence of opinion so that union in essentials might be secured amongst Spiritualists the world over. A hearty co-operation amongst Spiritualists in each country, so that division in the ranks should be impossible, and each country should bring to the Confederation an united body. Actual definite scientific research such as I have already propounded. The organisation of some charitable work such as that of the healing of disease which Mr. Regan advocates, so that our faith may find expression in acts of mercy and beneficence. The establishment of some devotional service which shall express in concrete form that faith which, as Spiritualists, we hold in common, and shall give opportunity for us to dwell on those higher aspects of Spiritualism to which I have alluded, and to nurture the faith which is in us by the means which all religious minds find serviceable, and which few can afford wholly to neglect. To this might, perhaps, be added some attempt at direct educational work, such as is successfully carried out in the lyceums of Australia and America.

The time, unless I read its signs wrongly, is near at hand when such a plan as this will be carried into effect. It is very desirable that it should be done in an orderly manner, and as the expression of our common faith as Spiritualists. For this reason it is to my mind important that it should be done, with all respect for work already being done by others, and with jealous care in no way to interfere with it, by the *London Spiritualist Alliance*. I wish the work could be truly national, embracing all organisations throughout Great Britain. The time is not ripe for that, but it is ripe for the commencement by us of a work too long delayed.

THE PRESIDENT OF THE
LONDON SPIRITUALIST ALLIANCE.
November 21st, 1885.

Antiquated Laws.

To the Editor of "LIGHT."

SIR,—Some weeks ago there was an editorial article in "LIGHT." I think under the above heading; and now I see that Mr. Barkas has been interrogating Mr. Cowen, the Parliamentary candidate at Newcastle, on the subject of a law supposed to bear unjustly on Spiritualism. The question was: "Will Mr. Cowen vote for the abolition of the antiquated law which prohibits persons with occult powers from professionally using those powers? For example, Mr. Gladstone saw phenomena in the presence of Mr. Eglinton, and the law as it at present stands renders the exhibition of those occult powers for payment penal."

Now at the time of the Slade prosecution I was at considerable trouble to explain the state of the common and statute law on this subject in the *Spiritualist*, and also to my friend, "M.A. (Oxon.)," for the purpose of a pamphlet he was then writing ("Slade Case"), and to which any one may still be referred for an accurate statement. With the exception of the old and quite obsolete Act of 9 George II. c. 5, which prohibits the pretence "to exercise or use any kind of witchcraft, sorcery, enchantment, or conjuration," I know of no law which could possibly be held to answer Mr. Barkas' description, or to which his illustration would apply. Were mediumship held to be included under the terms above cited—and I am far from saying that our courts would not so decide—Mr. Barkas would even have understated the case, because the Act says nothing about payment, but makes the pretence itself penal. Nor would it be in the least necessary under that Act to prove the pretence unfounded, or that there was any deceit in fact in the particular case. But although there was just a reference to, or menace of, this obsolete old Act, by the solicitor for the prosecution in the Slade case at Bow-street, its employment has never yet been seriously contemplated. Slade was convicted under the fourth section of the Vagrant Act of George IV., and to talk of repealing that section is preposterous. It is a sort of "omnibus" section, including all sorts of offences which none would wish should go unpunished. The part relating to "palmistry or otherwise" requires that the "subtle craft or device" shall be "to deceive or impose upon," &c., and actual fraud must be proved. The fact that the tribunal is very likely to hold it proved on evidence which would not satisfy us is no logical objection to the law, and would certainly not for a moment be entertained by Parliament as a reason for altering the law. I humbly conceive that the Vagrant Act was wrongly held applicable by the judges in the Monck case—in the Slade case that point of law did not come

before them, though I was prepared to have argued it had not my success upon a more technical preliminary point* made that unnecessary. Still, until the decision of Barons Cleasby and Pollock in the Monck case is reversed, fraudulent mediumship is within that section. The Lawrence case was simply a charge under the general law relating to false pretences. We could probably succeed in getting the old Act of George II. repealed or amended; but that would be of little use, for we are in no serious danger from it. As to the fourth section of the Vagrant Act, I think it is useful in protecting ignorant servant girls and persons of that class from imposition. The abuse was in applying a law simply intended for that purpose as an instrument of prejudice, and to impede investigation by genuine inquirers. But as proof of fraud is required, we could only ask that mediumship should be exempted on the ground that the general law relating to false pretences and conspiracy is adequate to deal with any real case of imposition. I am afraid it is also adequate, as it would at present be administered, to deal with honest mediumship, and that we must look rather to a more general acquaintance with the facts on the part of the public than to any amendment of the law for the protection of mediums.

C. C. M.

"Hearing Voices."

To the Editor of "LIGHT."

SIR,—In a letter of mine which you were so good as to publish in your number of September 12th, headed "Facts or Fancies," I alluded to an article in the *Daily Telegraph* of August 10th, in which that journal said, "Half the unfortunate creatures in our madhouses fancy they hear voices." This was, I hope, one of the last dying efforts of this journal, in its very continuous attempts, for many years, to throw a slur upon things spiritual. If not, let me refer it to our courts of justice, to learn from them some lessons in reason and common-sense in accord with the evidence of all ages.

In the Law Intelligence of the Queen's Bench Division, November 20th, 1885, before the Lord Chief Justice Coleridge, in the case of Weldon v. De Bathe, we find the judge addressing a witness, Dr. Rutherford, thus:—

JUDGE: Do you really think that a person who speaks of seeing visions, and a light shining about her, is fit for Dr. Winslow's Asylum?

DR. RUTHERFORD: Not because of these things.

JUDGE: What made you think Mrs. Weldon should go there?

DR. RUTHERFORD: It was an unpleasant symptom—Mrs. Weldon hearing voices.

JUDGE: Does that make a person dangerous?

DR. RUTHERFORD: Yes; when she acts upon the voice—does what it tells her.

JUDGE: Would you have shut up Socrates?

DR. RUTHERFORD: I don't think he was treated very well.

Here we see there is not a single word to imply that either the judge or the doctor thought "hearing voices" was mere fancy, quite the contrary; the question is maintained seriously throughout; and it came well from one of the family of the great initiator of Broad Church views, and author of "Aids to Reflection," Samuel Taylor Coleridge.

Let me now turn to the Court of Appeal, of July 19th, 1884, in the case of Weldon v. Winslow, before the Master of the Rolls and Lords Justices Bowen and Fry. Mr. Edward Clarke, Q.C., in the course of his address on the part of the defendant, said: "The plaintiff's own doctors, in cross-examination, had admitted that saying she heard a voice, and was bound to obey it, was one of the most serious and dangerous forms of insanity."

LORD JUSTICE BOWEN: I recollect that the Bishop of Winchester stated that when that diocese was offered to him he heard a voice, which told him to take it."

I doubt myself very much whether the plaintiff, in this case, ever said she was bound to obey every voice she heard. Well, we are not all Socrateses, or Bishops either; but from what is generally known of the prelate in question we are sure that he was prompted by none but the highest motives, or he would have strangely belied his respected character.

As regards voices and manifestations in general, and I speak from some knowledge of the former, I must say that I think, as I have said before, that your weekly caution is admirable, and, perhaps, more reliable than voices, in a general way, concerning

* In "the Queen against the Justices of Middlesex," in the Queen's Bench Division.

which I could say much; so I cannot do better than repeat your advice: "Do not believe everything you are told, for, though the great unseen world contains many a wise and discerning spirit, it also has its accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. *Never for a moment abandon the use of your reason.*"

The Bishop above alluded to was the only Bishop who attended the "Old Church Conference" under Dr. Döllinger, of Bavaria. He also decided a hot controversy, by permitting prayers for the dead to be inscribed on tombstones in the Protestant cemeteries of his diocese.

T. W.

The Phenomenality of the Subject.

To the Editor of "LIGHT."

SIR,—I am very grateful to "C.C.M." for his patient consideration of my difficulties. He will, I hope, excuse a somewhat brief rejoinder, as such controversy has probably little interest for most of your readers.

(1) "C.C.M." says that in my analysis of percipience I "dismiss the subject, and replace it by the subjective aspect in the phenomenon." I quite agree with what he says as to the distinction between the two. I only "dismissed" the subject in the sense of not introducing something that I thought irrelevant. The question between us seemed better (because more simply) stateable in respect of a single object and single act of percipience, than in respect of a whole world of objects, and a whole life of percipience. The fact that I can conceive having the presentation "lamp," without being myself perceptible, is not in the least affected by the fact that the lamp forms an item in a coherent wider world of objects, or (which is the same) that the I who perceive it would not be that I, or perhaps an I at all, but for belonging to a connected stream of experience of such a world. All of the I that has any bearing on my argument is contained in the series of presentations, each one of which I can conceive experiencing without being myself perceptible. I fully admit in me something more than the mere series—something that makes the series one; but I did not dwell on this, as I did not and do not see how my subjective unity and continuance should make me any more perceptible—any more of a phenomenon to others.

(2) I have no difference with "C.C.M." as to the organisation of experience; but of course the I so organised is, as he says, phenomenon only to myself. In this sense, then, it is something different from what I was asserting to be a logical condition of percipience, which was an organism perceptible to me and others alike. I am no way concerned to deny a "subject-object." I agree that, in reflection, I can make myself a sort of object. I can think over the various "subjective aspects" which have fallen to my lot, and think of each of them as mine, and of the united whole of them as me, as distinct from the not me which gave them their objective aspects. Nor would I quarrel with "C.C.M." for calling this sort of object a phenomenon, provided it be recognised that it stands completely apart from the lamp and all other phenomena—being the result of a process of abstraction, an object only for reflection, never for direct perception. But such a phenomenon is clearly not even the subjective aspect of "C.C.M.'s" phenomenal I, not even the feelings of the organism, and much less the organism itself, which makes me sensible to myself and others, and which (as I contended) is not logically implied by the fact that I am sensitive, or that I can organise my sensations.

(3) Lastly, as regards the personal point in space, "C.C.M." does not attempt to show—what according to his former language, needed to be shown—that such a local point, which is implied by my perceptions of an external world, could be, or do duty for, the organism which is not so implied—the sensible object which puzzles or should puzzle the Idealist by presenting nerve-changes that are at once correlated with and irrelevant to his ideas. I must therefore ask how an ideal centre of spatial relations, even if identified with the self which becomes in reflection an object to me, could possibly be an object, a perceptible organism, to others. I must ask how a perfectly simple point could possibly present the other aspect of what (according to the paper that I was criticising) was also my organism, namely, my mode of receptivity to (or my construction of) my orderly various world of coloured objects which hold to that point only one relation, the nakedly spatial. And even after everything has been abstracted that could make an

"organism" in either of the senses in which "C.C.M." previously used the word, the local point that remains is still described by him in a way with which I cannot quite agree. The objectivity which he attributes to it, in the endeavour to make it an "object among objects," is of a sort which I think it could hardly win for itself. If I had no visible and extended organism, if I had not found this in the world of external objects, though my experience of my world might be as keen and various as now, I do not think that the words "space" and "externality" could retain at all their present connotation. The presentations of the "external" world would probably pass before my supposed point more after the fashion of the passages of a symphony; and though the relation of their parts to the point would still be quite definite, and the "externality" would represent a specific form of experience, I doubt whether it would involve anything like the sense of *vis-à-vis-ness* or parallelism suggested to me now by the phrase "positing myself in space." I wish "C.C.M." would tell me in what world I "place my self-consciousness," and how I "clothe it homogeneously," when I am listening to music—which, for all that concerns the point in debate between us, is a presentation (or series of presentations) exactly on a par with the lamp.

May I add a word on quite another subject? Mr. Roden Noel's able papers, now in process of publication, claim most attentive consideration, and I will not attempt, for the moment, to consider them in detail. But there is one topic as to which I should be glad to point out at once, that not nearly so great a difference of view exists as Mr. Noel seems to imagine. Readers of his last paper will see how much in accordance with it are the following remarks, provisionally written by me some months ago, as part of a discussion of deferred telepathic impressions, in "Phantasms of the Living."

As our telepathic theory is a psychical one, and makes no physical assumptions, it would be perfectly applicable to the conditions of spiritual existence. And it may be quite fairly asked why this possibility was not taken account of above, in connection with the phantasms that have shortly followed deaths. What need is there, it may be said, to trace these phenomena to a state of the agent preceding or exactly synchronising with his physical decease, when his psychical life may be supposed to be continuing after the great change? The answer is that the point is not one of theoretic possibilities, but of evidence; and that the evidence for post mortem communications seems to us inconclusive. As evidence to an intelligent existing cause outside the percipient, the alleged manifestations of deceased persons which have not shortly followed after death are wholly incomparable with those that have so followed; for with the latter (as with all the evidential cases cited in this book) the very keystone of the argument is the coincidence, more or less close, but always close enough to be remarked. That—and often that alone—is the obstacle to regarding the cases as purely subjective; failing that, very special and peculiar features must be present, to establish even a presumption of some exciting cause external to the percipient's own mind. For example, the same hallucination might affect several persons independently and at different times; or the phantasm might convey information, afterwards discovered to be true, of something which the percipient had never known—this last condition being probably the only one which could prove an intelligent external cause. A certain amount of evidence of both these types exists, of a quality which makes it imperative on us to keep our minds open for more; but at present, as I have said, we have arrived at no definite conclusion. For a sketch and criticism of the present state of the question, see Mrs. Sidgwick's paper "On the Evidence, collected by the S.P.R., for Phantasms of the Dead," in Vol. III. of the *Proceedings*.

I am, Sir,

Yours obediently,

EDMUND GURNEY.

Our Spiritist neighbours on the Continent are active in their propaganda. The *Athénée Spirite* of Marseilles, *Le Messager* says, caused thousands of copies of the *Echo de la Tombe* to be distributed in the cemeteries on the occasion of the *fête des morts*. At Ghent a similar distribution was made of a publication of the same name, both containing appropriate articles. *Le Spiritisme* says that it distributed its stock of back numbers at the Paris cemeteries. The *Société Scientifique du Spiritisme* also distributed a special sheet on the same occasion. At Lyons 20,000 copies of testimonies of prominent men in favour of Spiritist facts were distributed. This example was followed at Grenoble by our friend M. Carrier. This system of propaganda would be well applied to other places, such for instance as Tourcoing where clerical influence is so strong that some of the large manufacturers require their employés to keep church-fast on Fridays, and recite church-prayers mornings and evenings. At Areq, clericalism is still more pronounced, for a house proprietor there demands higher rents from those who do not attend Mass. At Taminies, (Belgium), the burgomaster went beyond his powers by ordering the remains of a woman known to have been a Spiritist, to be buried in the "Coin des réprouvés," the corner for those dying under the ban of the church. But for this he was summoned before the Correctional Tribunal.

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Light:

SATURDAY, NOVEMBER 28TH, 1885.

TRICK-SEEKERS AND TRUTH-FINDERS.

It is incumbent on those who possess knowledge to realise the strength its possession bestows, and to act as men strong in the conviction born of personal experience. Not to the ignorant, the weak of heart, the feeble of purpose, or the dishonest of method is given the power that leaves its mark upon the world. The pioneers of civilisation, all who have contributed most largely to the advancement of human knowledge and the amelioration of their fellows, and the rulers of the hearts of men, have been cast in a different mould. They have been men of faith—of faith in God and man, and in the future of mankind; men of knowledge, singleness of purpose, and purity of aim—seekers for truth in the spirit of truth; men who, having discerned the almost universally deadly and soul-chilling influence of the over-wise philosophy of the schools, have realised that there is something in life worth living for, that by reason of the innate germ of goodness and righteousness in man the world, so far from being irretrievably bad, is, step by step, drawing nearer and nearer to Him in Whom we live and move and have our being.

The principles embodied in the lives of such men have a special application to those who concern themselves with the things of the spirit. He who would pass the threshold of the inquiry must be honest of heart and pure in method. We cannot too earnestly insist upon the absolute necessity for such a spirit of inquiry in order to ensure the best results; indeed, there is no more effective barrier to successful investigation than its absence. The status of Spiritualism to-day (and few, except, perhaps, the ignorant and the prejudiced will be inclined to deny the power it exercises as a factor in modern life and thought) is due, not to the endorsement of the churches, the seal of science, or to the labours of this or that society, but simply and solely to the stoutness of heart, the steadfastness of purpose, and the purity of method which has characterised those whose names we, as Spiritualists, now honour as household words amongst us. Having sought for truth in the spirit of truth, and, having found it, coming boldly forth in its defence, these pioneers of the new epoch stand out as exemplars for those who seek to follow in their steps. Unswerving in their loyalty to the truth, they, in their day, stood boldly forth regardless of ridicule and scorn, against all comers, in its defence, inculcating the clean methods by which they had themselves sought and gained personal conviction. It now rests with us, as a body, to conserve, guard, and extend the heritage committed to our care.

Chiefest amongst the duties involved by this legacy is to care for and protect those who are the channels of communication between the seen and the unseen; to guard them against the ignorant, the prejudiced, and the wonder-hunter; and last, but not least, to secure them against contact with those whose cavilling, hair-splitting scepticism,

and want of appreciation of the fundamental laws affecting spiritual research, would endanger their value as instruments for spirit-communion.

This is a real danger, and it must be met and turned aside. There are those who, affecting psychical research, have so muddled themselves with unbelief and incredulity as to have fallen into the arms of an incredible credulity. Immersed in the fog of immature speculation they have failed to realise the sun-lit logic of facts. Imbued with a fear of the prevalence of fraud they have apparently forgotten the very existence of honesty, and, counting up the fools, they have ended by doubting if there be any wisdom left.

The atmosphere in which these men work is full of doubt and suspicion, and few there be who, coming within its range, are not similarly impregnated. Failing to recognise good faith and honesty of purpose in others, it is matter for little surprise that they end in doubting their own. In their course of action is clearly seen the fruits of such an education. Finding avenues of investigation closing upon them by reason of the attitude they have adopted, they descend to insidious methods in the vain hope that by so doing they will find out, not the truth, but the tricks of mediums. Having collectively obtained an unenviable notoriety amongst sensitives for anything but fair and just dealing in their investigation, and being foiled in this direction, they seek by secret means, by the employment of conjurers and others unknown as having any connection with them, to visit mediums with the object of discovering the supposed fraud.

We should be wanting in our duty as Spiritualjournalists if we failed to sound a note of warning against methods which, though they may be very smart, are certainly not honest. Of their morality the less said the better. One thing, however, is certain: it would be fatal to any sensitive to be subjected to such influences, and we earnestly implore mediums and Spiritualists, for the sake alike of self-respect and the honour of Spiritualism, to be sedulously careful in regulating admissions to circles. No one should be allowed to gain entrance who is not introduced by a well-known Spiritualist.

In writing thus we expressly desire to guard against the possible misconception that we are opposed to rigid scientific investigation of spiritual phenomena. That is far from being the case. Conjointly, however, with the scientific method there is to be desiderated another absolute essential—a sympathetic, truth-loving spirit. The laurels of Spiritualism have been won from those who, having these attributes, have also brought to bear on the subject the same critical acumen and painstaking investigation of facts by which the triumphs of science have been characterised in other fields of inquiry. Scepticism is permissible provided it is honest; tests may be applied if preferred in good faith; but we strenuously deprecate the elements of deceit which have played so prominent a part in some quarters.

We have no fear of the result of investigation undertaken in a right spirit; indeed we look for victory, at no distant date, all along the line. Already Spiritualism can do more than hold its own, and if Spiritualists are loyal to their trust, no attacks—whether from foes without, or traitors within its ranks—can influence its destiny save for good. Spiritualists stand in the position of experts in respect to spiritual phenomena, and are the custodians of the avenues of investigation for these facts. It is, therefore, our bounden duty to see that speculative theorists, morbid hair-splitting sceptics, fraud-hunters, and, above all, the disbelievers in the average integrity and good faith of human testimony, have no opportunity to mar the work we have in hand, while at the same time every reasonable facility is afforded to the earnest, honest, and right-minded seeker for truth.

Obituary.

Mr. Frederick Hockley, after some years of illness and pain, passed away November 10th, in his seventy-seventh year, at his residence in Vernon Chambers, Bloomsbury. He maintained throughout his life an uninterrupted and active interest in occult science, commencing more than half a century ago with astrology. Then the study of the phenomena of animal magnetism prepared him for the intelligent comprehension of the subject of Spiritualism. Some of his experiences he related in the *Spiritualist*, particularly those which occurred at séances with Mr. and Mrs. Everitt. He furnished some interesting evidence to the Committee of the Dialectical Society. He particularly interested himself in the phenomena of the Mirror and Crystal, which he studied concurrently with the late Earl Stanhope, and in which he had, perhaps, a larger experience than any of his contemporaries. The communications which he received through the mirror—one of his mediums being a most remarkable seeress—were carefully recorded by him and bound up in volumes to form part of his extensive library, which included works in every department in occult science, including rare works on astrology. It is hoped that his library may be kept intact and made accessible to students of psychology.

It would be interesting if some of the intimate friends who, at the time of his departure, were preparing to present him with a memorial of respect, were to furnish a detailed account of his experience.

He maintained his interest in Spiritualism to the end, one of his latest visits being to Mr. Eglington, through whose mediumship he received, in writing between slates, a cherished communication from his long-departed wife, intimating that he would speedily rejoin her.

T. S.

MR. ALARIC A. WATTS, one of the Assistant-Secretaries to the Board of Inland Revenue, and so well-known to our readers, has retired, after a period of over forty-two years' service in the Department.

MESSES. THOS. R. KNOX AND CO., New York, have just issued Mrs. Susan G. Horn's new book, "Next World Interviewed." Our readers will recall the popularity of Mrs. Horn's first book published some years ago, entitled "Strange Visitors."

AN American correspondent writes that an evening of quiet home reading of such books as Zollner's "Transcendental Physics" will bring to the earnest and honest investigator more joy and information as to the after life than a lifetime of fruitless search in the dark with no facilities for insight.

THE *Spiritualistische Blätter* of Leipzig is informed by its Swedish correspondent that the eminent writer, Dr. Carl von Bergen, has been gained to the cause of Spiritualism, and that he proposes to give public lectures upon the subject in the course of the ensuing winter.—*Le Messenger*.

At Lyons a weekly paper has appeared under the title of *Le Spirite* "devoted to the investigation of psychologic, magnetic, scientific, and social questions. It is open to Spiritists and Spiritualists of all shades, to materialists and to clericalists; but no questions of personality are admissible into its columns."

A DREAM.—We take the following from *La Chronique* of Brussels, of Jan. 30th, 1885: "I received in payment, some months back, a note of the Bank of France. I put it away very carefully in view of a journey to Paris, which I should have shortly to make. When the time came I looked for my note where I thought I had safely put it, but it was not there. My mind was painfully exercised about my loss. I went to bed entertaining suspicions, perhaps unjust. In the night I dreamed that I heard some one say, 'The note is at the back of the third compartment of the glazed cabinet.' I rose with the words still in my ears, lighted my candle, and found it there. I taxed my memory to the utmost, and could find no recollection whatever of having placed it there; now, how could the idea of an act of which I had no conscious remembrance have been impressed upon my brain? I think this is a question for mind-readers and physiologists. F.C."—*Le Messenger*.

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RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 567.)

[In this column will be given from time to time such accounts of psychical phenomena as seem to be worthy of permanent record. Beyond the general classification indicated, no attempt at tabulation will at present be made; that work will follow in due course. In furtherance of this object we shall be pleased to receive from our readers brief reports of phenomena subject to two conditions: (1) That a colourless statement of facts without comment is given; and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

- | | |
|---|---|
| A.—Mesmerism. | M.—Rappings, Knockings, and Stone Throwings. |
| B.—Trance. | N.—The Spirit Voice and Clair-audience. |
| C.—Clairvoyance. | O.—Psychography. |
| D.—Thought-reading. | P.—Automatic Writing. |
| E.—Prescience, Previsional and Coincidental Dreams. | Q.—Movement of Material Objects without Physical Contact. |
| F.—Apparitions. | R.—Speaking and Writing in Tongues. |
| G.—The Human "Double." | S.—Miscellaneous Phenomena. |
| H.—Presence at a Distance. | T.—Coincidences. |
| I.—Haunted Houses. | |
| K.—Spirit Identity. | |
| L.—Materialised Spirit Forms. | |

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, giving—

- (1) The names and addresses of the persons concerned.
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross.]

[We have received from Mr. Charles William Rohner, M.D., Tungamah, Victoria, Australia, several cases which he informs us have come under his personal observation.]

CLASSES A. AND C.—MESMERISM AND CLAIR-VOYANCE.

A Mr. Crone, now of Melbourne, mesmerised a boy thirteen years old, who, in a state of deep trance, told me the time on my watch four times within the space of two hours correctly. The fourth time, thinking the boy might possess a peculiar faculty of guessing the time, I altered it by turning the hands round, forward and backward, so that I could not tell myself at what figures they stopped. The boy answered correctly, that the time on my watch was twenty minutes past four. It was about 10 p.m. at the time he said so. I considered this a good test. The boy's eyes were bandaged at the time, and his face turned from me towards the wall. The boy was also perfectly insensible and unconscious of pain when at the time of the above experiment I inserted my penknife under the thumb-nail of his left hand.

CLASS N.—CLAIRAUDIENCE.

One night I retired to bed at eleven o'clock p.m. A voice sung out plaintively, "Doctor, doctor!" kept me from sleeping until 4.30 a.m., when I fell asleep, the voice ceasing. At 6.30 I was called to a midwifery case in the country, fifteen miles from my residence, and when I came to the bedside of my patient I recognised the voice at once. The patient told me, moreover, that she had been singing out for me all night, but fell asleep after four o'clock on account of the pains ceasing about that time. She was a young woman and the wife of a farmer of the name of William Ryan, of Indigo Creek, near Chiltern, Victoria.

CLASS G.—DOUBLE, OR PRESENCE AT A DISTANCE.

A serious accident befell my second eldest boy, William, on 17th of March, 1869, viz., fracture of skull. I was at the time one-and-a-half miles from my residence, and Mrs. R. saw me standing opposite her bed looking sad, bloodmarks soiling my white alpaca coat. She asked her nurse, Mrs. Hourigan, of Chiltern, what was the matter, but the nurse did not see me. Then Mrs. R. said some accident must have happened to me, for "I see he is bleeding from the left temple." This vision of my double (I) took place at 4.30, and about the same time when I was earnestly thinking of my wife, and the shock it would give her when hearing the sad news.

CLASS N.—THE SPIRIT VOICE.

Some nine years ago, whilst visiting a patient who suffered from a severe attack of typhus fever, I asked myself mentally

cannot) an unconscious secondary self, at all events what Mr. Myers describes is not a secondary self of Mrs. Newnham's at all, because she can neither at the moment, nor afterwards, identify its actions as her own; it is precisely what we Spiritists contend for, viz., a primary self of some other person—of some alien intelligence in close temporary relationship with the brain and body of Mrs. Newnham, as also with the intelligence of Mr. Newnham. And this remark applies to all that Dr. von Hartmann, or Messrs. Myers and Gurney write about a conscious, or unconscious, secondary self. They are simply describing the ordinary self of another person, not a secondary self of the same person. (By-the-way, my friends, the Psychical Researchers, are adding as alarmingly to the Queen's English as the Spiritists and Theosophists have already done. We must soon have a new dictionary. The last number of the *Proceedings* literally bristles with a terminology which makes it appear like some manual, not of psychology, but of physiology, or therapeutics. Surely, surely, we are on the wrong tack! Physiology is a blind alley, an unreliable ally—must we, indeed, throw this sop to the Zeitgeist Cerberus, or won't he let us pass?) Let the writers seriously ask themselves how there can be an unconscious self—i.e., one that does not distinguish its own states of thought and feeling, recognise them for this or that, or as part and parcel of the same remembered system or order? For unless I can recognise a feeling, sensation, or idea as like or unlike other feelings, sensations or ideas which I (the same I, implicitly known to be the same) have experienced before, or am experiencing now, how can I discriminate, or classify, in other words, how can I know or even feel? But can I do this without consciousness? I do not think either Mr. Myers, or Dr. von Hartmann can! Yet here is Mrs. Newnham (Mr. Myers says) discriminating and knowing the questions of her husband sufficiently to be able to answer them, without being conscious of these questions! and framing appropriate answers without being conscious that she is doing so! though watching, and blankly expectant as to the only conscious self she, poor thing! is at all aware of possessing. Now have we glided, peradventure unawares, into Alice's Wonderland, and are we porchance listening to the hatter, the Duchess, and the White Knight? Rather than postulate this, let us dispense with all pretence of a "self" at all, and stick boldly to "unconscious cerebration," making it merely a physical process from beginning to end. Then the questions of Mr. Newnham made vibrations in his wife's "dextro-cerebral" ideational, and word-hearing centres, and these jolted out muscular motions of her hand through one of her word-writing centres—which constantly turned out to be all right for the intelligent understanding of both Mr. and Mrs. Newnham, when they became aware of this rather singular occurrence!! The objections to that view seem pretty plain.

(To be continued.)

ANSWERS TO CORRESPONDENTS.

D. B.—Received with thanks. Will be used.

FACULTIES OF THE BLIND.—There is now exhibiting in Atlanta, Georgia, a family of negroes, named Williamson, three brothers and four sisters, all blind from birth; their parents were field-slaves of S. Carolina, who had seven other children all born with sight. The blind were brought up at the State Asylum for the Blind; they are very intelligent, with excellent well-disciplined voices. They form a travelling company to give entertainments which draw large audiences. The eldest brother has married a clever coloured woman who acts as manager and secretary. They not only sing but play well on different musical instruments. They also imitate different musical instruments with their voices—a brass band or organ for instance. They have so trained their sense of touch that they can describe the features of people by touching over the face. One of the items of their entertainments is standing in line hand-in-hand, an object is put in the eldest brother's hand at one end and any one of the line can say what the object is; he says it seems to him that a magnetic current passes through the line, starting from him, conveying impressions of the object.—*Golden Gate*.

make one individual. As to the hypnotic experiments (*Fortnightly Review*, November), I quite agree with Dr. Wylid that they do not make at all against personality; for in them the experience of one condition is transmitted, more or less completely, into the other, and all are resumed in the deeper trance more completely still. Free-Will is left much as it was before. The Will is only free in the higher non-moral, eternal self, in harmony with the universe. But the solidarity and unity of individuals in one body is beautifully illustrated by the experiments. "I am in them, and they in me, that all may be made perfect in one." There is no confusion here, but harmony. Fechner's book on a "Future Life" is, in some respects, most helpful.

THE EXPERIMENTAL RESEARCH SECTION

OF THE

LONDON SPIRITUALIST ALLIANCE

Has been established with the object primarily of—

Promoting systematic research by experts, including (a) the encouragement of exact methods of inquiry; (b) the accurate recording of observed facts; (c) the regulation of admission to and the graduation of circles, so as to afford a complete and progressive course of investigation and instruction; (d) the more careful treatment of mediums, and (e) the publication in the *Spiritualist Press* of carefully tabulated results.

And secondarily of—

Assisting inquiry into Spiritualism either by (a) directing inquirers, where necessary, in a preliminary course of reading; (b) advising in the formation of private family circles; or (c) where practicable furnishing introductions to already organised circles.

Members of the London Spiritualist Alliance are eligible for election to the Experimental Research Section. The minimum subscription to this section is £1 1s. per annum, payable in January for the current year, but it is hoped that persons interested in the extension of research will contribute to a special fund for that purpose.

The members of the Research Section are divided into four grades, viz.:—

1. CIRCLES OF EXPERTS.
2. ELEMENTARY CIRCLES OF INVESTIGATORS.
3. INQUIRERS (ALL UNDER).
4. A CENTRAL COMMITTEE OF CONTROL.

Circles of experts will study, at their own discretion and opportunity, special groups of phenomena. They will especially direct attention to the means of securing the best conditions of observation. Their experiments will be such as could not safely be made in a less harmonious circle, or by less experienced persons. They will so experiment as to throw light on perplexing problems, and generally to add to our now scanty store of knowledge as to the methods employed by the invisible operators, the results of whose action we are all more or less acquainted with, but of whose methods of operation we know almost nothing.

Inquirers into Spiritualism, upon becoming members of the Research Section, will, if desired, be introduced to some expert who will give the necessary advice and guidance; will direct their reading, if required; will give help in difficulty, and generally act as Mentor and sponsor to them, until, in due time, they become fit to take their place in an elementary circle of investigation. As circumstances allow, inquirers will be drafted into a circle of investigators, or if it be preferred they will be advised and directed in the formation of a private circle. The proceedings of each circle of inquirers will be under the charge of its Expert Director, who will manage the affairs of the circle in such a manner as may, from time to time, be necessary to facilitate its investigation.

GENERAL RULES.

All groups of circles of whatever degree are subject absolutely to the direction and governance of a Central Committee of Control. The names of all who desire to take part in these circles will be submitted to that Committee, and the election will be by ballot. Great care will be exercised in the selection of suitable persons, and their arrangement in circles so composed as to secure the utmost possible harmony. These circles will meet, each at its own convenience, in private houses for the most part, and their proceedings will be strictly private. They will be conducted by a Director elected in each circle by the members, subject to the approval of the Central Committee of Control; accurate minutes of all proceedings will be kept by a Recorder. These minutes, verified at the opening of each meeting, will be submitted at stated intervals to the Committee of Control, who alone will decide as to their publication. No publication will be permissible without the sanction of the Committee; and from its decision there will be no appeal. Each member of the various circles will pledge himself to keep all proceedings strictly private until authority is given for publication; and the names of the persons who constitute a particular circle need be known only to themselves and to the Committee of Control.

PLEDGES REQUIRED.

Those who wish to take part in this work will be invited to pledge themselves

1. To an ungrudging assistance, within reasonable bounds, to any fellow member who may be assigned to them for guidance.
2. To sink absolutely any private or personal feelings that may in any way be thought likely to interfere with the perfect harmony that must characterise an inquiry of this nature if success is to be attained; or that may be at variance with the spirit in which alone this investigation can be profitably undertaken.
3. To obey, and submit to the reasonable control, of the Central Committee, which is charged with the administration of this plan, and to preserve a faithful reticence as to any results obtained in any circle, until the records are published by order of that Committee.

No expression of opinion as to theories which may be held to account for observed facts, or acceptance of any special form of belief is sought from any member. The Central Committee of Control, however, regards psychical facts from a Spiritualist point of view, though it is by no means bound down to any special theory, and may, indeed, receive and canvass any that may be proposed; and the Spiritualist Alliance, as its name implies, is, as a body, professedly Spiritualistic.

CENTRAL COMMITTEE OF CONTROL.

The constitution of this body, together with other details explanatory of the general scheme of work will be found in the pamphlet entitled, "Spiritualism at Home and Abroad." Persons wishing to join the Experimental Research Section are requested, if already members of the London Spiritualist Alliance, to apply to the President, 16, Craven-street, Strand, who will enter into further communication with them on the subject. If not members of the Alliance, application will first have to be made to the Hon. Secretary, at the same address, and subsequently to the President for proposal as member of the Experimental Research Section.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; *Professor Perty, of Berne; Professors Wagner and Butlerof, of Petersburg; *Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; *Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstübbe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

DR. ROBERT CHAMBERS.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters."—*Extract from a Letter to A. Russel Wallace*.

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1883), "had more striking evidences of that agency than those given in the work in question."

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consistent, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—*Clerical Journal*, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—"The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory."

LORD BROUGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest

faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—*Preface by Lord Brougham to "The Book of Nature."* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which the sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance, of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications."

PROFESSOR BARRETT, F.R.S.E.—"I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source.—I say I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative."

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not blinded by that opposite kind of illusion, opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

CHAS. W. F. VARLEY, F.R.S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

ALFRED RUSSEL WALLACE, F.G.S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able untheorists—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—*Miracles and Modern Spiritualism*.

DR. LOCKHART ROBERTSON.—"The writer" (i.e., Dr. L. Robertson) "can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—*From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—"No one can doubt that phenomena like these (Phrenology, Homeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: "We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family."

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. ——— is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*tant de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession."

4th May, 1847.

ROBERT HOUDIN.

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).—I am, monsieur, &c."

May 16th, 1847.

(Signed) ROBERT HOUDIN.

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid."

"I am indebted to the courtesy of Mr. Eglinton, the Spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved."

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Light*, under *Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely trustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the mediævistic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect."

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediævistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny."

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit in 'spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Bern; Butlerov, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses."

Berlin, December 6th, 1877.

(Signed) SAMUEL BELLACHINI.

ADVICE TO INQUIRERS.

The Conduct of Circles.—By "M.A. (Oxon)."

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if it attempts to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT."—Paul.

No. 257.—VOL. V.

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PRICE TWOPENCE.

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RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 586.)

[In this column will be given from time to time such accounts of psychical phenomena as seem to be worthy of permanent record. Beyond the general classification indicated, no attempt at tabulation will at present be made; that work will follow in due course. In furtherance of this object we shall be pleased to receive from our readers brief reports of phenomena subject to two conditions: (1) That a colourless statement of facts without comment is given; and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

A.—Mesmerism.	M.—Rappings, Knockings, and Stone Throwings.
B.—Trance.	N.—The Spirit Voice and Clair-audience.
C.—Clairvoyance.	O.—Psychography.
D.—Thought-reading.	P.—Automatic Writing.
E.—Prescience, Previsional and Coincidental Dreams.	Q.—Movement of Material Objects without Physical Contact.
F.—Apparitions.	R.—Speaking and Writing in Tongues.
G.—The Human "Double."	S.—Miscellaneous Phenomena.
H.—Presence at a Distance.	T.—Coincidences.
I.—Haunted Houses.	
K.—Spirit Identity.	
L.—Materialised Spirit Forms.	

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, giving—

- (1) The names and addresses of the persons concerned.
 - (2) The circumstances under which the phenomena took place.
 - (3) A brief account of the occurrence.
- Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross.]

CLASS L.—MATERIALISATION.

J. Skipsey, L. T. Rendel, G. Wilson, and I arranged to invite the medium Mrs. Mellon to hold a private séance in a house of our own choosing and under conditions of our own arranging. A sitting-room in Mr. Skipsey's house was chosen for the purpose, and the séance took place on Wednesday, October 14th, at 7 p.m. L. J. Rendel and I went up at 6.30, and hung two curtains from a projecting part of the ceiling in one corner of the room, and arranged the chairs, &c. The curtains were nailed to the ceiling and side walls; a portion lay on the ground; they overlapped a few inches in the centre but were not fastened together in any way; a chair was placed inside for the medium. The sitters were placed in the form of a horseshoe, and I sat near one of the ends. The door was locked, and I put the key in my pocket. Mrs. Mellon took her seat behind the curtain, and the gas was lowered. Mrs. Mellon came in quite an unprofessional capacity and took no part in any of the arrangements; she is slightly made, rather small and delicate looking and was dressed in a very simple way. When conversation flagged, hymns were sung to fill up the time between the various manifestations. After Mrs. Mellon had been seated for a short time she began to speak in a loud but decidedly infantile voice under the supposed "control" of the spirit of a child called "Cissy." She first said "Oh, what a lot of 'folkses,'" and after asking Mr. and Mrs. Skipsey to change places, and having told us to join hands, she then proceeded to ask each person, beginning with Mrs. Skipsey, how they were, and when she came to a stranger, she put the additional question, "Is 'ou a big 'skleptic?'" She seemed to have a childish difficulty in pronouncing some of our names; when she came to me she remarked that I was always laughing, and that I shut my eyes

when I laughed, also observing that she could see us quite well although she was behind the curtain, and in practically total darkness, and judging from this remark and sundry others which she made, she certainly appeared to be able to do so. She told me she was going to do her best to convince us, and seemed to quite realise my wish for some real proof. A chair had previously been placed just outside the curtain with a piece of paper and a pencil on it in case it should be needed. Presently the curtains were opened and a form appeared, which spoke in a gruff voice and was known by his previous acquaintances by the name of "Geordy" (the North country for George). He attempted to make use of the paper and pencil, but knocked the pencil over. Mrs. Skipsey looked for it, and replaced it on the chair. He made a few remarks to myself and some of the others, and I asked him if he could not let us see him materialise outside the curtains, upon which he said he would try. He then scrawled on the paper, crumpled it up, and threw it into the middle of the room. The scrawl appears to me to be intended for "Mr. Garratt," and after shaking hands in a very violent manner with Mrs. Hammerbon he again disappeared behind the curtain.

Presently we observed a faint luminosity at a point on the floor distinctly in front of the curtain. The gas was very low as George said he could not stand more, but we could see everybody in the room, and as the object under inspection was slightly luminous it could be discerned distinctly enough to put delusion out of the question, especially as everybody's subsequent description agreed in the main. This faint luminosity gradually grew in size and distinctness, and appeared as a small heap about a foot high. It then increased in height, and as it rose it became agitated in a wavelike manner, having rather the appearance of a column of steam. This process went on until the substance assumed the shape of a tall draped figure, which after various movements retired behind the curtain. Here it was suggested that the crack under the door should be filled up as the light coming through it rather interfered with our observations. When Mrs. Skipsey was filling up the crack with a handkerchief "Geordy" came out and touched her on the back and retired again. After some time "Cissy" left her medium to materialise; at any rate a white draped form apparently of a little girl came from behind the curtain, moved a chair about, threw kisses to some of the audience, and retired. I saw her very distinctly; she was quite a little girl, and from her easy movement and general deportment I am quite certain that she could not have been the medium in a compressed form. She returned to her medium and told us that George was going round the circle to collect power, and while he was doing so we had a considerable conversation with her and among ourselves; when suddenly I noticed a faint column of mist about the size of a man pass me, and go towards the curtain; Mrs. Wilson also noticed the same thing, and we were then informed that George had got back to the medium. The building up process was then repeated in precisely the same way as before, and George appeared again. He now told "Cissy" to get up, at which she grumbled, and then the forms of both George and the medium appeared at the opening in the curtain at once; they appeared several times, and although we could only see their heads properly, now and then catching glimpses of their shoulders and arms, there was certainly the form of "Geordy," and the medium visible at once and two entirely different voices conversing with each other, and overlapping sufficiently to satisfy us that both could not have proceeded from the same person. The medium was then replaced on the chair, presumably by "Cissy," and after some further conversation she and "Geordy" wished us good night, and then after a few moments, Mrs. Mellon asked, in her natural voice, whether the séance was finished. She said she was quite unconscious all the time, and when she came out she was certainly looking very pale and languid, and complained of having a head-ache.

(Signed) H. A. GARRATT.

This account is correct.—L. T. KENDEL.

PHASES OF MATERIALIZATION.

A CHAPTER OF RESEARCH

IN THE

OBJECTIVE PHENOMENA OF SPIRITUALISM

By "M. A. (Oxos)."

(Continued from page 581.)

Mr. Colley and Dr. Donald Kennedy, of Boston, U.S.A., both give precise testimony as to this re-absorption of the vital force of the medium, which had been temporarily withdrawn, and so strangely used.

Mr. Colley records* among others a séance held at the house of a friend of his near London, at which Dr. Kennedy was present. The occurrences were much the same as those witnessed by me; but in this case the form was that of a young girl. Mr. Colley describes what must have been a close and convincing view of what took place when the form disappeared.

"When the form at last retired, I was permitted to accompany it until I was close to Dr. Monck, as he stood full in view of all. As it neared him the gossamer filament which unites the form to the medium again came into view, the vanishing point being towards the heart. By means of this cord I saw how the figures seemed to be sucked back into the body of the medium. Like a waterspout at sea, the superior vital power of Dr. Monck drew on the spirit form gradually, so that I was enabled to watch the process, 'for, leaning against, and holding, the medium, with my left arm at his back, and my left ear and cheek to his breast, his heart beating in a most violent and alarming way, I saw him receive back into his person' the form before distinct from him. I marked its fair aspect, eyes, hair, and delicate complexion, and kissed the dainty hand as, in process of absorption, it dissolved into the medium."

Respecting the method of formation of the materialized figure I may here introduce a description of a séance communicated to "LIGHT" (July 11th, 1885) by Mr. Barkas.

"On Friday evening, Sept. 3rd, 1875, a séance for materialization was held in an upper sitting-room, the size of which was 14ft. 6in. by 12ft. 6in. In one corner of the room an angle 4ft. by 3ft. 9in. was screened by a suspended curtain. Sitting in a quadrant of a circle and at a distance of from six to seven feet from the curtain, were the following persons, who sat in the order recorded: Mr. Mo., Mr. M., Mrs. H., an American; Mr. H., a gentleman from Edinburgh; Miss P., Mr. F. H., Mr. Barkas, Mr. P. The medium was Mrs. P., a married lady about forty years of age.

"We first sat hand in hand round a table and had knocks and writing, instructing us to put the table within the curtained recess above referred to, and sit for materialization outside of the recess. The medium Mrs. P., and her little daughter, Fanny, sat on two chairs facing the curtained recess at a distance of three feet from the curtain. The company sat, also facing the curtain, a distance of about seven feet from it as above described. A lamp was burning within three feet of where I sat and with such brightness that I could see all persons in the room and could easily read time by my watch. I could see both mediums with ease, and the space between them and the curtain.

"After sitting about fifteen minutes we were told to remove the table from the recess, and materialization would take place. The table was removed, and mediums and sitters sat in the open room in the same order as before.

"After sitting about ten minutes a small, white, flickering, flame-like substance about the size of a man's hand, appeared above the knees of the lady medium, her hands being by her sides during the whole of the séance. It increased and diminished in size and brightness, and at last continued to grow until it covered the head, shoulders, and body of the medium in a fleecy, white, semi-transparent cloud. It then took a more solid and definite shape, and descending to the floor, appeared like a young female, at least five feet in height. This form moved freely about the room, was visible about fifteen minutes, and gradually declined in height and width where it stood, until the form was about eighteen inches high, and during the whole time I saw the hand of the medium hanging passively at her

side. This small, white form again began to rise and increased in bulk, until it resembled a stooping old lady, who moved freely on the floor: she wore white, flowing garments, and had on her head a large, old-fashioned, Quaker-like bonnet; she touched the hands of four of the sitters, taking them between her finger and thumb, and also permitted them to feel her dress. This animated form was visible for about twenty-five minutes, and at one time it increased greatly in bulk, rose to a height of about eight feet, and completely overshadowed the medium. The form again descended, assumed a normal size, and coming forward past the lady medium took a hand of one of the sitters between its finger and thumb; the form then returned to a position about two feet from the medium, and four feet from where I sat, and gradually declining in size and distinctness it flickered away on the carpeted floor. This closed a very remarkable séance. I have, without comment, given a plain, unvarnished record of facts, which could be confirmed, if necessary, by those who were present.

"T. P. BARKAS, F.G.S."

"Central Exchange, Newcastle-on-Tyne."

If these cases had occurred only in the presence of any particular medium, the evidence for their reality is such as could not be put aside, if we are to accept human testimony to these phenomenal occurrences. It would, indeed, have been necessary to say of them that they lacked corroborative evidence; and it would have been discreet to hold them over until such evidence came. The fact that phenomena of this class were at that time observed in the presence of a secluded medium made it impossible for us to do more than guess what took place. Since that time the use of cabinets and curtains to conceal what we all so much desire to watch has slowly and surely decreased, until recently we have had the full record of a materialization occurring in the midst of a dozen observers. This record, to which I have more than once referred, illuminates while it confirms my own observation with Monck so far as the process of construction of the form is involved. I do not doubt that we shall have in due time corroboration of the process of absorption of the form into the medium's body.

Meantime, so far back as the year 1880,* we have a record by Mr. John Mould, of Newcastle, of a séance with Miss Wood which is instructive and to the point. The medium was screwed into a cabinet, or closet, which had been constructed by the Newcastle Spiritual Evidence Society in their own room. After half-an-hour's waiting "a nebulous mass of white appeared on the outer side of the curtain used to screen the light from the medium (the door of the cabinet was made of wire-netting), and we patiently observed the lateral and perpendicular movement of the mass until it reached a height of about four feet and a-half, when the form approached and shook hands with the eleven persons present." This small form was requested to move in various ways, and at once did so. It was desired that it should vanish on the spot where it stood without retiring to the medium in the cabinet. It "exhibited slight movements for a few seconds, as if waves were passing over the whole structure, then it suddenly became invisible." That is much what I observed with Monck; Mr. Colley was more fortunate in having a closer view of the process. "After the disintegration of the form," Mr. Mould adds, "we observed a residuum of white like a nebulous mass." A repetition of the experiment was asked for, when "very decided movements were seen going on in the residual mass, the white substance becoming brighter and denser and more expansive until it was so fully developed that we heard the voice speaking to us again." Here we have formation, dissipation, and re-formation of the figure under the observers' eyes. This, read in connection with other cases already referred to, will be sufficient to show that the process of construction of a materialized form has been more than once carefully observed.

(To be continued.)

* Medium and Daybreak, October 5th, 1877

* Spiritualist, May 7th, 1880

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

The Phenomenality of the Subject.

To the Editor of "LIGHT."

SIR,—From paragraph 2, in Mr. Gurney's second letter, it is evident that the issue between us turns mainly on the nature of the "subject-object." That, Mr. Gurney says, is not the organism, and, therefore, I do not help myself by showing that it is the condition of perception. "I agree," he says, "that in reflection I can make myself a sort of object. I can think over the various 'subjective aspects' which have fallen to my lot, and think of each of them as mine, and of the united whole of them as me, as distinct from the not-me which gave them their objective aspects." Now this account of the subject-object, as originating in developed reflection—by "thinking over"—and as an abstraction from an experience in which the two aspects are already discriminated, is quite remote from my conception of it, as the very first object constructed in consciousness, and the condition of all perception of other objects. Nor is the primary reflection which first distinguishes me and not-me to be confounded with the reflection which could effect such an abstraction as Mr. Gurney describes, an abstraction which I believe in point of fact never is effected, except as a philosophical exercise. Nay more: the subject-object is even prior to the first reflective discrimination of the aspects; we get that object itself before we analyse it into me and not-me, and it first stands for me in relation to all other objects. Undoubtedly the infant first knows itself as its body. "When he" (the infant), as Mr. Shadworth Hodgson says, "learns to say 'I' and 'me,' he has already learnt that percepts are things; and his 'me' is a thing among things, a percept among percepts. . . . If he could speak analytically, his earliest post-reflective language would be: This thing or group of percepts is 'me,' those other things, or groups of percepts are 'my' percepts. For this reason, that his own body has been by him classed with and separated from other surrounding groups of percepts, that is, feelings and thoughts, by primary consciousness, before the particular perception arises that one of these groups, his body, has the feelings which constitute that and the other groups of percepts. This perception it is which is indicated by calling 'me' that group to which the others belong, or round which they seem to cluster, and which is always present when any of the others are."* Now that is what I mean by the subject-object—the organisation and combination of feelings into an objective representation of self—a phenomenon in the truest sense, just as much as "the lamp and all other phenomena," and not at all as "the result of a process of abstraction."

Having removed all possible ambiguity on this point, we shall be better able to see whether Mr. Gurney has successfully met my contention that this phenomenon, or subject-object, is a necessary condition of all other objects or phenomena in perception. I submit that he has not really met it at all. He has put forward a conception of the subject-object which is completely different from my own conception, and to which my argument is quite inapplicable. Certainly I could not posit Mr. Gurney's mental abstraction in space, or make it do duty for an organism. Nor do I at all see how he himself connects it with his admission of a local Ego-point as necessary to perception of objects in space. I endeavoured to show that this local point must be an objective representation in space of the self-consciousness—that is, a body. For this objective representation Mr. Gurney would substitute a subjective representation, the abstraction of developed reflection, which, by its very nature, could find no support whatever in space. I demanded a percept, and Mr. Gurney, without showing that this demand is illegitimate, offers me a concept instead, and then throws on my own shoulders the burden of showing that his concept corresponds with my "sensible existence." Of course it does not. So of his "ideal centre of spatial relations." I do not see how his abstraction gives that; *ex hypothesi* it would not give it as the condition, but only as the result of the general experience of space objects, an "abstraction" from them. But my whole argument was to show that you could not get a local centre of self-consciousness except as a "positing in space," and that this is more than the mathematical point. I hardly know if I may take as an

* Phil. of Reflection, Vol. I., pp. 112-113.

admission the sentence: "If I had no visible and extended organism, if I had not found *this* in the world of external objects, though my experience of my world might be as keen and various as now, I do not think that the words 'space' and 'externality' could retain at all their present connotation." Now that really is just my contention. I do not want a local subject-object except for a world of objective space as now known to us; but I maintain, generally, that such as the objects perceived, such must be the self-representation of the subject. Mr. Gurney's instance of the symphony should help us to a better understanding of each other's position. If Mr. Gurney can enjoy music ideally and intellectually (as I believe all truly musical souls can, and as I wish mine could) the sound need not be localised, and we enter a world of other relations. I should have no doubt to contend that he will still represent himself therein to himself and others—if "others" there are—but under quite different modes of perception.

It is, perhaps, hardly necessary to add that I am not undertaking to show what the conditions are which give to other similarly constituted percipients a phenomenon of me corresponding to my phenomenon of myself. I can only say that this phenomenon is like all others. A world of similarly constituted percipients simply means a world of which the objective representations are similar for all.

But I quite admit that the organic character of the subject-object—the fact that the latter represents the whole system of relations with other objects which percipience implies—is not evinced by merely showing that some objective representation of myself is required for a local centre of consciousness. If Idealism is incompetent to answer Mr. Gurney's question, or criticism, on this head, I cannot deny that "the sensible object puzzles or should puzzle the Idealist by presenting nerve changes that are at once correlated with and irrelevant to his ideas." It was therefore that I adverted to Dr. Ingleby's "Law" of perception as offering the clue to this mystery from the Idealist point of view. Without attempting an exposition of that law here, I will only say that it is a developed application of that Copernican principle which Kant introduced into philosophy—the principle that when abiding by appearance leads to insuperable difficulties, we should proceed on the hypothesis that appearance is the exact inversion of truth, and see if we cannot thus arrive at a rational solution which shall be completely conformable to the facts underlying the appearance. Now since the apparent derivation of perception from an extended object in a "real" space is impossible as soon as we understand that the object is itself nothing else than percept, it follows that the relation between object and objective organism, which testifies to this false appearance, is not the true relation between percept and percipient. The principle in question suggests that it is the exact inversion of the true relation, and that therefore the phenomenal, receptive organism is an inverted representation of the subjectively real, constructive organism. I do not pretend that the correspondence has been exhibited in detail; but the following passage from Dr. Ingleby's book will show how strict he conceives it to be. "That mind is dependent upon organisation, which is already an established doctrine in physiology, will, I doubt not, be more and more confirmed by fresh inductions. For my own part, I believe that in the strictest sense, mind is as much a property of organised matter as double refraction is of a crystal of Iceland spar. But I have the highest assurance that I can obviate the least objection to the doctrine of spirituality which can be based on physiology. If it can be shown that the *Ego nomen* is constitutive of the organism, and that it is by virtue of an apperceptive Law of Reciprocal Causation that the manifestations of intelligence, or properties of organisation, are actuated, we may not only not view the speculations of materialistic physiologists with alarm, but we may hold out the prospect of utilising their researches in the sphere of psychology."*

C. C. M.

Von Hartmann's "Spiritism."

To the Editor of "LIGHT."

SIR,—As the work in question is receiving a careful and detailed examination by some of your most competent correspondents, I will only offer a few detailed remarks which, however, seem to me to deserve consideration.

And first with regard to the author himself, and his moral and practical equipment for this special task. It appears to me that he is eminently unsuited for it, and to a degree which

* Introduction to Metaphysic, p. 291. (Trübner, 1869.)

would make a satisfactory treatment of it by him next to impossible. I think even "C. C. M." might admit this, or even would be constrained to do so by the sound position which he has taken that "facts" can only be received and inwardly assimilated when viewed in the light of a "theory" which they realise and illustrate.

When I wrote "Let us have facts first and theories afterwards," I did not wish to be understood *an pied de lettre*. I only sought to enforce in a brief and rather flashy form the idea that the agents of the Psychical Society were neglecting their proper and most pressing duty in not investigating certain alleged phenomena, at least in any adequate manner. In my last letter to you I said distinctly "it is idle to pursue psychical research except on this foundation," viz., of a belief in the existence of spirits.

This being so, I am surprised that "C. C. M." has deemed this *brochure* of Von Hartmann so important, seeing that he is disqualified in *limine* for his self-appointed task. He believes in the visible universe, and in nothing beyond it. He has no belief in the existence of spirits. "C. C. M." has most truly said "people don't believe what they cannot at all understand." Von Hartmann cannot at all understand how spirits can exist, how then can he be a judge in this matter—how then can he be trusted to examine the evidence impartially? Must not all his reasonings be coloured by his non-belief?

Moreover not to believe in spirits, is not to believe in a hereafter. It also involves a non-belief in God or in any moral order of the universe—it is to be sunk in pure naturalism, in the wisdom of the senses.

I may advance a step further, and say that he is a Pessimist—in other words, he has no hope for a future after death, and but a poor hope, or rather flat despair as to the destinies of humanity on the earth. Here surely is an ample list of disqualifications.

But there is one more—he has no practical experience. Now this is wholly unpardonable: for he might have removed it at will but would not. Living in Germany, which boasts five Spiritualistic journals, which is, therefore, a land of séances, he has not attended one!! and yet he presumes to write on the subject! What should we think of a writer on chemistry, who naïvely avows in his preface that he never witnessed one chemical experiment, never made one chemical manipulation? A precious instructor such an one would be. I wonder he was not ashamed to make the avowal. It was not thus that Zollner proceeded. Undeterred by the accounts from England of Slade's trial and conviction, he determined to receive the whilom prisoner—the just-discharged convict—to witness his performance, and to make himself responsible for the result. This is a bright contrast to the conduct of Dr. von Hartmann, who yet is not ashamed to step forward to instruct the world as to what they ought to think of these things! He is quite willing to study reports of séances, and to tell us their scientific value, on the assumption of their truth; but by no means to make himself responsible for it, by assisting at any séance. Now this I call most ignoble conduct—a cowardly and selfish evasion of a manifest duty. His dearest concern is not to jeopardise his philosophical reputation. It is a comfort to reflect that this is cautiously safeguarded in any event.

He who has never attended a séance declares that it would be necessary "to attend a hundred séances at least" before delivering an opinion. If this is not absurd and random writing—quite unworthy of a great philosopher—I know not what can be. To act in this manner and to refuse time after time to acknowledge that which your senses and your judgment assure you of, is to destroy all self-reliance and to stupefy the mind. In the words of Lucretius:—

"Est violare fidem primam, et convellere tota,
Fundamenta quibus nitatur vita salusque."

To act thus is to make the mind weaker at every fresh instance: it is the straight road to idiocy.

For the rest I will only now glance at some monstrous assumptions of our author.

1. The transference of hallucinations which we may call "the shade of a shadow." That one may have hallucinations is true, but the transference of them at will to another, much more to a circle, is about as inconceivable as anything can be; unless, indeed, we accept Mr. Myers' doctrine that what exists in any degree may be raised *ad libitum* to any "higher power." This would lead to very absurd results. Von Hartmann is bound to explain everything without calling in spirits. Hence he does

not hesitate to make this sheer and monstrous assumption. We see in it the predetermination to view everything in one light only.

2. He does not believe in spirits, but he knows exactly what sort of beings spirits would be, did they exist. He says that spirits must be "bodiless," and being "invisible," can have "no power of manifestation."

Now we maintain the exact reverse of this. We maintain that "spirit must have a continent—that is a body—for that there is no such thing as naked thought; that it is never 'unclothed, but clothed upon,'—or in other words, that the visible and the invisible are in eternal alliance. But that visibility implies corresponding organs, therefore, by those who are in the same sphere, or for a time exalted to it, as was Paul (Cor. II.).

He further says spirits can have "no brains," no parts that can "support consciousness," "no muscles or bones," and therefore, no power to "lay hold or raise," or "to accomplish any dynamical effects except in a spiritual way," i.e., by illusion.

Now the whole of this is as contrary to philosophy as it is to an enlightened belief in spirits. That belief is—which was also that of Swedenborg—that a spirit has an organised form, complete in all its parts and functions; that it has all the human faculties in an enlarged and exalted degree; that in the truest sense the spirit body is more substantial than the mortal one; that it is an exchange of weakness for power, and that of every kind. In one word, there is a natural body, and there is a spirit body. Just in proportion as anything is gross and material is it weak, corruptible, and inert. It is the ethereal body, which alone is substantial, powerful, and incorruptible. These truths, supported though they be by innumerable facts, and by magnetic and electric science, are folly to a low-thoughted Pessimist, whose "eyes are always downward bent"—who has no aspirations, and no hopes.

I conclude with one instance more. Von Hartmann believes in two kinds of thought-transference, or rather of hallucination-transference: that which comes from one brain "whose vibrations induce similar vibrations in a human brain in proximity; and mechanical mediation by other vibrations—between persons in immediate proximity without contact." . . . But there is also "another kind of thought-transference without material mediation, which seems to be limited to no distance." He continues, "at far distances, according to our experiences, no thoughts or words whatever can be transferred, but only sensible and most lively hallucinations." He had said before that "nerve-force rapidly diminishes as the distance increases," according in fact to the square of the distance—how, then, are these lively hallucinations to be transferred from the antipodes, across the earth's diameter to the distant transferee?

Our philosopher is quite equal to the emergency. The transferer "being rooted in the absolute" is able to accomplish the feat. Though there be no no-spirit, and no physical copula or mediation, by taking "his stand in the Absolute"—the absolute, be it remembered, is also the Unconditioned—he is able to free himself from all the limitations of space, and is thus able to transfer his hallucinations—his airy nothings in their full picturesque and dramatic completeness to his dupes on the other side of the world!

Was there ever jargon equal to this? Was there ever metaphysical acrobat equal to our philosopher? Rather would I hold with Milton that there are spirits, and that

"So soft

And uncompounded is their essence pure,
Not tied or manacled with joint or limb,
Nor founded on the brittle strength of bones,
Like cumbrous flesh, but in what shape they choose,
Dilated or condensed—bright or obscure
They execute their airy purposes,
And deeds of love or enmity fulfil."

G. D. HAUGHTON.

Numbers as a Means of Spirit Telegraphy.

To the Editor of "LIGHT."

SIR,—Your correspondent "C. C. M." has recently, and with his usual lucidity, given more than one account of the curious recurrences of certain numbers in connection with the events of his life—recurrences which cannot be explained by the mathematical theory of probability. As I have had similar experiences, and as I believe I am the correspondent referred to in one of

"C. C. M.'s" communications as having some time ago written on the matter in "LIGHT," I wish to add to what I then said.

I can bear testimony to the apparently trivial way in which these communications are made. I use the word *apparently* advisedly, because one does not well know of anything really trivial; this, however, seems a minor matter. The question is, do these numbers, as they are presented, give evidence of an intelligent agent being concerned in their presentation? I believe they sometimes do.

My own experience is that there are at least two ways in which the numbers are brought into my consciousness. One way is, perhaps, through the agency of my second self, whatever that may be; the other, as I feel very strongly, is by means of an intelligent being, which being is *not* myself. When I am thinking about any matter—say study, illness, wealth, or any idea which can be represented by one word, not uncommonly other words, meaningless, except as to their numerical value, come into my mind—these suggested words are possibly the work of my second self, my sub-consciousness, or of anything else which is myself and yet not myself. But if I am mentally desirous of an answer to a serious and perplexing inquiry, the answer almost always *slides in*, as it were, when I am thinking of something else. Unless, then, I have two or more second selves I do not see how the second self explanation comes in here.

That the work is at times that of an intelligence outside myself the following story tends strongly to show. Just after Easter of this year, I was travelling in Belgium with one of my children. We had been for more than a week without news from home, and as I was expecting a letter from South Africa, from a son whose health was then still a cause of anxiety to me, my uneasiness became considerable. On the Sunday after Easter we were, during the morning service, in Antwerp Cathedral, and my anxiety culminated. I then made an earnest wish, or prayer, that if all were well, the number 107, which according to the method of reckoning adopted by "C. C. M." and myself is the value of the word *happiness*, should be presented to me in such a way that I myself could in no way influence its presentation. We left the cathedral, and went to the Musée Plantin; our umbrellas were taken from us by the *concierge*, and the number on the ticket given for them was 107! On reaching London, I found that the letter had come from South Africa, but had not been forwarded. I do not think either the telegraphic or the second-self theory will cover this.—I am, faithfully yours,

W. P.

Antiquated Laws.

To the Editor of "LIGHT."

SIR,—May I add to the information given by "C. C. M." respecting the facts which he was so very kind as to furnish me with for my pamphlet on the Slade case, that a fuller and more complete, though by no means more accurate statement, which also he was good enough to revise and approve as exact, is contained in a little pamphlet of mine entitled "The State of the Law as it affects Public Mediums." I fear it may be scarce now; but I will send some copies to the Psychological Press Association, 16, Craven-street, Charing Cross, so that they may be available.

November 28th, 1885.

"M. A. (OXON)."

"Twist Two Worlds."

To the Editor of "LIGHT."

SIR,—Will you be kind enough to grant me space in your next issue to inform the large number of subscribers who have written to me, asking when the above work is to be published, that the volume is now in the press, and will be issued speedily. The heavy work incidental to a book of this character, the preparation of the etching and the eight chromo-lithographs, has considerably delayed its publication, but I am certain the subscribers will be surprised with the book when it reaches them. Those who have not remitted for copies ordered through me should do so at once to ensure certain delivery. After publication it can be obtained through the Psychological Press Association.—I am, sir, yours truly,

G. Nottingham-place, W.

C. MANING.

Independent Mind Action in Psychography.

To the Editor of "LIGHT."

SIR,—It has been suggested by more than one inquirer into Spiritualism that the answers received by sitters, either in writing or by tilts and raps, come, not from any beings "beyond

our ken" but are the results of the accumulated thoughts of the people present at the table; in fact, are the children of that "grey matter" (dear to the scientific mind) playing on the medulla, and sending forth those startling sentences which frequently answer our questions so completely.

That these answers are not in any way the result of thought-reading was very plainly shown in the most simple manner the other day at a séance with Mr. Eglinton. The medium took down a book from a shelf (it was a history of Ireland by some long-forgotten author), and without opening it asked those who were present to choose first the number of a page, then of a line in the page, and, lastly, a word in the line. These numbers were at once written down on a slate in full view. The numbers chosen were 14 for the page, 17 for the line, and 10 for the word. The word selected was to count from the end of the line.

Mr. Eglinton put the closed book on a slate, held it under the table flap, and then asked his guides if they would tell him the word that was wanted. Writing was heard on the slate, and, on taking it up, there was found written: "There are not ten words in the line, but the first word is 'remaining.'"

On referring to the book this was found to be literally correct.

As no one present had ever read the work it could be no far away, forgotten fact returning to the individual's consciousness at that identical moment, neither can any amount of accumulated thought result in setting forth the unknown.

Is not this "a beam in darkness"? Would that some of our great thinkers would say with our Laureate "let it grow."—I am, dear sir, yours truly,

A. R.

A Weak Hypothesis.

To the Editor of "LIGHT."

SIR,—A careful perusal of the brochure of Von Hartmann's on "Spiritism," translated by Mr. C. C. Massey, brings to my mind the following passage that a "would-be" *seant* published some ten years since.

"Those who put themselves forward to attack the cherished beliefs of the world at large, are bound to master the whole of each question they bring under discussion, and not to content themselves with a one-sided or imperfect view of it, and they have no more right to put aside an evidential fact or deduction because it looks old and worn out, than adopt another without due examination, because it is new and specious. In particular, it behoves those who rest on experience as the basis of all knowledge to beware of excluding all experience save their own."—Dr. W. B. Carpenter, "Principles of Physiology: Responsibility for our Belief," p. 405.

Verily this is the voice of Esau, but the hands are the hands of Jacob, for who would have surmised that the proud engenderer of the "unconscious cerebration" hypothesis could write thus? Poor little weak hypothesis! where in the limbo of philosophical abortions art thou now? And here comes Von Hartmann's newly-born "transferred hallucinations." Behold! the shadowy little brat but sees "light" a moment, and a thousand experiences of non-hallucinated ones crush its feeble life out! Would that it could be at once buried decently out of sight; but, no! perhaps for the next quarter of a century its little bones will be flung in the faces of all those who are striving to clear the minds of their fellow creatures of *real* transferred hallucinations in order that they may see more clearly and enjoy life more fully and freely.

The italics in quotation are those of yours faithfully,

A VERY "IGNORANT PHILOSOPHER."

No man can learn of anything without some preparation for such learning, however near he may be to the thing to be learned of. A chemist may speak of his most valuable secrets to a carpenter and the carpenter will be none the wiser—secrets that he would whisper about to another chemist for an estate.—EMERSON.

A POINT FOR THE MIND CURE.—An Eastern watch-maker has declared that the magnetism of the wearer of a watch affects it as a time-keeper; that watches which gain or lose time on certain persons, run with regularity when hung up in his shop. One case in particular came under his notice. A lady brought him her watch very frequently, which she said at times gained and at other times lost; yet, when hanging in his shop, it ran with exactness. By investigation and inquiry, he found that the mental conditions of the owner were variable; when cheerful the watch gained time, when despondent the watch lost time.—*San José Mercury*.

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THE EDITOR OF "LIGHT,"
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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

Light:

SATURDAY, DECEMBER 5TH, 1885.

GRADUATED CIRCLES.

There are some points in the Address of the President to the members of the London Spiritualist Alliance* that will bear expansion. They were of necessity handled briefly and traced in outline, though with sufficient clearness, in an address which was limited by time, and which traversed a large area literally bristling with subjects of interest and importance. We have already stated our belief that the long period of conflict and transition, of selfish apathy, and of idle curiosity, is passing away, and that the formation of the Alliance was the inauguration of a new and happier epoch. We entertain little doubt that the address in question will be found to inaugurate a new departure which will still further advance the cause we have at heart. The plan of practical research therein laid down comes as a natural and necessary consequence to the action of Spiritualists in respect to public and promiscuous circles and dark cabinets, just three years ago. The destructive process had its perfect work: the time has come for the constructive work to be organised.

It has been growing in definiteness, and taking form and shape during the past two years:—years which have been marked both by a clearing of the ground, and by a successful sowing of good seed, which those alone who have been concerned in the work can adequately appreciate. Bad methods have been abandoned, or rather have died out because the intelligence of men has outgrown them. As soon as attention was drawn to the conditions under which phenomena of a rare and obscure nature were investigated, their fate was sealed. To no set of people are Spiritualists more indebted than to such men as Sir G. Sitwell and Mr. von Bach, who, setting a very different purpose before them, drew prominent attention to our faulty methods of investigation. By their seizure of the spirit-form they did not, indeed, prove its identity with the medium, as they desired, and boasted that they had done, but they drove Spiritualists to inquire what might be expected to happen in case an independent form were thus rudely seized while the medium was in a state of trance, but beyond reach of observation by reason of darkness and seclusion in a cabinet. To this question no sufficient answer could be given without

* "Spiritualism at Home and Abroad," by the President L.S.A. Price 6d. London: The Psychological Press Association.

placing the medium under careful observation. It became manifest that this was the next step to be taken. Already one or two observers had been bold enough to demand such conditions of observation, and the results were conspicuously valuable.* Since that time our knowledge has been extended by repeated opportunities for observation in the presence of Mr. Eglinton, who has never shrunk from affording conditions of investigation which, however distressing to himself, are invaluable to the observer. We do not hesitate to say that Spiritualists owe to Mr. Eglinton a hearty acknowledgment of their obligation to him in this respect.

We have learnt much from the action of both foe and friend. We have learnt so much that we are disposed to wonder how the old bad methods of observation could have been tolerated so long. That the profoundest mysteries should have been subjected to what passed for scrutiny in a promiscuous circle of people, whose only qualifications too often were an itching curiosity and the possession of five shillings wherewith to gratify it, in a dark room, with every method of deluding the senses available;—this is now a source of wonder to us. We see that darkness may indeed be essential for the development of certain phenomena, but that these special phenomena should not be sought for in these promiscuous circles. It is not fair either to the operating intelligences, or to the observers, or to the medium, to conduct experiments in such a manner. We see further that to admit a neophyte to these inner mysteries without antecedent preparation is most unwise, productive usually of little good, calculated in most cases to bring about disastrous results. We have learnt that circles must be graduated, and that inquirers must learn the alphabet before they can expect to understand what they read. It is not too much to say that from this graduation of circles judiciously carried out, almost more than from any other single cause, the best results may be expected.

But this is not all. We are led to the belief that there are certain persons so unfortunately constituted as to be apparently unable to get any satisfactory evidence of psychical phenomena for themselves, and to be absolutely deterred by their very presence of the phenomena others may wish to observe. It is said, we do not know how truly, that some persons who are very desirous of witnessing such phenomena as occur, for instance, in the presence of Slade or Eglinton, are uniformly unable to do so. Their presence paralyses the force, apparently, and this in spite of a professed desire on their part to witness what others see without difficulty. It used to be a scoff against us in the mouths of such men as Professor Tyndall that the presence of a sceptic was fatal to the occurrence of psychical phenomena. If that were so, we wonder how the vast array of those who started from a standpoint of absolute scepticism, and who have reached conviction of the general truth of what Spiritualists believe, has ever been recruited. The truth is that scepticism has nothing whatever to do with the matter, except in so far as it is arrogant, dogmatic, virulent, and obstinately arrayed against the truth. The passive mind, whether favourably or unfavourably impressed, is usually sure of its evidence. But some there are who can apparently get none, and it will be interesting to see in the future whether improved methods of research will throw any light on the reasons for this singular psychical impenetrability, which in some observers wholly unfits them for the investigation, and amounts to a positive disense. For the present, at any rate, they are not suitable members of any circle of inquirers.

MRS. FRANCIS LEAN (Florence Marryat) announces her intention of publishing in her successful weekly, *Once a Week*, a series of remarkable incidents obtained through the different mediums with whom she has had sances.

* See "M.A. (Oxon's)" "Phases of Materialization" ("LIGHT," pp. 580-581).

"SPIRIT TEACHINGS."

(From "MIND IN NATURE.")

By A. N. WATERMAN.

The title of this work is sufficient to banish it, not only from the homes, but from consideration or notice, by a large portion of the community.

Spirit communication, so called, is looked upon with holy horror by some, and regarded by others as drivel, unworthy the consideration of an intelligent being.

It cannot be denied that there is reason for these opinions.

A great part, perhaps the greater part, of all said to be the teachings of spirits, is either so inconsequential, so fanciful, childish and silly, or so fanciful and visionary, as to make a sensible man ashamed of having listened to it.

The great number of intelligent people, however, who accept these revelations, not as necessarily truthful or trustworthy, but as actual voices from another world, renders the phenomena interesting to every person who desires to study matter, force, or man. It is, therefore, a pleasure to find a book in which is written the history of the development of a so-called medium, together with a large number of what purport to be communications by spirits, couched in plain and simple language, with no attempt at display of rhetoric, or ornamentation; without embellishment, by way of imagery or symbolism, and with no endeavour to be fanciful or poetical.

All that is here given is easily understood, and cannot well be misunderstood; all is elevating in tone, pure in morals, logical and consistent.

A theory of spiritual life; an explanation of the intercourse between this and the spiritual world; the reasons for, and methods pursued in the communications now being made; a statement as to the good and evil that may result therefrom, and as to the revelation of the Scriptures, and God's dealings with man, are contained in the "Teachings."

However much one may dissent from what is set forth, no one will be shocked by ridicule, blasphemy, want of dignity, or frivolity.

The spirit in which this "Teaching" is given, is well illustrated by the following extract from the words of "Imperator," in what purports to be a letter from a spirit who writes under that name.

"What we wish to impress on you is this: You must judge the Revelation of God by the light which is given you in the mass, not by the dicta of its preachers; by the spirit and general tendency, not by the strict literal phraseology."

"You must judge of us and our teaching, not by conformity to any statement made by any man, at any special time; but by the general fitness and adaptability of our creed to your wants, to your relations with God, and to the progress of your spirit."

"What, then, is the outcome of our teaching?" "How far does it square with your right reason?" "How does it teach you of God?" "How does it help your spirit?"

It has been well said:

"All religions, faiths, doctrines, should be studied at their best." Whoever desires to examine Spiritualism at its best, should read this book.

The author—Rev. W. Stainton Moses—who writes under the *nom de plume* "M.A. (Oxon.)," is a graduate of Oxford; is connected with the London University College; is one of the Vice-Presidents of the Society for Psychical Research, also a member of the Council, and, until very recently, a member of the Literary Committee of that Society. He has published a number of works on psychical subjects.

LET the end alone. None belongs to you; use it as wisely as you can. Work your best at once where you are; the end will work itself out with mathematical certainty.

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The above list represents the remittances and promises which have reached us up to the time of going to press. The amount at present is not very encouraging, but as our friends have never failed us in the past, so we have no fear that they will do so now. "LIGHT" is steadily growing in circulation and influence, and promises at no very distant day to be not only self-supporting, but commercially profitable; and in the meantime we earnestly appeal for the assistance of all who are interested in our success, begging them to be both prompt and generous in their contributions. With more means at our command we could make our work more widely known, and thus hasten the time when such appeals as this will be no longer needed.

Remittances may be sent either to Mr. E. Dawson Rogers, Rose Villa, Church End, Finchley, N., or to Mr. M. Theobald, 62, Granville Park, Lewisham, S.E.

THE following remarkable incident is copied from Bailey's "Annals of Nottinghamshire," and happened at the siege of Newark, in 1644:—"Hercules Clay, a tradesman of Newark, and at this time mayor of the borough, dreamed three successive nights that his house was on fire. After awaking on the third occasion he arose, a good deal troubled, and awoke his family, requiring them immediately to leave the house, which they had no sooner done than a bomb, fired from Beacon Hill, fell on the roof, and passing through every floor set the house completely in flames. In commemoration of this merciful deliverance, he left a sum of money to the vicar, to be invested by him, in order that a sermon might be preached on the anniversary of that day (11th of March) for ever; and another sum, the interest of which, on the same occasion, should be distributed among the poor of Newark."

should we welcome our good friends of the psychical research persuasion, who come before the world with similar testimony, but in more cautious, scholar-like, and diplomatic guise, with some of the caustic humour, and fine ironical smile of Erasmus. There is place for Nicodemus, and for Paul.

But all honour to Spiritists also! to those who have borne the burden and heat of the day, amid much of ridicule and of scorn, who have long shown the courage of their opinions, and avowed them, some men of culture and ability with caste and position to lose, all persons of open unprejudiced mind, though "not many wise after the flesh, not many learned" are called to inaugurate a new dispensation.

In all seriousness I say it—scorn not the plank that is being laid, the bridge that is being built, from one extreme position to the other, for thereon perchance may Scepticism and Credulity meet, and from their intercourse be born some nobler and higher thing than either.*

THE WALWORTH SOCIETY OF SPIRITUALISTS has formed a small committee for the purpose of assisting Mr. J. C. Robson. Friends wishing to contribute to the fund may send their donations to our care. We understand Mr. Robson will regularly officiate at the weekly circle of this society.

UNDER the heading "What is it?" *Vanity Fair* of November 21st publishes a long article from a correspondent detailing his experiences at a materialisation séance at which the form was evolved from the medium's side in sight of the sitters. Although no name is mentioned, we easily perceive from the description that Mr. Eglington was the medium in question.

A MONUMENT has been erected in memory of Alphonse Cahagnet, by many of his friends, over his remains in the cemetery of Argenteuil, near Paris. Some of our readers will have a cordial remembrance of M. Cahagnet, a translation of whose "Revelations of a Life to Come," through a magnetic somnambule, was published in London before the advent of Modern Spiritualism in America.

A PSYCHICAL society, so-called, has been organised in St. Louis, with the Rev. Mr. Snyder, the Unitarian preacher, as President. If the selection of this reverend gentleman is an indication of the bias of the organisation, it were better to name it the Society for the Promotion of Psychical Farce, unless we are incorrectly informed as to Mr. Snyder's attitude towards the spirit hypothesis.—*Religio-Philosophical Journal*.

THE current number of *The Month*—a Catholic magazine—contains a charming story, by Dr. Anna Kingsford, entitled "A Village of Seers," for informing them of which we feel sure our readers will thank us. It is an account which reads as if historical—so vivid and natural is the narrative—of an Alpine community, which, for some deed of charity, had been endowed with the gift of clairvoyance, a gift in which their dogs participated, but the exercise of which was restricted to the eve of Christmas Day. And the story turns upon the preservation and final rescue, by means of this faculty, of a child lost in the mountains, after all other means have been exhausted, the lucidity of the dogs playing an essential part in the drama. Not the least notable circumstance is the appearance in a Catholic periodical of a tale in which animals are recognised as possessed of souls, as must be the case if they are clairvoyant, and clairvoyance is a psychic faculty. But we may be mistaken as to Catholic doctrine on this point.

DR. ED. VON HARTMANN has made it manifest to the German circles of science and letters that Spiritism survives after having been so often slain. This celebrated author of the "Philosophy of the Unconscious" has issued a pamphlet in which he devotes 118 pages to showing how utterly mistaken are a great many simple, credulous people—Crookes and others, for instance, in England, and Zollner and others in Germany,—and how foolish it is of them to regard ultra-mundane intelligences as their cause, and which—by the light of his "Philosophy of the Unconscious"—he easily traces to "magnetism, somnambulism, somnambulant consciousness, middle-brain function, and a faculty in 'mediums' to communicate hallucinations to sensitive individuals," within whose craniums, Dr. von Hartmann says, spirits only exist. This judgment he delivers after reading certain books on the question, without having had "an opportunity"—why not, Dr. von Hartmann?—"of making personal investigation." It is not usual, however, for men of science to pronounce upon questions of serious import without a more complete study of the facts than he confesses to have made: this surprises us the more, as Dr. von Hartmann is known to be serious among the serious.—*Revue Spirite*.

* I read with interest Mr. Garney's remark, and quotation in the last "LIGHT," which went to prove that we are not so much at variance perhaps as I had assumed. I noted also Mr. Myers' observation in his recent article that, though he prefers the new physiological methods, he has himself arrived by them at much the same old conclusions as to personality; though this one would certainly not have inferred from what he has written.

THE EXPERIMENTAL RESEARCH SECTION

OF THE

LONDON SPIRITUALIST ALLIANCE

Has been established with the object primarily of—

Promoting systematic research by experts, including (a) the encouragement of exact methods of inquiry; (b) the accurate recording of observed facts; (c) the regulation of admission to and the graduation of circles, so as to afford a complete and progressive course of investigation and instruction; (d) the more careful treatment of mediums, and (e) the publication in the Spiritualist Press of carefully tabulated results.

And secondarily of—

Assisting inquiry into Spiritualism either by (a) directing inquirers, where necessary, in a preliminary course of reading; (b) advising in the formation of private family circles; or (c) where practicable furnishing introductions to already organised circles.

Members of the London Spiritualist Alliance are eligible for election to the Experimental Research Section. The minimum subscription to this section is £1 ls. per annum, payable in January for the current year, but it is hoped that persons interested in the extension of research will contribute to a special fund for that purpose.

The members of the Research Section are divided into four grades, viz. :—

1. CIRCLES OF EXPERTS,
2. ELEMENTARY CIRCLES OF INVESTIGATORS,
3. INQUIRERS,

all under the direction of

4. A CENTRAL COMMITTEE OF CONTROL.

Circles of Experts will study, at their own discretion and opportunity, special groups of phenomena. They will especially direct attention to the means of securing the best conditions of observation. Their experiments will be such as could not safely be made in a less harmonious circle, or by less experienced persons. They will as experiment as to throw light on perplexing problems, and generally to add to our now scanty store of knowledge as to the methods employed by the invisible operators, the results of whose action we are all more or less acquainted with, but of whose methods of operation we know almost nothing.

Inquirers into Spiritualism, upon becoming members of the Research Section, will, if desired, be introduced to some Expert who will give the necessary advice and guidance; will direct their reading, if required; will give help in difficulty, and generally act as Mentor and sponsor to them, until, in due time, they become fit to take their place in an elementary Circle of Investigators. As circumstances allow, inquirers will be drafted into such a circle, or if it be preferred they will be advised and directed in the formation of a private circle.

GENERAL RULES.

All groups of circles of whatever degree are subject absolutely to the direction and governance of a Central Committee of Control. The names of all who desire to take part in these circles will be submitted to that Committee, and the election will be by ballot. Great care will be exercised in the selection of suitable persons, and their arrangement in circles so composed as to secure the utmost possible harmony. These circles will meet, each at its own convenience, in private houses for the most part, and their proceedings will be strictly private. They will be conducted by an Expert Director chosen by the members and approved by the Central Committee of Control. Accurate minutes of all proceedings will be kept by a Recorder; and these minutes, verified at the opening of each meeting, will be submitted at stated intervals to the Committee of Control, who alone will decide as to their publication. No publication will be permissible without the sanction of the Committee; and from its decision there will be no appeal. Each member of the various circles will pledge himself to keep all proceedings strictly private until authority is given for publication. The names of the persons who constitute a particular circle need be known only to themselves and to the Committee of Control.

PLEDGES REQUIRED.

Those who wish to take part in this work will be invited to pledge themselves

1. To an ungrudging assistance, within reasonable bounds, to any fellow member who may be assigned to them for guidance.
2. To sink absolutely any private or personal feelings that may in any way be thought likely to interfere with the perfect harmony that must characterise an inquiry of this nature if success is to be attained; or that may be at variance with the spirit in which alone this investigation can be profitably undertaken.
3. To obey, and submit to the reasonable control, of the Central Committee of Control, which is charged with the administration of this plan, and to preserve a faithful reticence as to any results obtained in any circle, until the records are published by order of that Committee.

No expression of opinion as to theories which may be held to account for observed facts, or acceptance of any special form of belief, is sought from any member. The Central Committee of Control, however, regards psychical facts from a Spiritualist point of view, though it is by no means bound down to any special theory, and may, indeed, receive and canvass any that may be proposed; and the Spiritualist Alliance, as its name implies, is, as a body, professedly Spiritualistic.

CENTRAL COMMITTEE OF CONTROL.

The constitution of this body, together with other details explanatory of the general scheme of work, will be found in the pamphlet entitled, "Spiritualism at Home and Abroad." Persons wishing to join the Experimental Research Section are requested, if already members of the London Spiritualist Alliance, to apply to the President, 16, Craven-street, Charing Cross, S.W., who will enter into further communication with them on the subject. If not members of the Alliance, application for such membership should first be made to the Hon. Sec. at the same address. On election, the new member of the Alliance will be eligible for admission, if approved by the Central Committee of Control, to the Experimental Research Section.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zollner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; *Professor Parry, of Berne; Professors Wagner and Butler, of Petersburg; *Professors Hare and Mapes, of U.S.A.; Dr. Robert Fries, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; *Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstübbe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

DR. ROBERT CHAMBERS.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters."—*Extract from a Letter to A. Russell Wallace*.

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858) "had more striking evidences of that agency than those given in the work in question."

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consistent, that I feel the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—*Clerical Journal*, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—"The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory."

LORD BROUGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest

faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—*Preface by Lord Brougham to "The Book of Nature,"* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance, of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

PROFESSOR BARRETT, F.R.S.E.—"I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source,—I say I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative."

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambule,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

CROMWELL F. VARLEY, F.R.S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

ALFRED RUSSEL WALLACE, F.R.S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able untheorists—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—*Miracles and Modern Spiritualism*.

DR. LOCKHART ROBERTSON.—"The writer" (i.e., Dr. L. Robertson) "can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—"No one can doubt that phenomena like these (Phrenology, Homoeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this, science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: "We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family."

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. ——— is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

4th May, 1847. ROBERT HOUDIN."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).—I am, monsieur, &c.,

May 16th, 1847. (Signed) ROBERT HOUDIN."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the Spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Musketyns and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht, sehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely trustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the mediumistic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the physical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny.

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit in 'spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you, &c., &c."

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.

"Berlin, December 6th, 1877. (Signed) SAMUEL BELLACHINI."

ADVICE TO INQUIRERS.

The Conduct of Circles.—By "M.A. (Oxon.)."

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear.

Patience is essential, and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly. Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOUÏE MAKE MANIFEST IS LIGHT."—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

PHASES OF MATERIALIZATION.

A CHAPTER OF RESEARCH

IN THE

OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M. A. (Oxon.)."

(Continued from page 592.)

IV.—TESTS SPECIALLY APPLIED.

There is hardly any medium who is, or has been before the public who has not been subjected to a series of more or less intelligent tests, having for their object the proof that the medium and form are not identical; in other words, that a genuine materialization has taken place. Many of these tests were absolutely conclusive: some, such as the tying of the medium behind a curtain or within a cabinet, do not impress me of themselves, though they have their value when taken in connection with other circumstances. In some cases, the series of tests imposed extended over years, and no citation, such as space permits me to make, would do any sort of justice to the results arrived at. Such a case is that of Miss Florence Cook (Mrs. Corner). The record of the carefully applied tests in her case, contained in the pages of *The Spiritualist*, must be read consecutively in order to estimate its value as a piece of connected evidence. The still more stringent and conclusive tests applied by Mr. Crookes, F.R.S., are not public property; and I can only say, therefore, that no more conclusive evidence ever attested a fact than did that elicited by Mr. Crookes, in his own house, and under conditions most favourable for observation, the fact of materialization. It would be unfair to the subject which I am endeavouring to present with specimens of its best proof, were I altogether to omit some records of Miss Florence Cook's remarkable mediumship; but I repeat that I can give no complete idea of the wealth of evidence already before the public by any quotations that space will permit me to make. I can but give some well-known records as specimens of countless others, lest I should even seem to ignore what is of such value.

In the *Spiritual Magazine** Mr. Benjamin Coleman, an observer of large experience, and much shrewd sagacity, describes a séance held at the house of Mr. Luxmore, on November 18th, 1873. The material points he thus narrates:—

"Her hands were first tied together with a piece of tape, the ends of which were sewn and sealed, and then the tape was passed round her waist and tightly knotted and sewn and

sealed again. The tape was then passed through a staple in the floor, having a slack of about a foot, and there knotted again, which restrained Miss Cook from standing up to her full height, and then the tape was brought into the room nearly up to our feet. Mrs. Honeywood entered the cabinet—a room separated by folding doors from that in which the observers sat—the instant Katie disappeared, and there she saw Miss Cook asleep, leaning over nearly to the floor, the ties on her hands and waist unchanged. Miss Cook, dressed in black, wearing stockings and spring boots, was seen an instant after Katie, who was clothed in pure white garments, and whose feet were naked." Mr. Coleman adds that Katie presented the exact features of Miss Cook.

The late Prince Emile de Sayn Wittgenstein, in the course of a letter* bearing strong testimony to Miss Florence Cook's powers as a medium, thus gives reason for maintaining the separate individuality of Katie King in spite of her frequently striking resemblance to Miss Cook.

"Katie resembles Miss Cook by the law of the perisprit keeping, when disengaged, the impression of the material form to which it belongs. The two are positively distinct personalities not to be mistaken, and only bearing between them a sort of strong family likeness. One of the most striking proofs of Katie's immateriality appears to me in her way of moving. She did not walk; she did not even glide; she seemed to be there at once without my knowing how she came. The touch of her hand also is not that of a material one. It feels more like velvet than skin, and produces the impression of an empty glove filled with air. But the most irrefutable proof of Katie and Miss Cook being two separate individuals was given to me at the end of a séance at Hackney (the residence of Miss Cook). Katie had not disappeared for longer than forty seconds at most when we opened the curtains and found Miss Cook in the act of awaking. It would have been quite impossible for her to change her gown, put on her boots, dress her hair, in so short a time; and the space itself in which she sat is too narrow to admit the possibility of moving about and dressing in it, had even the time been sufficient."

About the end of the month of February, 1874, ("three weeks ago,") Mr. Varley, F.R.S., at a séance held at the house of Mr. Luxmore, Mr. Crookes, F.R.S., and other observers present, tested Miss Florence Cook by a series of electric experiments. A minutely detailed account contains records taken at short intervals throughout the séance.

"Miss Cook was placed in an arm-chair in the room which was subsequently to serve as a darkened cabinet. Two sovereigns, to which platinum wires had been soldered, attached one to each of her arms a little above her wrists, by means of elastic rings. Between the sovereigns and the skin three layers of thick white blotting paper, moistened with solution of nitrate of ammonia, were placed. The platinum wires were attached to her arms and led up to her shoulders, so as to allow of the free movement of her limbs. To each platinum wire was attached a thin, cotton-covered copper wire which led into the light room where the sitters were located. . . . Prior to the medium being entranced, she was requested to move her hands about, which by varying the amount of metallic surface in actual contact with the paper and skin, produced deflections of from fifteen to thirty divisions of the galvanometer, and sometimes more; consequently, if during the séance she moved her hands at all, the fact was instantly rendered visible by the galvanometer. In fact, Miss Cook took the place of a telegraph cable under electric test. . . . The current was not interrupted an instant during the whole séance. Had the circuit been broken for only one-tenth of a second the galvanometer would have moved over

200 divisions. Katie came out into the room. Katie was much like the medium. . . . Towards the close of the séance the room was darkened, and Katie allowed me to approach her. She then let me grasp her hand; it was a long one, very cold and clammy. A minute or two afterwards Katie told me to go into the dark chamber to detrance Miss Cook. I found her in a deep trance, huddled together in her easy chair, her head lying upon her left shoulder, her right hand hanging down. Her hand was small, warm, and dry, and not long, cold, and clammy like Katie's. In the course of two or three minutes she came out of the trance. . . . The sovereigns, blotting-paper, and wires were exactly as I had left them, viz., attached to her arms by pieces of elastic."

In one of his records* of facts observed by himself in his own house, and in the midst of his own family, Mr. Crookes thus writes:—

"On March 12th, during a séance in my house, after Katie had been walking amongst us and talking for some time, she retreated behind the curtain which separated my laboratory, where the company was sitting, from my library, which did duty as a cabinet. In a minute she came to the curtain and called me to her, saying, 'Come into the room and lift my medium's head up, she has slipped down.' Katie was then standing before me clothed in her usual white robes and turban head-dress. I immediately walked into the library up to Miss Cook, Katie stepping aside to allow me to pass. I found Miss Cook had slipped partially off the sofa, and her head was hanging in a very awkward position. I lifted her on to the sofa, and in so doing had satisfactory evidence, in spite of the darkness, that Miss Cook was not attired in the Katie costume, but had on her ordinary black velvet dress, and was in a deep trance. Not more than three seconds elapsed between my seeing the white-robed Katie standing before me and my raising Miss Cook on to the sofa from the position into which she had fallen. On returning to my post of observation by the curtain, Katie appeared again and said she thought she should be able to show herself and her medium to me at the same time. The gas was then turned out, and she asked for my phosphorus lamp. After exhibiting herself by it for some seconds, she handed it back to me saying, 'Now come in and see my medium.' I closely followed her into the library, and by the light of my lamp saw Miss Cook lying on the sofa just as I had left her. I looked round for Katie but she had disappeared. I called her, but there was no answer."

"I pass on to a séance held last night [March 29th, 1874] at Hackney. Katie never appeared to greater perfection, and for nearly two hours she walked about the room conversing familiarly. On several occasions she took my arm when walking. . . . I asked permission to clasp her in my arms. . . . Permission was given. She appeared to be as material a being as Miss Cook herself. But the sequel shows how wrong it is for an experimentalist, however accurate his observations may be, to venture to draw an important conclusion from an insufficient amount of evidence."

"Katie now said she thought she should be able this time, to show herself and Miss Cook together. I went cautiously with my phosphorus lamp into the room, it being dark, and felt about for Miss Cook. I found her crouching on the floor. Kneeling down, I let air into the lamp, and by its light I saw the young lady dressed in black velvet, as she had been in the early part of the evening, and to all appearances perfectly senseless. She did not move when I took her hand and held the light close to her face, but continued quietly breathing. Raising the lamp, I looked round and saw Katie standing close behind Miss Cook. She was robed in flowing white drapery, as we had seen her previously during the séance. Holding one of Miss Cook's hands in mine and still kneeling, I passed the lamp up and down so as to illuminate Katie's whole figure, and satisfy myself thoroughly that I was really looking at the veritable Katie whom I had clasped in my arms a few minutes before, and not at the phantom of a disordered brain. She did not speak, but moved her head and smiled in recognition. Three separate times did I carefully examine Miss Cook crouching before me, to be sure that the hand I held was that of a living woman, and three separate times did I turn the lamp to Katie and examine her with steadfast scrutiny, until I had no doubt whatever of her objective reality."

"At last Miss Cook moved slightly, and Katie instantly motioned me to go away. I went to another part of the cabinet

* *Spiritualist*, April 3rd, 1874.

and then ceased to see Katie, but did not leave the room till Miss Cook woke up and two of the visitors came in with a light."

In answer to a letter of inquiry addressed to him by Mr. Cholmondeley-Pennell, Mr. Crookes adds the following.*

"At the time of the occurrence I felt its importance too much to neglect any test which I thought would be likely to add to its completeness. As I held one of Miss Cook's hands all the time, and knelt by her, held the light close to her face, and watched her breathing, I have abundant reason to know that I was not deceived by a lay figure or by a bundle of clothes. As regards the identity of Katie, I have the same positive conviction. Height, figure, features, complexion, dress, and pleasant smile of recognition, were all the same as I have seen there dozens of times; and as I have repeatedly stood for many minutes within a few inches of her face, in a good light, Katie's appearance is to me as familiar as is that of Miss Cook herself."

Later† Mr. Crookes describes an occurrence at some recent séances in his house. He states that two mediums—Miss Showers and Miss F. Cook—being present, two materialised forms—"Katie" and "Florence"—walked about in his laboratory "with their arms entwined school-girl fashion, and in a strong light." He further adds: "Katie has also materialised and spoken when I have been in the cabinet with Miss F. Cook, holding her hand; but, it being dark, I could see nothing except here and there lights, one of which settled on my coat-sleeve."

Mr. Crookes succeeded in photographing the materialised form of Katie by electric light. During the later séances,‡ held at his house, he had ample opportunity of comparing the medium with the materialised spirit-form, and of noting the many points of difference between them in spite of a superficial resemblance which was more manifest at some times than at others. Moreover, he is able to say that "it was a common thing for the seven or eight of us [comprising his home circle] to see Miss Cook and Katie at the same time under the full blaze of the electric light." One evening he had opportunity of timing Katie's pulse. "It beat steadily at seventy-five, whilst Miss Cook's pulse, a little after, was going at the usual rate of ninety."§

Not needlessly to multiply testimony, I will only add|| that Florence Marryat records a piece of perfectly conclusive evidence. At a séance, when Katie said farewell to her friends, her power of manifesting her presence through Miss F. Cook's mediumship being about to cease, Florence Marryat states that she "saw and touched the warm, breathing form of the medium, and at the same time saw, and touched, and felt Katie standing by."

Testimony such as this of Mr. Crookes is not to be put aside, unless published testimony, solemnly given, is to be disregarded altogether. It will not be pretended that it is not conclusive, except by those curiously-constituted minds to whom no proof suffices to establish an unwelcome truth.

If it be permitted to quote from another source in corroboration of what has already been adduced, I will refer to a record which bears the well-known name of Mr. C. C. Massey.¶ Together with a friend (who "concurs with him in his account and in entire satisfaction with the result"), Mr. Massey had a séance with Miss F. Cook at the rooms of the Dalston Association of Inquirers into Spiritualism, on September 22nd, 1878. The medium sat in a back room, and a curtain divided it from the front room, where the sitters were placed one on each side of the curtain. The medium had been elaborately tied round the waist with tape, which was sealed and wound round the chair and carried to some distance.

"We conversed a short time with the medium * * * This was followed by a hand and arm * * * Next the curtain was drawn away on one side and the other, showing at each side successively a full-length figure, enveloped in ample masses of white drapery, and which spoke to us (the voice being Marie's) from the places at which it appeared, moved, and gave

* *Spiritualist*, April 10th, 1874.

† *Spiritualist*, June 5th, 1874.

‡ *Spiritualist*, May 30th, 1879.

§ *Spiritualist*, April 10th, 1874.

|| *Spiritualist*, June 5th, 1874.

¶ *Spiritualist*, May 29th, 1874.

undoubted evidence that it was not a 'dummy.' On re-entering the room we found the medium seated on the chair in the same position as before * * * Knots and seals were intact. * * * Nothing had been tampered with."

It is not in my power to add to the evidence respecting Miss Florence Cook's mediumship. It has been subjected at various times to the most stringent tests. And if, in later years, doubt has been cast on its genuineness in a particular case, I can only say that that doubt was not substantiated by evidence sufficient to establish the case that was sought to be made out. Much less do such rough and ready methods of investigation invalidate the careful and cautious conclusions arrived at by Mr. Crookes after prolonged and patient observation.

(To be continued.)

A CHILD'S STRANGE MALADY.

We take the following narrative of a trance, headed as above, from the *Literary World* of November 27th, which the editor says a New York journal has received from a correspondent at Scranton, Pennsylvania.

"Rebecca, the fourteen-year-old daughter of David McDonald, a foreman in the moulding department of the Dickson Manufacturing Company's works, is subject to fits of trance of strange interest, some of them lasting for weeks at a time. A short time ago, on regaining consciousness after an unusually protracted spell of this sort, the girl wrote on a slate that she had been in the celestial regions, and that it was impossible to describe their glories. After another trance, she seemed greatly perturbed, and wrote that she had seen the infernal regions and their occupants. Prior to her present trouble Rebecca was an unusually bright and attractive child. One evening, about a year ago, she visited a merry-go-round, where a number of other children were playing and laughing. She started for home at nine o'clock. A short distance from the house she was accosted by two men who followed her to the door. The child's screams brought her mother to the scene, and the men ran off, but Rebecca was greatly frightened and suffered a terrible shock. Soon after this three of Mr. McDonald's other children were taken sick. Rebecca devoted much attention to them, and one evening, while ministering to their comfort, and putting things to rights in order to be in time for school, she fell downstairs and injured her spine. The injury was followed by sickness and decline, and the parents, thinking a change of air might benefit her, took her to the residence of her aunt, Mrs. Warburton, who lives in the Hyde Park section of the city. Three months ago Mrs. Warburton took Rebecca out for a walk. When only a short distance from the house the girl screamed, and fell. Her limbs became rigid, her eyes assumed a fixed stare, and she was unable to speak. She was carried home, and remained in this condition for eight days. During this time she could not move her lips or tongue, but she hummed numerous tunes. For several days she took no food. As soon as she became conscious she foamed at the mouth and snapped at everybody who approached her. Then came a period of calm. Her eyes remained closed, and her efforts to articulate were painful in the extreme. She understood every word that was spoken in the room and wrote on a slate replies to such questions as were asked her. Between that time and the 4th of July Rebecca had three singular spells. Then she appeared to get well again, was taken out riding, and seemed to be in a good way of recovery. About the middle of July she became unconscious again at the Warburton residence, resumed the humming of well-known airs, and kept this up for a long time. The doctor thrust a darning needle into her rigid limbs, but she did not seem to feel it, and continued the humming as if nothing had occurred to give her pain. Two weeks ago she became conscious, and startled all the neighbours with her screams. Then she became tranquil. She remembered nothing of the trance. A week ago last Saturday Rebecca had another trance, from which she has not yet recovered. A reporter visited the house to-day, and saw the afflicted girl. She shook hands with all who approached her bedside, and her efforts to speak were exceedingly touching. While the reporter was in the room she began humming, and kept it up for half an hour. Her closed eyes quivered, but there was no movement of the other features or limbs. The case excites the most profound pity for the little sufferer."

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

Divination by Numbers. To the Editor of "LIGHT."

SIR,—I feel personally obliged to your correspondent "W. P." for supporting my experience on this subject by the communication of his own. I do not, however, think the title of his letter, "Numbers as a means of Spirit Telegraphy," quite appropriate to the instance he gives, because the giving out the number by the *conciierge* at the Musée Plantin was, as in so many of my own cases, a fact which, according to the temporal order of things, could not be directly influenced by spirit interference, unless the *conciierge* was made to give a number out of the regular succession of the tickets handed to visitors as they entered in exchange for their umbrellas. Otherwise it was the apparent coincidence, that "W. P." should arrive just at the turn for No. 107, that makes the case so difficult, as well for Spiritualists as for anyone else. It is this circumstance that made me for years withhold my own similar facts from even the Spiritualistic public. Three years ago I obtained responses in this way on so many occasions as to convince me that I was in the presence of one of the deepest of metaphysical mysteries, one for which even the section of the public most advanced in the recognition of mysteries was hardly prepared. Let me remark, however, that like all true experience of nature this particular mystery is very ancient—some of the systems of augury presenting the same difficulty that the event is apparently determined by an infinite regressive series of physical antecedents and conditions.

The following case of a recent response is less mysterious in this respect, but is worth mention as the subject has been broached.

One day, about a fortnight ago, I was thinking of the physical conditions which might, in my own case, prevent that direct communication with the spiritual world which I have long exceedingly desired. It occurred to me (as often before) that my habit of rather excessive smoking might produce a state of brain adverse to this possibility.* It occurred to me to try for indirect confirmation of this surmise by the numerical method. I ascertained the value of the words "smoking bad," which is 95. Then I meant to take a book, open it, and place my finger on a line without looking. If the line contained a word of the value 95, I should have my affirmative answer. But by one of those trivial perplexities which happen to all of us occasionally, I could not at first decide on a book, though many were nearly within reach of my hand as I sat. Though I had no reason for preferring any, I rejected, as if instinctively, two or three that lay close by. Then Abbot's translation of Kant's "Theory of Ethics" occurred to me, with an immediate and quite unaccountable sense of satisfaction. I rose to get it from the shelf, opened it at once at random, and dropped my finger about the middle of the page (p. 289, 3rd edition). I found it had fallen on two lines. On the upper one, the first word to the left of my finger, was the word "wholly"—95. On the lower one, partly under my finger, was the word "elevating," also—95! I then took the trouble to count the numerical value of every word (not evidently too short) in the thirty-three lines of the page. Only one other had the value 95. Now, I touched two lines; and supposing (as the fact was) the three right words on the page to be on different lines, the chance of any two given lines containing at least one of the words was $\frac{2}{33}$, or the odds were less than five to one against the event. But the chance of the "double event" obtained, that is, that the two lines touched should contain two of the three words, was only $\frac{1}{165}$ (since $\frac{2 \times 2}{33 \times 33} = \frac{4}{1089} = \frac{1}{272.25}$, and $\frac{2}{33} = \frac{1}{16.5}$). And the odds against my finger falling on one of the three right words in the page, and in immediate proximity to another, were of course enormously greater.

Any one who supposes that the alphabetical valuation is a fanciful novelty of "W. P." and myself may be referred to the "Story of the Báb," in the current *Contemporary Review*. Moreover, the fact that the Hebrew letters are proper numerals, has led to a whole system of mystical interpretation of the Bible by

* When I was at the Eddy Homestead, ten years ago, we were one evening sitting round the stove talking, and most of us, myself included, smoking, when Horatio was "controlled," and in the course of his remarks, turned to me abruptly, saying (or the "spirit" saying through him): "You wish to be a medium; do not smoke." (If I remember rightly, Horatio was himself a smoker.)

this means; and it is said that verses of the most different verbal composition, if expressive of the same leading principle or idea, are found to have the same numerical value. (See a work by Dr. Mahan, an American author, on this subject—I cannot recall the title of the work—and also Mr. Grattan Guinness's "Approaching End of the Age.")

"Spiritism versus Other Theories."
To the Editor of "LIGHT."

SIR,—The powerful series of articles by Mr. Roden Noel under the above heading cannot fail to command the serious attention of all who may be concerned to defend the positions he attacks. The humble office of translator does not impose the obligation of championing an author's ideas, and much that Mr. Noel says against Hartmann involves the argument against others, who will doubtless meet it, if not in your columns, elsewhere. For myself, moreover, I would say that I should feel it rash and presumptuous to encounter this long and able essay in an off-hand reply; though, as what I have written on my own account is occasionally criticised, later on I must ask leave to occupy some of your space. Meanwhile I will only remark that I think there are points on which Mr. Noel has not quite correctly represented Hartmann's views; and further, that in exploring this new field of psychology, we should be particularly cautious how we oppose to any tentative hypothesis those *à priori* conceptions of personality which are in truth upon their trial.

As regards Mr. Haughton's letter in "LIGHT" on Von Hartmann, I do not feel the same difficulty. With what he says about "transferred hallucinations" I quite agree, but I must regret the tone in which he speaks of the eminent author he attacks, a tone not justified by accuracy of criticism. For it is not the fact that Hartmann "believes in the visible universe, and in nothing beyond it," nor that he "cannot at all understand how spirits can exist." Wholly unjust, also, is the charge against Hartmann that "his dearest concern is not to jeopardise his philosophical reputation in relation to these phenomena," because he will not be responsible for individual cases. His explicit, honest, and most courageous declaration in view of the whole evidence (see p. 22 of reprint) was one of my reasons for undertaking the translation. Looking at the rabid prejudice prevailing in Germany, Hartmann's recognition of the subject might well be injurious to any reputation less firmly established. To Mr. Haughton's vituperation of Hartmann and his ideas, "ignoble," "cowardly," "selfish," "low-thoughted," "jargon," &c., I must be excused from replying. But why does Mr. Haughton misdescribe even poor Slade? Slade was never a "prisoner," never a "discharged convict," was not even, in contemplation of law, a convict at all, for the quashing of the conviction at the Middlesex Sessions related back, and annulled it *ab initio*.

C. C. M.

London Spiritualist Alliance.
To the Editor of "LIGHT."

SIR,—This being a favourable time for Spiritualists to become members of the London Spiritualist Alliance, I ask your permission to beg all our friends who have not yet joined us, to do so. I know from personal correspondence that there are many Spiritualists scattered over the country who not only stand aloof from our organisation, but whenever an opportunity is afforded them of contributing in any way to its aid, do so under a *nom de plume*. They can join our Society under such disguise if they wish it, but why such reticence is so often assumed mystifies those who have stood in the van of the movement when it was far less respectable to avow Spiritualistic beliefs than it is now. One word to country friends:—Upon subscribing to our Alliance they not only distinctly aid an organisation which is doing good and growing work, but they unlock to themselves the use of a valuable library, from which they can receive a constant supply of books (two at a time) through the post, by simply paying cost of transit.—Yours truly,

MORELL THEOBALD, Hon. Sec.

A Mesmeric Institution.
To the Editor of "LIGHT."

SIR,—I observe with much satisfaction an announcement by the President of the London Spiritual Alliance, that Mr. Regan has generously offered £100 towards founding an institution for the free healing of disease by "the laying on of hands."

There existed in London about thirty-five years ago a

Mesmeric Infirmary to which I occasionally lent my services as an amateur mesmeriser, but that institution collapsed for want of funds, because it was conducted on a too expensive scale, including an expensive house and a highly paid secretary.

For years I have contemplated the revival of this Infirmary, or a like institution, and I think the present time is a very fitting one for this purpose.

In order that the matter may be ventilated without delay, I have arranged that a meeting shall be held at my house on Sunday, the 13th inst., at three o'clock.

To this meeting I have invited some of the chief mesmerists now in London, and it will give me much pleasure if those who are interested in this important subject can also attend.

GEORGE WYLD, M.D. (EDIN.).

41, Courtfield-road, South Kensington.
(Close to Gloucester-road Station).

Form Manifestation.
To the Editor of "LIGHT."

SIR,—At the remarkable séance recorded by Mr. Morell Theobald in your last issue, a female form approached me, placed both arms around my neck, and kissed me.

The form strongly resembled one very dear to me, who passed away some years ago. The hair, plainly seen, was worn in an uncommon manner peculiar to her. Unfortunately, the lump was too distant to enable me to see the features clearly; but a voice from the cabinet called to me, saying, "That was Bessie, Mr. Hanne, did you recognise her?" the name given being correct.

One form came near me and brought with it a strong corpse-like odour, giving me a severe headache, which lasted some hours.

The manner of each form was automatic, moving as if on wheels. In two instances I saw the drapery, which seemed to impede progress, kicked out of the way; yet the movement was exactly as described by "M. A. (Oxon.)" in "Phases of Materialization." If that able writer could only answer his fifth point more fully, "What was the formative power, and who the operator?" he would, perhaps, remove a heavy load of doubt and perplexity from the minds of many earnest Spiritualists. The question often arises in my mind, Are we at the mercy of an unknown "intelligence"—a fourth dimensional being (see Zöllner's "Transcendental Physics"), or do we hold converse with our loved ones gone before?

Of one thing I am certain, viz., that the forms in question were genuine "spirit" forms, and not the creation of fancy, the possibility of fraud being in this instance utterly impossible.—I am, sir, yours, &c.,

Fern Cottage, Keogh-road, Stratford, E. G. HANNE.

An Inquirer's Difficulties.
To the Editor of "LIGHT."

SIR,—I hardly know if you will deem what I am about to say as suitable for insertion in your journal, but premising first that I am the merest novice in Spiritualism, and am very desirous to become, if possible, satisfied on some points respecting it, I venture to state some of the difficulties or questions that often perplex me; and if any of your readers can kindly give me some "light" on these questions, I shall be very grateful.

It seems to me almost incredible that anyone of average intellect should doubt that the various occurrences connected with Spiritualism are facts, capable of being witnessed, tested, and proved to be such.

But in what class of occurrences should these facts be placed? In the psychological or moral? Do they belong to the region of natural (or supernatural) science, or to the region which simple and unphilosophical people speak of as the *sensé*, that from which emotion, will, good, and evil proceed?

If they belong to the scientific, to be tested, learned, and investigated, I can see that the world's knowledge might be so much the greater, and that fields hitherto hidden, or but dimly seen, would be opened, to prove of intense intellectual interest. Yet, if that be so, by how much shall we be the better? I presume, of course, that we all recognise that goodness is our highest, and should be our ultimate aim. It seems to me that those nations who were far ahead of the nineteenth century in occult science did not benefit morally by that advancement to any very appreciable extent, as compared with those

nations who had comparatively no such knowledge but who had the ethics of Christianity as epitomised in the Bible.

A desire "to know" is natural, and under certain conditions, one of the highest means to good. Spiritualism meets that desire to communicate with the unseen, but do the communications presumably received from higher (because less material) intelligences seem at all adequate in *quality*, if I may use such a word, to the subject-matter of the Bible? If the entire record of all the "messages," "direct writings," "form-manifestations," and specially the "spirit utterances" in séances, were collected together, would not a large part of that record consist of matter of too trivial a nature to be called "spiritual" in the highest sense?

There are many more things I should like to ask, but must not take up more space now. I am most interested in "LIGHT," and cannot understand indifference to a subject that suggests such claims as those of Spiritualism.—I am, dear sir, yours faithfully,

IN EARNEST.

The Phenomenality of the Subject.
To the Editor of "LIGHT."

SIR,—I must trouble you with one more letter under this title, which I will make as brief as possible.

I am sorry to have led "C. C. M." off the track by what I said as to the "subject-object." As he seemed to think that I admitted no subject-object, I just explained the sense in which I hold that a subject-object exists, and would exist even for a being who had no organism—the imperceptible percipient whom I was imagining. "C. C. M.'s" quite different "subject-object" I also admit as a fact, agreeing with his and Mr. Shadworth Hodgson's account of the important place, in my perception of the world as I find it, of a body which I call mine. The issue between us thus does not at all "turn on the nature of the subject-object"; for he admits my "subject-object" and its nature, and I admit his—as *facts*. The issue is whether—as he contends and I deny—a body or objective appearance of myself is *logically* necessary as a condition of percipience in general.* And the controversy has divided itself under two heads.

(1) As all the arguments by which "C. C. M." supported his view were drawn from a single branch of percipience—the percipience of an external world—I suggested that percipience of this world by no means exhausted percipience; and I put the question: How do I represent myself, or how can I be shown to need to represent myself, as a phenomenon similar to the phenomena which I encounter in another world of experience—the world of music? "C. C. M." attempts no answer to this question: I must, therefore, hold to my opinion that it admits of none. He argues with skill, and proves as he thinks, that when I contemplate external objects, I must be an object among them; what precludes him from a similar demonstration that, when I contemplate tunes, I must be a tune among them, except the inherent absurdity of the notion? His vague assumption that, when experiencing music, I am perceptible "under quite different modes of perception" from those involved in my bodily perceptibility is, in the first place, opposed to the fact that nobody ever found me so; and in the second place, is surely a mere blind. To be logical, his position must be this, and this only:—It is implied by the fact that I have perceptions of sight and touch that I am visible and tangible to others: it is similarly implied by the fact that I have perceptions of sound, that I am *audible* to others. That is the only "mode of perception" that could have any relevance to the argument. But in general, I would defy "C. C. M." to advance a step towards proving his point in respect of any sort of experience in which the two qualities of extension and externality are not prominent. A quite parallel case to music would be that of mere *colour*-percepts. How would a percipient who had seen nothing but blue sky "clothe his self-consciousness homogeneously"? I expect that it would need the propounding of the problem to make him look properly blue.

(2) But to come down to the single branch of experience which "C. C. M." takes into account—the experience of objects in space—I remarked that all that is logically necessary for local distinctions is that the objects seen shall be definitely related to a mathematical point or centre,—a point which, if it may be in a sense an object to the percipient whose perceptions of other objects involve it, could in no sense be an object to others, much less an organism. "C. C. M."

* May I correct here an unfortunate misprint which occurred in my letter of November 25th? In the fourth line of the paragraph numbered 2, the word *asserting* should be followed by a *not*.

seems not exactly to deny this; but he fastens on my further remark that to a percipient whose local existence was narrowed down to this simple point, "externality" and "spatial relations" might probably have a meaning rather different from their present one. He seems to regard this remark as a concession—since it admits that perception of the external world *exactly as we know it* implies something more than mere local position; which "something more," according to him, is a body. Now I need not enter into the further question as to how far the body implied would be the *actual body that I know*, or that science knows; for on that question "C. C. M." merely refers to Dr. Ingleby. It will be enough to remind him once more that the issue between him and me in respect of visual phenomena is whether my visible extension in space is logically implied in my percipience of *visible objects as such*—not whether it is implied in my percipience of exactly my present external world. The surmise that, when my local existence was reduced to a point, my visual experiences might be modified, is surely no concession to the view that visual experiences in themselves imply a local "positing" of something wholly different to the point—to wit, an extended body.—I am, Sir, yours obediently,
EDMUND GURNEY.

Miss Lottie Fowler's Mediumship.
To the Editor of "LIGHT."

DEAR SIR,—I think some of your readers may be glad of the information that Miss Lottie Fowler has settled herself at No. 16, Bury-street, W.C. (entrance in Gilbert-street), and is always to be seen between two and seven o'clock. Miss Fowler had a large *clientèle* before her visit to America which she would be glad to gather round her again. I had several sittings with her in past years, and always considered her one of the most remarkable clairvoyants living. I sat again with her last week and had every reason to think her powers unabated. As an adviser and director in business matters, her control is especially good, and I would trust her implicitly. As several people seem unaware of Miss Fowler's present address, I thought this note might help both her and them.—I am, dear sir, yours faithfully,

FLORENCE MARRYAT.

OUR friend M. Helleberg of Cincinnati, U.S.A., informs us that a young lady a medium for the slate writing, at one of her visits to his house, accompanied by her mother, agreed to the experiment of a wax-match being placed between the slates instead of the usual fragment of pencil. After a short time, a sound was heard, the slates were opened, the match was found burning. Our friend's wife is also a medium for the direct writing between slates. Through the slates held in her hand a spirit prescribed at considerable length for a patient suffering from a serious disorder of the kidneys. A copy of the communication so written has been forwarded to us; it is remarkable for its hygienic and prophylactic advice, and is signed "Hermann Boerhave."—*Moniteur Spirite*.

A CURIOUS DREAM.—Agassiz had been for two weeks trying to decipher the somewhat obscure impression of a fossil fish on the stone slab in which it was preserved. Weary and perplexed, he put his work aside at last, and tried to dismiss it from his mind. Shortly after, he waked one night persuaded that while asleep he had seen his fish with all the missing features perfectly restored. But when he tried to hold and make fast the image it escaped him. Nevertheless, he went early to the Jardin des Plantes, thinking that on looking anew at the impression he should see something which would put him on the track of his vision. In vain—the blurred record was as blank as ever. The next night he saw the fish again, but with no more satisfactory result. When he awoke it disappeared from his memory as before. Hoping that that the same experience might be repeated, on the third night he placed a pencil and paper beside his bed before going to sleep. Accordingly, towards morning the fish re-appeared in his dream, confusedly at first, but at last with such distinctness that he had no longer any doubt as to its zoological character. Still half-dreaming, in perfect darkness, he traced these characters on the sheet of paper at the bedside. In the morning he was surprised to see in his nocturnal sketch features which he thought it impossible the fossil itself should reveal. He hastened to the Jardin des Plantes, and, with his drawing as a guide, succeeded in chiseling away the surface of the stone, under which portions of the fish proved to be hidden. When wholly exposed it corresponded with his dream and his drawing, and he succeeded in classifying it with ease.—*Literary World*.

All Communications to be addressed to
THE EDITOR OF "LIGHT,"
16, CRAVEN STREET,
CHANCERY CROSS, S.W.

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NOTICE TO THE PUBLIC.

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Light:

SATURDAY, DECEMBER 12TH, 1885.

THE PROTECTION OF PUBLIC MEDIUMSHIP.

Three years ago, as the members of the London Spiritualist Alliance were reminded in the President's recent address, a new departure was taken in respect of the public investigation of the physical phenomena of Spiritualism. It may be well to recall the weighty words in which the "educated Spiritualists of Great Britain," i.e., those whose experience in the investigation, and trained capacity for observation fitted them to pronounce an opinion, gave utterance to a conclusion that was practically unanimous, so few were the dissentients from its terms.

"Public or promiscuous sances for physical manifestations (they wrote) have been of late years generally marked by the following characteristics:—(1) The sance has been conducted in imperfect light, or in total darkness. (2) The medium has been isolated from the circle, by being placed either in a cabinet or behind a curtain. (3) The sitters have been, either wholly or in part, unacquainted with the subject and with each other. (4) There has not infrequently been a manifest want of harmony, consequent upon differences of opinion as to the nature and value of the tests employed.

"These conditions, usually found in combination, effectually preclude careful and dispassionate investigation; open wide an avenue to fraud; suggest suspicion of its presence even where it does not exist; and in many cases, we fear, expose the medium to very injurious influences.

"Such conditions should be allowed to prevail no longer. 'Mixed' circles should be as little mixed as possible—mere wonder-seekers, and men whose moral atmosphere is known to be impure, being carefully excluded. Above all, darkness should give way to light. In the early days of Spiritualism, public dark circles were the exception, and there is no need for them now. There is abundant evidence that, with mediums of the present day, satisfactory phenomena, including even form-manifestations, can be obtained without isolation—the medium, where a cabinet is used, being placed near, but outside of it, and in full view of the sitters. But even if this were not so, it is neither wise nor honourable to expose mediums to the risks which have been shown to attend sances held under the conditions that have of late been prevalent; and it were far better that we should have no physical phenomena at all than that they should be sought under circumstances which, to say the least, inevitably conduce to suspicion.

"In view of all these considerations, believing that fraud is not of the essence of this confessedly obscure subject, but rather an accident dependent on faulty conditions of research; feeling that Spiritualists have the remedy for the evil in their own hands, and that without its conscientious application they cannot hope to maintain a fair reputation before the world; we earnestly recommend—That in all public circles held for physical phenomena, the medium be so placed, and in such light, as to be continuously under observation by each member of the circle."

"LIGHT," Vol. II., p. 522.

About the same time* Mr. Thomas Shorter addressed to the Central Association of Spiritualists some wise and well-considered advice on the question of Public Mediumship. It is needless for us to say that no man is more entitled to be heard with respect on such a subject than Mr. Shorter. His long experience, his sober habits of thought, his candid mind, and his outspoken fearlessness when necessity requires, mark him out as one eminently fitted to handle this difficult subject with discretion and thoroughness. This is Mr. Shorter's conclusion:—

"I maintain in the interests of the medium, of his health and integrity, in the interests of the investigator, in the interests of the public, in the interests of Spiritualists and Spiritualism, that this whole question of professional mediumship and of our relation to it should be seriously reconsidered. I believe if [certain changes were made which have in effect since been carried out] that Spiritualists would no longer have to hang their heads in shame, or to feel that Spiritualism was a reproach, but that it was something of which they might be honourably proud; the medium would see that I was anxious to magnify his office, for I would have him feel the responsibility of his position—that to him is committed a high and holy trust. . . . I believe that Spiritualism would be raised above that vulgar level of doubt and suspicion with which it is now beset and harassed; that we should rise into a higher and purer condition and that many of us would be able to go beyond the need of physical manifestations into the higher region of spiritual communion. . . ."

If there were some that heard these words, who at the time thought them a hard saying, events have subsequently abundantly vindicated their sagacious foresight. The Declaration promoted by the Central Association of Spiritualists was signed by some two dozen presidents or secretaries of country societies. It commended itself to such representatives of opinion, sufficiently divergent in general conclusions, but wholly agreed in this matter, as M. Aksakof, Mr. W. P. Adshead, Mr. Barkas, Miss Anna Blackwell, Mrs. Hardinge Britten, Mr. Calder, Mr. Eglinton, Mr. Farmer Mrs., and Mr. Desmond, FitzGerald, Mr. S. C. Hall, Mrs. Hallock, Mr. J. Enmore Jones, M. Leymarie, M. A. (Oxon.), Mr. C. C. Massey, Rev. W. Miall, Hon. Roden Noel, Mr. Hay Nisbet, Mr. Frank Podmore, Mr. Riko, Mr. Dawson Rogers, Dr. Speer, Mr. Morell Theobald, Mr. Tietkens, Mrs. Nosworthy, Mr. Alfred Russel Wallace, Rev. W. Whitear, and Dr. G. Wyld, not to mention many other names of consideration and weight.

We need not dwell upon the result of this action. The President of the London Spiritualist Alliance claimed that by it "a heavy blow was given to methods of investigation which should never have been sanctioned"; and that "we have practically destroyed what led to grave abuses." Experience and knowledge will affirm the justice of that claim. At the present moment Spiritualism is in a far different position to that which it occupied when Mr. Shorter so pathetically lamented its fall from its former high estate; and it occupies its present honourable place very largely in consequence of the action that we are now recalling to recollection. If we carry the minds of our readers back to those dark days, it is only that they may the better be able to appreciate the bright outlook that now lies before them. For "we have changed all that" during these three years. We have grown in knowledge by sad experience: we have learned our lesson so far, at any rate, as to turn our backs upon the past with thankfulness, and to welcome the prospect of work worth the name of Research which the President of the Alliance set forth in his recent address.

We shall have occasion hereafter to recur to other matters therein set forth. For the present we desire to fix attention on the bearing of this plan of research on the question of Public Mediumship which Mr. Shorter handled so exhaustively three years since. It goes without saying that the abolition of payment by results will cut away one

"LIGHT," Vol. II., p. 533.

great source of temptation to which Mr. Shorter drew attention. It will remove from a weak person the temptation to "assist phenomena" when they are weak, or to counterfeited them when they are absent. It will go far, together with the absence of darkness, and of unknown observers promiscuously gathered together at haphazard, to prevent a medium from being placed in an equivocal position. Our attention will be increasingly drawn to the study of that most important question—the influence of conditions on the phenomena, and on the medium himself. Already we know that if we are to hope for good results we must provide good conditions, and above all that we must surround the medium with a harmonious circle who will treat him with tenderness and care, and shield him from injury that ignorance or malice might inflict.

The Spiritualistic public has much to hope for from a rational system of investigation such as that now laid before them. They may reasonably expect an extension of their knowledge of the causes which produce familiar effects; they may hope gradually to dispel the mists of ignorance and prejudice which hang round the subject in the popular mind, albeit in a decreasing degree year by year; they may hope to prick many an inflated theory, and show the hollow emptiness of what looked so fairly rounded till it collapsed. The public at large has much to gain by the clearing away of obstacles to rational investigation; by the sweeping away of vulgarity, folly, and a nauseous kind of cant that have repelled from the threshold of inquiry many a weak-minded investigator whose interest was not robust enough to save him from disgust; by the repression of ill-regulated enthusiasm and the development of reasonable methods of inquiry and research. But the medium has most of all to gain: by protection from insult and injury from foolish, or ignorant, or malicious persons; by his removal from equivocal conditions, under which it is almost impossible to distinguish perfect sincerity from consummate trickery; by the development of his powers under guarded conditions carefully carried out, so that they may be brought to perfection without risk of injury to his health, whether of body, soul, or spirit.

A RESIDENT in Southport desires to meet with Spiritualists in that locality with a view to forming private circles for investigation.—Address, Editor of "LIGHT."

DEATH is the sunset of our material existence; to-morrow the spiritual sun of a brighter and more beautiful day will appear in the firmament of our being, that shall stand at high meridian of that eternal day whose horizon is crimsoned with the never-fading light of immortality.—DR. C. C. PEET.

A SPIRITUALIST residing in Dublin complains that through the action of Messrs. Smith and Son, it is difficult to procure "LIGHT," and still more difficult to make the acquaintance of Spiritualists. If any of our readers residing in that city would care to meet another investigator, they can be put into communication upon application to the Editor.

MEETINGS for Spiritualists are held every Sunday at the Regent Hotel, near Baker-street Station. On Sunday next, 13th inst., at seven o'clock, Mr. C. C. Massey will deliver a lecture entitled "The Relation of Faith to Evidence in Research." On the following Sunday the speaker for the evening will be Mr. A. F. Tondall, who has chosen for his subject "Occultism."

"SHE told me that in all that she considered her best writing there was a 'not herself' which took possession of her, and that she felt her own personality to be merely the instrument through which this spirit, as it were, was acting. Particularly she dwelt on this in regard to the scene in 'Middlemarch' between Dorothea and Rosamond, saying that although she always knew they had, sooner or later, to come together, she kept the idea resolutely out of her mind until Dorothea was in Rosamond's drawing-room; then abandoning herself to the inspiration of the moment, she wrote the whole scene exactly as it stands, without alteration, or erasure, in an intense state of excitement and agitation, feeling herself entirely possessed by the feelings of the two women."—Extract from the "Life of George Eliot," by her husband.

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The above list represents the remittances and promises which have reached us up to the time of going to press. The amount at present is not very encouraging, but as our friends have never failed us in the past, so we have no fear that they will do so now. "LIGHT" is steadily growing in circulation and influence, and promises at no very distant day to be not only self-supporting, but commercially profitable; and in the meantime we earnestly appeal for the assistance of all who are interested in our success, begging them to be both prompt and generous in their contributions. With more means at our command we could make our work more widely known, and thus hasten the time when such appeals as this will be no longer needed.

Remittances may be sent either to Mr. E. Dawson Rogers, Rose Villa, Church End, Finchley, N., or to Mr. M. Theobald, 62, Granville Park, Lewisham, S.E.

MAGNETIC SYMPATHY.—"I have often noticed," writes Mrs. S. Seip in *Golden Gate*, "my watch to have gained considerably when I have been under the influence of buoyant feelings; and on the contrary to have lost when very depressed in my mind. I have observed also, while wearing a friend's watch, which she said went too fast or too slow, that it kept accurate time while I wore it. It is a question with me whether all strongly magnetic persons would find their watches vary in this way according to their states of feeling."

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RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 591.)

[In this column will be given from time to time such accounts of psychical phenomena as seem to be worthy of permanent record. Beyond the general classification indicated, no attempt at tabulation will at present be made; that work will follow in due course. In furtherance of this object we shall be pleased to receive from our readers brief reports of phenomena subject to two conditions: (1) That a colourless statement of facts without comment is given; and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

- | | |
|---|---|
| A.—Mesmerism. | M.—Rappings, Knockings, and Stone Throwings. |
| B.—Trance. | N.—The Spirit Voice and Clair-audience. |
| C.—Clairvoyance. | O.—Psychography. |
| D.—Thought-reading. | P.—Automatic Writing. |
| E.—Prescience, Previsional and Coincidental Dreams. | Q.—Movement of Material Objects without Physical Contact. |
| F.—Apparitions. | R.—Speaking and Writing in Tongues. |
| G.—The Human "Double." | S.—Miscellaneous Phenomena. |
| H.—Presence at a Distance. | T.—Coincidences. |
| I.—Haunted Houses. | |
| K.—Spirit Identity. | |
| L.—Materialised Spirit Forms. | |

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, giving—

- (1) The names and addresses of the persons concerned.
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross.]

CLASS C.—CLAIRVOYANCE.

If evidence of spirit-knowledge of our worldly affairs is acceptable in your columns I beg to offer an example. Being much perplexed on a business matter some weeks ago, I thought I would try a spirit medium, and called on Miss Lottie Fowler, of 16, Bury-street, Bloomsbury, whose name I had often heard. I found her a most remarkable sensitive. She did not wait to hear me state my case, but at once began to tell me what were the subjects on which I had to consult her, and pointed out in detail the course to be taken. This course was not in accord with my own views of the situation, but I followed her advice, and, I am pleased to say, with the most satisfactory result, and it was afterwards evident that if I had carried out my own notions I should have been wrong. The medium also, without asking questions, or attempting to get the slightest clue, gave me particulars and minute personal descriptions of a number of my relatives who have been "dead" many years, and some of whom had not been in my thoughts for perhaps a quarter of a century.

For instance, she stated that a spirit was with me who gave the name of "Margaret," and who she said had passed away between twenty and thirty years. This was an aunt who used to take a good deal of interest in me when I was a lad. "Jane" was the name of another spirit present, and who used to live with Margaret as an adopted child, and a cousin and playmate of mine.

In the case of my wife the particulars were even more striking. Not only were the descriptions of the personal appearance of her mother and sister, who left the body many years ago, most accurate, but the times of passing away, and the complaints they suffered from were correctly given. The medium also said that my wife's mother came to live with us in the latter part of her time here, and died at our house; and that there was some unpleasantness with one member of the family who had not behaved well to her; all which was the truth. We had suspected peculiar treatment of the kind indicated, yet had no proof, but at this séance the medium said the spirit distinctly told her who was the offending person, and gave the name—a very peculiar one—which perfectly confirmed our suspicions. The medium also told my wife the names of sisters and brothers she had lost, how long they were ill, and what they died of; that one of the family recently came to this country from abroad, and wanted to borrow money, and a number of other incidents of this nature—all of which were correct, and of which we know the medium could have had no personal knowledge.

A remarkable feature in these séances is that no "leading" questions are asked by the medium, no cross-examination or sifting of any kind, but the details and facts come out with a volubility and accuracy which almost takes one's breath

away. Miss Fowler's forte appears to be the identification of, and communication with, departed friends and relations. The séance was at Miss Lottie Fowler's room (16, Bury-street, Bloomsbury). I went straight there without making an appointment. Except that two years ago I went to her once in the same way, and without divulging my name, she was entirely unacquainted with myself or family.

INQUIRER.

CLASS I.—HAUNTED HOUSE

We lived some seven years ago for a year in a house near Oxford Circus, which before our tenancy had not been inhabited for several years. We noticed that the landlord was exceedingly anxious to secure us.

One night about 10.30, I went to the post, being absent about three minutes. On returning I found my wife in the sitting-room upstairs, in tears and quite prostrate with terror. She said that she had gone out on the landing and looked down the stairs, expecting me, when she heard a noise which came nearer and nearer, and seemed just as if a person, walking upstairs, were slapping one hand upon the wall (the gas was burning on the landing). Finally the sound came close to her, and an invisible hand seemed to be clapped in her face. She immediately fled back into the room, and was more frightened than she had ever been in her life.

My wife's sister, a complete sceptic, saw one day, at three o'clock in the afternoon in full sunlight, a white figure standing at the door of the sitting-room where she was lying upon a sofa, and also heard heavy feet going upstairs very late at night, sounds which were quite unaccountable. The walls of our house did not join the walls of the neighbouring houses, so that the sounds could not have come from them.

Servants complained continually of the noises and left. After leaving we heard quite accidentally that the house had a reputation for being haunted.

INQUIRER.

CLASS L.—MATERIALISATION.

On Tuesday, November 18th, I witnessed a materialisation séance at 6, Nottingham-place, Mr. Eglinton being the psychic. The séance commenced at about 8 p.m., in an upper room overlooking the street, an adjoining bath-room being used as the cabinet. This bath-room, which had two doorways, one leading into the séance room and one on to the landing, was examined by the sitters, and the door leading on to the landing locked and secured with a strip of stamp edging. The doorway into the séance room was closed with curtains. The sitters, six ladies and two gentlemen, were then arranged in a semi-circle reaching from the corner of the séance room directly opposite the cabinet, which I shall call the head of the circle, to the bath-room wall. My own position was third in the circle, counting from the head. Within reach of the right hand of the gentleman at the head of the circle stood a gas-lamp which was alight during the séance, there being always light enough for me to see the arrangement of the room and the position of the sitters, as well as to distinguish with ease the features of those sitting on either hand and their immediate neighbours. The sitters having joined hands, Mr. Eglinton, after remaining awhile outside the cabinet, paced up and down and made passes over each member of the circle. A bluish light was seen intermittently over the region of his heart, and other lights of a more vivid nature were noticeable in his vicinity during this part of the sitting. He then entered the cabinet, and soon a voice, purporting to be that of "Joey," one of the psychic's "guides," was heard conversing familiarly with the circle. After a short time the curtains parted, and a form appeared which was recognised by one of the sitters as the likeness of a deceased friend. During the sitting no less than eight forms were recognised by different sitters, each sitter recognising one at least, some two. These forms, which were very characteristic in appearance, represented men, women, and children. Eleven came during the evening, two of these being the medium's "guides," "Joey" and "Ernest." In one case two forms came together, a full-grown man and a child. Towards the end of the séance Mr. Eglinton himself came out of the cabinet, apparently in a state of trance. He advanced to the head of the circle and walked up and down. After a little while a small piece of muslin-like drapery appeared apparently from beneath the left side of his waistcoat. This lengthened gradually till it reached the floor, where it began to work about as though some living thing were beneath it. It then gradually rose in the form of an irregular cone till it reached about the height of Mr. Eglinton's shoulder, when

suddenly the appearance of a man stood there, a man with black hair, beard, and moustache, clad in a white garment, and carrying like a mantle the piece of drapery that had been evolved from the medium's side. The form was quite as large as that of the psychic, but the cone of material did not appear to be at any time large enough to conceal a man, even had he been much smaller. This form I understood to be that of "Ernest," one of Mr. Eglinton's "guides." This phenomenon took place near the head of the circle, close to the gas-light and within four feet of my seat. Mr. Eglinton from the beginning to the end was the centre of attraction for eight pairs of eyes, some in front, some sideways, and some behind, so that fraud seemed practically impossible, as the passage of a full grown man into the bunch of drapery, had such a thing occurred, could not fail to have been noticed by some, if not all. The form soon drew Mr. Eglinton back into the cabinet, supporting him meanwhile. Several times while this manifestation was in progress I and other sitters supported him, as he appeared unable to stand steadily. The tread of this form, as well as of other forms, could be heard distinctly. After this episode the séance continued in the usual way, the last form to appear being that of a child bearing a light, which, however, could not get far enough away from the cabinet to be identified. After the conclusion of the séance the sitters again examined the cabinet and found the door locked and the stamp edging intact. Mr. Eglinton looked very pale and exhausted. These are solely personal impressions of this remarkable séance. I have not compared notes with the other sitters, and do not speak on their behalf.

F. W. BENTALL.

CLASS I.—HAUNTED HOUSE.

My mother, some twenty years ago, paid a visit to L—Grange, North Lincolnshire. After taking a seat in the drawing-room, a tall, dark looking man appeared at the door, gazed at her silently and went away. The servant coming, my mother mentioned that Mr. R. (the owner of the house) had been there. The servant said it was impossible as Mr. R. was at dinner. She had been waiting, and was quite certain he had not left the room. And upon proceeding to the dining-room, my mother found that Mr. R. was quite a different looking man; but upon the wall was the likeness of a gentleman which she immediately recognised as that of the person who had stood silently gazing at her. This led to an explanation that the house was, in fact, haunted, and by a *fac simile* of this figure in the picture. There were also noises to be heard in the house, of which the most characteristic was like the banging of a door upon its chain. Everybody would get up, thinking burglars were in the house, but no cause for the sound was ever discovered.—INQUIRER.

[The full names of L—Grange and of Mr. R. will be communicated to any inquirer who may be in a position to ascertain whether the ghost mentioned in the following story still walks, or to obtain any other additional information. If he be a telepathite, to encourage him we will suggest to him a telepathic explanation, and it will be entirely his own fault if it shall seem to travesty his views.

It may be that the man in the picture being quite different from Mr. R., Mrs. R. may have gradually come to consider him the exact image of what a man should be, and have conceived a nameless longing one day to see just such a man. With every new visitor therefore, while still uncertain who it might be, she might feel a wild throb of expectancy that at last her heart's desire was realised. And thus our melancholy Mariana might project her imagination into the sensorium of each visitor in turn.

It is true the theory seems complicated, and there is the discrepancy of the door banging.

Of course, it is a "tentative and provisional" theory.]

CLASS N.—AUDIBLE VOICE.

About twenty years ago an intimate friend of all my family was recovering from a severe illness, and as soon as she was deemed capable of supporting the journey, a change of place to a considerable distance was arranged for her. As it was of the utmost importance for her to have a good night in order to prepare her for the journey next day, all the household were sent to bed early and perfect quiet enjoined throughout the house. A devoted friend whose name was Ellen went to bed with her in order to be close at hand in case of need. About an hour after the invalid had lain down, she was suddenly startled by a loud outcry, "Nellie! Nellie!" as if a person was in urgent need of immediate assistance, and it occurred to her that some one might

have slipped in in the dark, and was hanging over the banisters. She turned anxiously to her friend and tried to rouse her. She made no offer to rise, however, and only said in a very marked way, "Did you hear that voice? It was my mother. I hear it constantly."

H. WEDGWOOD.

OCCULT PHYSICAL ACTION.

About the year 1862 or 1863, the friend above mentioned had a broad gold ring which she had worn constantly for four or five years. A gentleman who was staying in the house told her he had been present at a séance where a lady who was very sceptical on the subject, had challenged the spirits, saying, "Well, if you will break this ring on my finger I will believe in you;" when, greatly to her surprise, the ring was mysteriously broken in two. My friend, who was equally sceptical, turning round the ring on her finger, and said lightly that she should not mind making the same promise if they would do the same with that ring. She thought no more about the matter, but when she came to take off the ring at night she found there was a sharp cut through the back of the ring which she was perfectly sure had not been there in the morning, and which a jeweller said could only have been done by a sharp jeweller's tool. At a subsequent period she was much vexed when a jeweller, who had the ring for another purpose, soldered up the cut of his own accord.

The friend from whom I had the two foregoing stories is a woman in whose careful veracity I have entire confidence. I took them down from her words and submitted the narrative for her correction.

H. WEDGWOOD.

LEEDS SPIRITUAL SCIENCE SOCIETY.

Opening of the Oriel Hall, Cookridge Street, Leeds, on Sunday, December 6th, 1885.

The Society opening the above hall has been known hitherto as the Sheepscar Spiritual Society. The name has now been altered to the Spiritual Science Society, and it is expected from the associations of the place (having been till lately occupied by the Yorkshire College) that the more intellectual portion of the community will be attracted. The mediums who have already promised their support are considered the best instruments in the district now before the public, and every hope is entertained that the opening will be the starting-point of a new and progressive movement in Leeds. The room is large and comfortable, seating 500, situate in the centre of the town, on one of the tram-routes. For the purpose a room more suitable can hardly be imagined; it has a commodious gallery and is heated with hot-water pipes; the acoustic properties are good, and it has the advantage of being level with the street, being reached through a large entrance-hall, with nicely tessellated pavement. By the time fixed for the morning service, 10.30, a large audience of Spiritualists, investigators, and friends had assembled, and the meeting was formally opened by Mr. Scott, the chairman of the Society, who, in a very practical address, traced the progress of Spiritualism through its various stages in Leeds, and fully explained the lines upon which it was proposed to carry on the association in the new rooms. Mrs. Groom, of Birmingham, while under spirit influence, then christened an infant, brought upon the platform for the purpose, the name Millicent being given, afterwards giving a discourse which was a complete explanation of the laws and principles of Spiritualism, and the benefit it brought to its believers. Many strangers being present at the opening service, the discourse was peculiarly fitting to the occasion. After the discourse Mrs. Groom improvised a number of poems on words selected by the audience, and also described a number of spirits present. She was singularly fortunate in her delineations, the majority of the descriptions being immediately recognised.—In the afternoon Mr. and Mrs. Hopworth, of Leeds, occupied the platform, the guides of Mr. Hopworth discoursing on the "Dawn of Truth." They defined truth as that which, when placed upon the pedestal of time and assailed by hostile critics at all points, remained unmoved and immovable. Theories which were once regarded as truth have been proved by science to be fallacies. For instance, the earth was for centuries held to be flat, until Galileo, in spite of all opposition, proved it to be round. That the world was created in six literal days was looked upon as truth until science solved the problem of evolution. Spiritualism has been attacked by all the weapons that man could bring against it, but it still remains the same, unmoved and immovable. Science in her war

with error would find a valuable ally in Spiritualism. Further arguments were used to show that the advent of Spiritualism was the dawn of new truth. The lecture was delivered in a clear and telling manner. Mrs. Hepworth afterwards gave a number of clairvoyant descriptions, most of which were readily recognised. —The evening service was a pronounced success, the large hall being completely filled, many having to go away for want of even standing room. Mrs. Groom continued her discourse in the same strain as at the morning service, and concluded an eloquent address by describing the advantages which would accrue to humanity and the world at large if the principles of Spiritualism were more generally acted upon, not only in the daily life of the individual, but in the affairs of nations. One of the subjects given to Mrs. Groom for a poem was "The Dedication of the Oriel Hall." After the discourse and the four impromptu poems given by Mrs. Groom in the evening, the chairman caused a sensation by relating the circumstances of the aggressive action of three gentlemen, twenty months ago. These persons had been appealed to by the Young Women's Christian Association to dislodge the Spiritualists from a large room, which they occupied adjoining the Y.W.C.A. premises, because "they had to do with the devil." Mr. Thomas Harvey was one of the gentlemen. The chairman acknowledged that he was a philanthropist, but unfortunately of very narrow religious ideas. This gentleman passed away on Christmas Day last. Shortly afterwards the story got noised about the town that the ghost of Thomas Harvey had been seen approaching the Friends' Meeting House, Leeds, at the moment of his "death": The chairman said he fully believed it, for thousands of similar appearances had been recorded all over the world. The explanation of the case he believed was this. Immediately the spirit leaves the body it is, in many cases, unconscious of the fact of the so-called "death" having taken place, and goes mechanically to the place where its chief interests lay. Thomas Harvey, therefore, naturally dwelling upon the thought of "What of the hereafter?" would go in spirit to his place of worship. The gentleman who saw the apparition was surprised at seeing Thomas Harvey out of doors at that time. He was the more surprised on opening the street door to find that Thomas Harvey was not to be seen! The chairman further related that at a home circle, with three sitters present, in addition to a developed home medium, they were expecting to have a certain control. Instead of the expected spirit friend speaking through the medium, a stranger was evidently making a great effort to communicate. After a while the medium put out his hand, and said with emotion, "May God bless you in your noble work. I hope your new hall will not be taken away from you. When on earth I was your enemy." In answer to "Pray give me your name," the control said "Harvey." The spirit had then, perforce, to release control, and another one came who was well-known. Further information was then given of Mr. Harvey's condition in the spirit-world, and a message to the effect that he desired the chairman to make a statement in the new hall. He hoped by reparation to raise himself. The chairman then said that the previous evening (Saturday), being at home, and Mrs. Groom his guest, he said to that lady, "Do you see any stranger present? I won't say whether male or female, young or old." Mrs. Groom gave a description of a strange spirit present, a description which a gentleman who was also present and who had known Thomas Harvey for sixteen years, said could not be so well given by him. The chairman added he had had many proofs of Thomas Harvey being continuously with him, and he hoped to raise him to a truer spirituality. —Mrs. Groom then gave about thirty clairvoyant descriptions of spirits surrounding individuals in the audience, all of whom, except one, were recognised. Altogether, Sunday last was a red-letter day for Spiritualism in Leeds. —Mrs. Groom spoke in the same hall again on the Monday night with great success.

The barque which thou hast to guide is thy physical body, which is now sailing down the river of life. Along the shores of this river are many false lights which will tempt thee to approach their alluring rays. Many have been attracted by them, like the moth to the flame, thinking thereby to gain happiness. But instead of happiness they have found misery; instead of joy, sorrow; instead of health and strength, sickness and death. —ALFRED KITSON.

THE EXPERIMENTAL RESEARCH SECTION

OF THE

LONDON SPIRITUALIST ALLIANCE

Has been established with the object primarily of—

Promoting systematic research by experts, including (a) the encouragement of exact methods of inquiry; (b) the accurate recording of observed facts; (c) the regulation of admission to and the graduation of circles, so as to afford a complete and progressive course of investigation and instruction; (d) the more careful treatment of mediums, and (e) the publication in the Spiritualist Press of carefully tabulated results.

And secondarily of—

Assisting inquiry into Spiritualism either by (a) directing inquirers, where necessary, in a preliminary course of reading; (b) advising in the formation of private family circles; or (c) where practicable furnishing introductions to already organised circles.

Members of the London Spiritualist Alliance are eligible for election to the Experimental Research Section. The minimum subscription to this section is £1 1s. per annum, payable in January for the current year, but it is hoped that persons interested in the extension of research will contribute to a special fund for that purpose.

The members of the Research Section are divided into four grades, viz. :—

1. CIRCLES OF EXPERTS,
2. ELEMENTARY CIRCLES OF INVESTIGATORS,
3. INQUIRERS,

all under the direction of

4. A CENTRAL COMMITTEE OF CONTROL.

Circles of Experts will study, at their own discretion and opportunity, special groups of phenomena. They will especially direct attention to the means of securing the best conditions of observation. Their experiments will be such as could not safely be made in a less harmonious circle, or by less experienced persons. They will as experiment as to throw light on perplexing problems, and generally to add to our now scanty store of knowledge as to the methods employed by the invisible operators, the results of whose action we are all more or less acquainted with, but of whose methods of operation we know almost nothing.

Inquirers into Spiritualism, upon becoming members of the Research Section, will, if desired, be introduced to some Expert who will give the necessary advice and guidance; will direct their reading, if required; will give help in difficulty, and generally act as Mentor and sponsor to them, until, in due time, they become fit to take their place in an elementary Circle of Investigators. As circumstances allow, inquirers will be drafted into such a circle, or if it be preferred they will be advised and directed in the formation of a private circle.

GENERAL RULES.

All groups of circles of whatever degree are subject absolutely to the direction and governance of a Central Committee of Control. The names of all who desire to take part in these circles will be submitted to that Committee, and the election will be by ballot. Great care will be exercised in the selection of suitable persons, and their arrangement in circles so composed as to secure the utmost possible harmony. These circles will meet, each at its own convenience, in private houses for the most part, and their proceedings will be strictly private. They will be conducted by an Expert Director chosen by the members and approved by the Central Committee of Control. Accurate minutes of all proceedings will be kept by a Recorder; and these minutes, verified at the opening of each meeting, will be submitted at stated intervals to the Committee of Control, who alone will decide as to their publication. No publication will be permissible without the sanction of the Committee; and from its decision there will be no appeal. Each member of the various circles will pledge himself to keep all proceedings strictly private until authority is given for publication. The names of the persons who constitute a particular circle need be known only to themselves and to the Committee of Control.

PLEDGES REQUIRED.

Those who wish to take part in this work will be invited to pledge themselves

1. To an ungrudging assistance, within reasonable bounds, to any fellow member who may be assigned to them for guidance.
2. To sink absolutely any private or personal feelings that may in any way be thought likely to interfere with the perfect harmony that must characterise an inquiry of this nature if success is to be attained; or that may be at variance with the spirit in which alone this investigation can be profitably undertaken.
3. To obey, and submit to the reasonable control, of the Central Committee of Control, which is charged with the administration of this plan, and to preserve a faithful reticence as to any results obtained in any circle, until the records are published by order of that Committee.

No expression of opinion as to theories which may be held to account for observed facts, or acceptance of any special form of belief, is sought from any member. The Central Committee of Control, however, regards psychical facts from a Spiritualist point of view, though it is by no means bound down to any special theory, and may, indeed, receive and canvass any that may be proposed; and the Spiritualist Alliance, as its name implies, is, as a body, professedly Spiritualistic.

CENTRAL COMMITTEE OF CONTROL.

The constitution of this body, together with other details explanatory of the general scheme of work, will be found in the pamphlet entitled, "Spiritualism at Home and Abroad." Persons wishing to join the Experimental Research Section are requested, if already members of the London Spiritualist Alliance, to apply to the President, 16, Craven-street, Charing Cross, S.W., who will enter into further communication with them on the subject. If not members of the Alliance, application for such membership should first be made to the Hon. Sec. at the same address. On election, the new member of the Alliance will be eligible for admission, if approved by the Central Committee of Control, to the Experimental Research Section.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c. &c.

*Professor F. Zollner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; *Professor Perty, of Berne; Professors Wagner and Butlerof, of Petersburg; *Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; *Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Conson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstülpe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

DR. ROBERT CHAMBERS.—"I have for many years known that these phenomena are real, as distinguished from imposture; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters."—Extract from a Letter to A. Russel Wallace.

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and contemporaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—Clerical Journal, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—"The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory."

LORD BROUGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest

faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—Preface by Lord Brougham to "The Book of Nature," by C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance, of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

PROFESSOR BARRETT, F.R.S.E.—"I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source.—I say I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative."

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

CROMWELL F. VARLEY, F.R.S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

ALFRED RUSSEL WALLACE, F.G.S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts can be proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able believers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—*Miracles and Modern Spiritualism*.

DR. LOCKHART ROBERTSON.—"The writer" (i.e., Dr. L. Robertson) "can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—"No one can doubt that phenomena like these (Phrenology, Homeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science. These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: 'We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and the incidents there given, which happened to a near and dear member of his family.'

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis d'Esdes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the enigmas which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession."

"9th May, 1847."

ROBERT HOUDIN."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).— I am, monsieur, &c.,

"May 16th, 1847."

(Signed) ROBERT HOUDIN."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid."

"I am indebted to the courtesy of Mr. Eglinton, the Spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved."

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht*, *mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianistic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect."

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates medianistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny."

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit in 'spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you." &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses."

"Berlin, December 6th, 1877."

(Signed) SAMUEL BELLACHINI."

ADVICE TO INQUIRERS.

The Conduct of Circles.—By "M.A. (Oxon.)."

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperaments, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twittings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not adding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if it attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOSE MAKE MANIFEST IS LIGHT."—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

PHASES OF MATERIALIZATION.

A CHAPTER OF RESEARCH

IN THE

OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M. A. (Oxon.)."

(Continued from page 605.)

I have mentioned the name of Miss Showers in connection with that of Miss Florence Cook. The first-named lady was for a considerable period prominently before the public as a private medium, who generously consented to the publication of particulars respecting the séances at which some remarkable evidence of materialization was given. Tests of a nature similar to those already described were given, and in many ways the manifestations of psychical power which were seen in the presence of Miss Showers were akin to those shown through the mediumship of Miss Florence Cook. Mr. G. R. Tapp, for example, in recording a séance held at Mr. Luxmore's, Miss Showers being the medium, gives the following testimony:—

"Florence, raising the curtain, asked me to go inside and look at her medium, at the same time directing me to hold up the curtain to let in the light. I did so, and stood before Miss Showers, who was lying back entranced in her easy chair, in her black dress with the white lace round the sleeves and throat. Florence in her white robes stood close to my left hand, in the full light from the outer room, that came in as I stood with the curtain raised in my right hand. I carefully looked at the medium and Florence, and satisfied myself beyond a doubt as to their separate identity. After scrutinising both for about five minutes, Florence took my left arm with her right hand, and mixing with her left hand the left arm of Miss Showers from her lap, touched my hand against that of the medium and held them together for about six seconds. The medium then gave a slight start, and moved. The form then came out into the room and remained a long time playing, talking, sitting," &c.

At the same place on another occasion,† the following test was obtained:—

"The spirit 'Florence,' standing in her flowing white robes, in a good light in front of the curtain, directed one of the sitters to take the hand-lamp from the table and follow her at once into the dark room used as a cabinet. This was done, but Florence had vanished. Only the medium in her black silk dress, lying entranced in her chair, was to be seen. After carefully examining the room, the gentleman resumed his seat outside, and again Florence came out in her white robes, asking him to repeat the experiment more quickly. He did so, but Florence had disappeared, the medium being found entranced as before. Another sitter was then allowed to do the same, with a like result."

* *Spiritualist*, April 10th, 1874.

† *Spiritualist*, April 17th, 1874.

* *Spiritualist*, April 3rd, 1874.

I quote here a careful account of a private séance at the house of Mrs. Makdougall Gregory, 21, Green-street, W., which I published at the time.*

"Let me premise that a cabinet was made by partitioning off the back drawing-room with a thin frame-work covered with ordinary wall paper. In this frame-work was a door, and an aperture at which the spirit face usually appears. Within the cabinet was a piano, a sofa, and some chairs. There was no means of egress from the room except by means of the door which led into the front drawing-room, in which we sat. I will not dwell on what took place before the medium went into the cabinet. As soon as she entered, she herself, or the spirit 'Peter,' rather, speaking through her, proposed to Mrs. Gregory that a search for any concealed drapery should be made. This was declined. Those who know most of the delicate conditions which usually accompany these manifestations will not consider that they would be likely to be improved by subjecting a lady to the indignity of being searched for the discovery of her implements of deception. Nor was it deemed advisable to tie her to the leg of a piano as, I am sorry to say, was once before done. We considered that such mode of testing was neither decent nor profitable. She was simply placed on a chair in the most distant corner of the room, and I left her sitting there with a black silk dress on, her hair loosely flowing over her shoulders. After the usual painful attempts at singing, which is the inevitable punishment in these cases, I heard the voice of the spirit, 'Florence Maples,' speaking within the partition near the door. My chair was within two feet of the door throughout the evening. The room having been partially darkened, I opened the door, and saw in the dim light a form clad from head to foot in white. By degrees it floated rather than stepped through the door into the room in which we sat. The projecting framework over which she passed seemed no impediment, though it was six or eight inches from the floor, and was somewhat awkward to step over. The figure was now so close to me that I could touch it with ease. It remained within my reach for an hour and a-half, during which time I scrutinised it with great care, and observed some very curious facts. Moreover, all the fourteen sitters came, saw, and touched it. It sat down in a chair, which I handed to it, and otherwise comported itself as 'one of us.'"

"Now for the points to which I wish to advert:—

"1. The medium entered the cabinet in a black silk dress, with long, flowing hair, and with high-heeled boots on her feet. The figure of Florence emerged from the cabinet with a head encircled with drapery, and with a long net veil that covered her shoulders and descended to her waist. The upper part of the body was covered by some very soft material, of wool, apparently; the lower part by a linen garment which trailed on the floor. After the séance the medium was found on the floor flat on her face, close to the chair on which I left her. The long hair was undisturbed; the silk dress, the boots, were there, and no appearance of disorder could be detected. Will your lady readers say whether they conceive it possible that such alterations of dress could have been made in the dark by the most skilful actress; or whether such a change, involving the pulling off and on of a silk dress, could have escaped a sharp ear planted close to the partition? Probably the question answers itself."

"2. I noticed that the figure of 'Florence' seemed taller than that of the medium as it stood in the doorway. I, therefore, asked it to stand by my side. It did so, and the height was carefully observed. After the séance, I requested the medium to stand in the same position, and a difference of not less than four inches was found to exist between her and 'Florence.'"

"3. When the figure first emerged from the cabinet, I asked it to shake hands with me. A cold, clammy claw rather than

hand, was stiffly jerked from the side, as though a string had been pulled. I touched it, and found it to be unnaturally formed, cold to the touch and unlike human flesh. I took several opportunities of touching the hand during the evening, and I found it gradually acquired vital heat, lost its abnormal shape and feel, and became like a human hand but always larger and longer than the medium's. When once it had got shape and warmth it retained it through the evening.

"4. Although the hands and arms were naturally formed and the body correctly shaped, the face never assumed a natural look, and during a part at least of the evening I believe that feet were wanting. I passed my foot under the figure, which seemed to be off the floor, and found no obstacle. I believe that no feet were there. The face presented throughout the evening a completely abnormal appearance. The complexion was pasty, and like bad wax-work; the lips compressed so as to give an appearance of pain; and the glassy eyes, with their perpetual stare, gave the face a most unnatural look. I tried all in my power to make the eyes blink, but in vain. The whites were unnaturally large, and no eyelids were perceptible. The face was unhuman throughout the night, though at other times I have seen it look natural and pretty.

"5. I felt the breath from the mouth, and I saw the chest rise and fall as breath was drawn. Moreover, as the figure stood touching me, by my side, I could feel the beating of the heart. There was apparently a fully-organised body.

"6. I handed the figure my chair and asked it to sit down, not very long after it first appeared. The process of sitting down was most peculiar. I apologise for my expression, but I can find no other. It simply doubled up, as though some one had touched a spring which caused it to bend. The legs were bundled under in some way, and the whole process was as unlike a lady taking a seat as can be imagined. At a later period of the evening the process was easy, graceful, and natural.

"7. During the whole evening the figure was in immediate contiguity to me. I could touch it at will. I was frequently between it and the cabinet. I could have gone through the door into the cabinet, or have grasped the figure at will. This scarcely savours of a tricking spirit, I fancy. Such would have been careful that it should not be at the mercy of any curious investigator, especially one who had shown such prying curiosity as I had. I do not propose to offer any theory to account for the fact which I have recorded. I have none, and I must see much before I care to frame one. This form certainly stood more handling, inspecting, and probing than any I ever saw. Indeed, that a young medium, who scarcely knew anyone in a room filled with fourteen people, should have been able to evoke such a manifestation, argues the possession of medial powers of a very rare order. The figure seemed quite reluctant to go, and departed apparently in better condition than when it first appeared.

"I have already said that I applied my ear to the thin paper which alone separated us from the cabinet after the séance was over; and it only remains for me to record my conviction, as a further test, that no movement of the medium in the cabinet could have escaped me. I heard no sound whatever. Complete stillness prevailed in the cabinet; and I entertain no doubt that the medium was lying, as we afterwards found her, deeply entranced on the floor."

(To be continued.)

If modern Christendom had not been under the domination of a theology that was autocratic and wholly discordant with the teachings of Jesus, it would have welcomed the modern Spiritualism. Its demonstrations were just what were wanted to convince the world of the truth of a religion that taught, while it could not prove, the continuance of life after the dissolution of the body.—*Golden Gate*.

SECTARIANISM RENOUNCED.—Rev. M. M. Mangasarian, pastor of the Spring Garden Presbyterian Church, Philadelphia, publicly renounced, last October, the dogmas of Calvin, to an enthusiastic audience. In the course of his address he said, "I stand on tip-toe and shout at the top of my voice that henceforth I am no longer a sectarian preacher, or the slave of a medieval creed." "I have escaped from my fetters, leapt the fence. I have now the wide world to build upon and immensity to build into, the church of goodness and love." "I have hitherto been fenced in, and whenever I proposed to investigate in any particular direction, I might go as far as my fence allowed and then had to turn back. Was I seen to look over the fence I was suspected of heresy, and bade not to do it again. But now, how glad I am that I have attained to the liberty of thought and speech. My pulpit hereafter will be an honest one, and I shall fly as far as my wings can carry me," &c.—*Pelagio-Philosophical Journal*.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

Spirit Identity.

To the Editor of "LIGHT."

SIR,—In this month's number of the *Fortnightly Review* there is an article entitled "The Evidences of Spiritualism," by F. H. Bradley, written against Spiritualism, which I wish very much some competent writer among ourselves would meet and answer. Such an undertaking is utterly beyond my powers, but there are one or two points on which I would like to make a few remarks, as, though a Spiritualist of only short standing (some eighteen months), I have read and thought a great deal about the matter; besides having some little practical experience. Mr. Bradley approaches the subject in a fair and candid spirit, and commences by acknowledging the facts and phenomena, though he denies the Spiritual hypothesis, or rather the fact that the manifestations are due to those from whom they purport to come, namely, the spirits of our friends and relations. He likewise denies that such manifestations in any way prove the immortality of the soul or the fact of an individual existence after death. The points in his essay, however, on which I want briefly to touch are the materiality of the spirit body and the question of spirit identity, of both of which subjects I have some little knowledge. I possess the advantage of having received a large number of letters or communications in direct writing from a dear friend who has passed away; and as corroborative proof that this correspondent is really the friend he asserts himself to be, I have not only the evidence of his own handwriting, in letters written during séances with a well-known medium, but communications received through my own powers in the solitude of my room, as well as when sitting occasionally with a friend at her residence; all the communications agreeing and corresponding with one another. I sometimes wish I were permitted to make public some of the messages I receive, which throw a little light on the extremely difficult question of the means by which spirits are able to communicate with us, and which my friend tells me is to some extent yet in great measure a mystery to himself; "spiritual chemistry," as he calls it, being most difficult for him to explain, or even to comprehend himself. One sentence I think I may be permitted to quote. It is this: "You quite understand the difference between the physical and spiritual? When I am able to cloak myself with the physical aura emanating from you, I am then physicalised and able to give you signs of my presence. At other times I can only hover near you in loving guardianship." This seems to me very clearly expressed. I have no doubt myself that spirits, when in their own sphere, have organised and material bodies, suitable to the atmosphere and conditions in which they exist, but that they cannot bring these material spiritual bodies with them to our sphere, when they wish to communicate with us, and therefore have to borrow such amount of materiality as may be necessary for the purpose of manifesting from those who are called mediums. Being slightly endowed with what is called mediumistic power myself, I feel a certain amount of vitality being taken from me when the communications I refer to take place while sitting alone; the same feeling is less apparent when I am sitting with others, as they then contribute some share of this force, which our spirit friends collect in order to be able to manifest their presence. Mr. Bradley says the "'spiritual body' is a foolish imagination." I do not conceive that the "spiritual body" returns to this earth, but that the spirit is clothed for the time in attributes borrowed from others necessary to manifest his presence. The difficulty of so manifesting in borrowed temporary garb, and in some degree through the mental as well as the physical powers of mortal beings, can be only faintly imagined, and may explain to a certain extent many incomplete and unsatisfactory manifestations. The only comparison that occurs to me as at all adequate is that of the diver in his cumbersome and unwieldy apparatus, by means of which he is alone able to overcome the difficulty of existing or performing his task in a strange element. One would be surprised if, so encumbered, he could act with the easiness, freedom, and dexterity of which he is capable on dry land, and if, moreover, the air supplied to him is scanty or impure we could scarcely wonder if his task were accomplished in a slovenly or incomplete manner.

I cannot make out clearly to what Mr. Bradley attributes the manifestations which he does not deny; he probably leaves

this for the present an open question, but he seems to admit the possibility of their being due to some lower and grosser order of spirits. This is not a new idea, but whenever it is presented to my notice, I am always struck with wonder as to what can be imagined to be the motive which actuates these beings to perpetrate and carry on a system of deception lasting sometimes for years, by personating the relations and friends with whom we believe we hold communion. If it be for our confusion here and the ruin of our souls hereafter, surely it is a most curious and unaccountable method to adopt. To make our lives better and purer, bright with the hope of a glorious immortality and reunion with the friends we love, is a work worthy of angels, rather than of demons or elementary spirits. I will only speak in this matter of my own experience—the letters I receive are permeated with the purest and best sentiments, with a compassionate love and pity for those on earth, whose eyes are as yet blinded to the great truth of immortality, and for those who long in vain for some sign from their beloved dead; urging me to help them to attain this knowledge to the best of my ability, and above all, with gratitude and adoration of "The Almighty Father, the Great Supreme." There is one paragraph of Mr. Bradley's essay which I will quote, for I think it shadows forth a hope that he, too, may one day see the light. "Against the religion of the Spiritualist, if we take it at its best, against his conception, that is, of the true aim of the soul and of its duty towards God, I have nothing to say. He stands far above the level of orthodox Christianity, and if I thought that this article would weaken his persuasion, that would cause me regret." Surely the counsels, communications, and teachings which lead to such a result as this cannot be derived from an inferior race of spirits!

As to the possibility of establishing spirit identity, Mr. Bradley utterly denies this. Everyone knows how difficult a matter it is to prove the identity of a person who, for instance, has long been absent from his country and cut off from all communication with those who ever knew him, especially if his personal appearance is altered beyond all recognition. In the case of our spirit friends, there are even greater difficulties to overcome, for they are invisible, and the evidence of the likeness cannot be brought forward, except in rare cases of materialisation; but there are many ways in which they can and do prove their identity without the shadow of a doubt. I conclude Mr. Bradley has had few, if any, opportunities of being present at those private or family circles at which proofs of the identity of the spirits communicating are so frequently and repeatedly given. I will confine myself to my own very limited experience in this line, and say that when sitting with the lady friend I before mentioned, we always get messages through my guide, which could not by any possibility be given by any other intelligence than the one from whom they purport to come. On two occasions they were to my friend, being private matters utterly unknown to either my guide or myself, of trivial import if you will, but of immense value as an undeniable proof of identity. Such instances occur in family and harmonious circles by hundreds, but naturally they are not made public. As regards my correspondence with my spirit friend, besides the familiar handwriting and signature there are many little unmistakable signs, proving that it is really he himself who is writing, and no other.

Though his native language is German, he always wrote to me in earth-life, and does so still, in very correct English. He wrote on one occasion that he found it easier to write in English, and I presume that this is because the medium from whom he gets the power to write these letters in direct writing, is English. Sometimes, however, there is a little foreign turn to a sentence, or even a slight error in the spelling, and this I notice occurs when the power is weaker than usual. On one occasion only, about a year ago, I received a letter from him written most beautifully in German; and the next time I sat he explained it thus: "I wrote in German on the last occasion because by some singular freak of the power which guides and directs me, I was stronger in my language than in English." This shows, I think, how mysterious and how imperfectly understood this method of communion is, even to those who are able to avail themselves of it.

The argument that because the writings and performances of spirits at their best are inferior to those of human beings, therefore such spirits must belong to an inferior race, seems to me very weak. No doubt in their own sphere, unfettered and free, they are much more powerful and exact than we poor mortals, but if we think of the almost insuperable difficulties

they have to overcome before they can give the smallest proof of their presence, and the poor instruments they frequently have to work with, the writing by direct means of only one word or one little message given by the tedious process of raps or tilts, becomes a stupendous manifestation. Many, however, of the spirit-teachings or communications made public are anything rather than inferior to those of ordinary mortals in style or manner, while in matter they are as the light from heaven compared to that of gas lamps. The style of such communications is, however, to a certain extent dependent on the instrument through whom they come, and the most highly intellectual spirit finds it impossible to express his thoughts or views with much clearness through an uneducated medium—this is a mystery, but it is likewise a fact. For my own part I am overcome with wonder and gratitude at the trouble they take, and the patience they show, watching so carefully for the power to be strong enough to allow them to give some manifestation, showing they are in our midst and still able to give us proofs of their undying love and interest in our welfare.—I am, dear Sir, yours faithfully, V.

Spiritism versus Other Theories.

To the Editor of "LIGHT."

SIR,—According to Von Hartmann's speculations, all the physical phenomena are produced by the medium, who, for the purpose of obtaining the required results, places himself in a certain condition called masked or manifest somnambulism. Whilst the author confesses to an absence of personal experience of the subject—never having, upon his own admission, attended a séance—he seems, on the other hand, to be well acquainted with other strange physiological facts; therefore, we cannot wonder at his reluctance to attribute these mysterious séance-room occurrences to the agency of disembodied human spirits. But although the author has taken great pains to keep out spirits altogether, he has unconsciously allowed them to slip in, at least on one occasion.

On page 31 of the English translation he says: "In some very extraordinary phenomena, e.g., the penetration of the medium's arm by an iron ring, it is reported that the medium's hands become as cold as those of a corpse laid upon ice." Further on, p. 41, the author records the various experiments (relating to the penetration of matter) of Reimers, Aksakow, Olcott, Zellner, and other competent observers. Here, however, he does not consider the facts as "very extraordinary," but as a "specially improbable class of phenomena," and concludes with the remark, "it is generally accepted among Spiritualists that a medium in the somnambulant state is able, by the penetration of matter, to get free from and to resume every sort of fastening." One might be permitted to ask whether Von Hartmann does or does not admit the passage of solids through solids. He certainly does not state so definitely, and much depends upon this. But I beg to remind the author that Spiritualists do not generally accept the theory that a ring helps itself upon the medium's arm; but that, on the contrary, Spiritualists who have made the experiment in question, possess sufficient evidence to confirm their belief—if not to absolutely prove—that the disintegration of matter and the fixing of a welded iron ring on the medium's wrist, is the work of disembodied human spirits.

As to Von Hartmann's remark, p. 31, it must appear to the reader that he really admits this very extraordinary phenomenon since he uses it in support of preceding statements that, "as a constantly recurring observation, the hands of the medium, which by means of still uninvestigated nerve forces, produce, &c., are as cold as those of a corpse laid upon ice" (cold as ice would have done well enough). Yet my personal experience with Husk does not correspond with Von Hartmann's assertion. I find his hands disagreeably hot, and dripping with perspiration during similar manifestations.

But to return to the more important point in question. To admit the possibility of a welded iron ring penetrating the medium's arm, we must assume that either the former or the latter is submitted to some unknown process—say that of disintegration. In such case some intelligent being (not the medium, for his hands are secured) is required—postulated—to conduct the operation or to induce the action of forces necessary for the production of such manifestation.

The mere proposition that the somnambulant trance condition of the medium performs it all is, in the face of direct experiment, an absurdity. Or, does the author mean that the ring jumps, by magnetic attraction or by some uninvestigated nerve

force, through the medium's wrist? If the author does not mean that, he would oblige an inquiring world by stating by whom and how the ring is placed on the arm of a person whose hands are firmly held. He should also bear in mind (1) that it is the experience of those who have taken the trouble to investigate the subject personally, that the ring or rings are put on the medium's arm after consultation with audible and often tangible beings, which, judging from their movements and localisation in the séance room, cannot be either the medium or any other mortal present. (2) That the experiment is performed upon and not by the medium; and, lastly, that his hypothesis of somnambulant trances powers over solids will not cover the fact of the rings (which are too small to pass over the hand) falling off again after the séance, when the medium has resumed his waking, conscious state. If Dr. von Hartmann would attend a series of séances with a good physical medium, he might arrive at conclusions more rational than those in which the present brochure abounds.

J. G. KEULEMANS.

Von Hartmann.

To the Editor of "LIGHT."

SIR,—I must crave a small space for some remarks relative to Von Hartmann. He is a great advocate for "critical circumspection," a phrase which he uses more than once. Is it quite consistent with this wise precaution that he has not himself attended a single séance, though attendance "at a hundred séances at least" would be advisable before hazarding a judgment?

Now the first principle of "critical circumspection" would be not to write on a practical subject of which you have no knowledge and no experience. What would be thought of a "Treatise on Horsemanship," the author of which avowed in *limine* that he had never once mounted a horse? Our philosopher chose rather to evolve his conclusions out of the depths of his own consciousness, or, for aught I know, out of the depths of his own "unconsciousness,"—for the "unconscious" plays a great part in the author's system, as we shall presently see. I suggested a motive for his non-attendance, which showed prudence but no chivalry, and "C. C. M." indignantly rejects the imputation. May I ask him, then, what he conceives the motive to have been? for assuredly any one's first impulse would be to witness the alleged phenomena—if he thought the subject worthy of serious consideration, much more if he intended to write upon it. If the motive was prudential, then I maintain that it was "ignoble." I have suggested the wrong motive, perhaps "C. C. M." will tell us what was the right one. He excuses his friend on the ground that he "would not be responsible for individual cases." All right if they were cases which he had not witnessed, but as I maintain "cowardly" if they were cases which he had witnessed, or might have witnessed, but would not. The same reason which prevented him from witnessing, ought also to have prevented him from writing on the subject. And there I leave it.

I am also blamed for calling a pessimist "low-thoughted." In one word what is "Pessimism"? It is to despair of the universe. It is the negation of all hope, and hope is the divinest principle in man—both an instinct and a prophecy. Despair, on the other hand, is base and craven. Cicero nobly and confidently says, "*Magni est animi semper sperare.*" What did the old Romans think of it? When the Consuls of the year received the tremendous tidings of Cannæ, they instantly sold the ground where the battle was fought, and on which the enemy was encamped, not doubting for a moment of its speedy redemption. These Consuls were decreed the highest honours because they had not "despaired of the Republic." But what terms of ignominy do those deserve who despair, not of a race, a kingdom or a country, but who despair of the universe itself! What shall we say of those who, born into this glorious universe, so full of promise and foregleams of Paradise, yet regard it as an execrable fact, of which no account can be given, and of which we can only hope that it will one day be dissolved and fall back into the nothingness from which it arose?

These are not my terms, they are the words of Schopenhauer, and echoed by his followers, Von Hartmann and Co. No terms of disdain are excessive for such a base posture of the soul. It is the negation of all that gives dignity to human nature and meaning to existence.

"C. C. M." quite agrees with what I say about "transferred hallucinations," but resents my calling Von Hartmann's ex-

planation of it a "jargon." Still, if it explains nothing, and gives us merely high-sounding phrases instead, how can it be anything else than "a jargon."

I am afraid the same verdict must be passed on his doctrine of "The Unconscious." He treats of "The Metaphysics of the Unconscious." He regards "The Unconscious" as the all-pervading power and substance of Being. It is "an organising Unconscious." The whole process of organic evolution is represented as being designed by the Unconscious. It is eminently teleological. Here is a conundrum which the author does not resolve. The Unconscious moves from within in virtue of an immanent, indwelling teleological aim. Nature or matter has an "end" and "aim" of which it is all unconscious, being itself without intelligence or design. Such, then, is the Unconscious.

We may well ask, how can such contradictions be accepted as a philosophy which accounts for the universe? It is, indeed, amazing. But those who are already atheists and materialists have a craving for something which, by the aid of abstractions, looks like a philosophy, or can be made to do duty for it. They are not very critical, provided the conclusion they desire is arrived at. And that conclusion is Pessimism—an end worthy of the beginning. On its forehead is written "Despair." It turns from the light, and hails the approach of eternal darkness. It says with Satan in "Paradise Lost," "Sun, how I hate thy beams!" or "Curse God and die." The Unconscious is scarcely worth cursing. Such is the Satanic message which Pessimism sends to mankind. And yet I am accused of speaking too harshly of it! It is a thing to be treated only with loathing and disdain.

And now a word about Slade. I trusted too much to my memory. It appears that his sentence to three months' imprisonment with hard labour was quashed on appeal, for a formal error in the conviction, as returned to the court. He thus escaped on a technical point. This fact does not in the least lessen Zollner's magnanimity in receiving him at Leipzig and assisting at his séances.

G. D. HAUGHTON.

Divination by Numbers.

To the Editor of "LIGHT."

SIR,—Your correspondent "C. C. M." in his interesting communication, takes exception to the title of my letter, "Numbers as a Means of Spirit Telegraphy," because, as he says, my experience was "a fact which, according to the temporal order of things" (the italics are my own), "could not be directly influenced by spirit interference." According to the temporal order of things, no doubt my explanation is wrong; but I hold that in this, as in all matters in which spirit is concerned, we have not to do with this same temporal order of things.

A mighty angel was heard by the apocalyptic seer to announce that "time should be no longer," and in this announcement we have possibly, even probably, when stripped of its gorgeous surroundings, the simple assertion of a change of condition which would make the terms *past*, *present*, and *future* meaningless.

Much has been said and speculated as to space of four dimensions, or, properly speaking, as to a four-dimensional condition, but little has been hazarded as to the possibility of a state of things in which what, for want of a better name, I must call two-dimensional time existed.

Such a condition would bear to our present one-dimensional time a relation similar to that which two-dimensional, or superficial, space bears to one-dimensional or line-space.

Let us, then, endeavour to conceive what an intelligent being might see and do under such circumstances of two-dimensional time, and how much another intelligent being co-existent with, but constrained to live in one-dimensional time, would be able to understand of the action of the former. On a plane surface, if I draw a line, I can take in that line two points, A and B, the sequence from left to right being in the order of the alphabet; but I can also interchange these points so that the sequence shall be contrary to the order of the alphabet. Now, if an intelligent agent, travelling along this line and living only in this line, met A and then met B, B would be to him a consequence of A in the first case; if he first met B and then A, A would be a consequence of B in the second case, and as his knowledge would only be that of a sequence of points, he could not know how I had, in two or more dimensions, altered the sequences.

So in the case narrated in my letter, an intelligent being

existent in four or more dimensional space, with a two or more dimensional time at his command, might have arranged the numbers at the Musée Plantin so as to fulfil my wish for the number 107, and because I could not see more than one point at once along the line of one-dimensional time, the arrangement made by this intelligent being would be my temporal order of things.

W. P.

A Correction.

To the Editor of "LIGHT."

SIR,—Allow me to state that the title of the paper I read to the Marylebone Association of Spiritualists last Sunday was "The Relation of Faith to Evidence in Mystical Experience," not "in Research," as printed in "LIGHT."

December 14th.

C. C. MASSEY.

The Phenomenality of the Subject.

To the Editor of "LIGHT."

SIR,—If I have confined myself, as Mr. Gurney says, "to a single branch of percipience—the percipience of an external world"—that is because he himself especially selected that branch of percipience for an attack on my position. If there can be no agreement between us as to the necessary condition of percipience under the form of space, it is useless to carry the controversy into hypothetical worlds of non-spatial objectivity. My way is effectually blocked by Mr. Gurney's denial of the necessity of a local filling at the percipient point of observation in a world of spatial perception.

I certainly thought at one time that Mr. Gurney was wavering as to the conceivable sufficiency of the mathematical point for spatial percipience. As my argument to the contrary depends entirely on the essential character of all spatial externality, and the relation this involves to a self-representation, I do not see how it can be affected by the supposition that "externality" and "spatial relations" might have a meaning rather different from their present ones. I cannot give this supposition a sense which would make it at all relevant to the issue. But it is clear that Mr. Gurney does adhere to the mathematical point (though he still speaks of it as possibly "in a sense an object to the percipient," which I cannot understand how a mathematical point could possibly be). And so I am afraid we must agree to differ. For I can only repeat that it is a representation of myself that has to be placed at the point of observation, not the mere unity of apperception, a representation of myself as at that point, and that such a local representation is necessarily, as I conceive, a local filling. Mr. Gurney does not recognise that necessity. I believe he does not recognise it because he does not lay stress, as I do, on the word *representation*, which, referred to space, is extended object. Subject and object must be distinguished in consciousness. Now it is true that I can represent the subject—or determine it—under the fundamental form of time only, but for a local representation the form of space, which is not the mathematical abstraction of a point, is essential. If we cannot agree upon this, it is useless to discuss the further question, how the extended subject-object must also be conceived as organism. Given the subjective construction of a world of space out of the feelings in a consciousness, the first object thus constructed will be—I contend necessarily—that which can be afterwards represented as the condition of all the rest. And I find in the actual connection between my body as percept and my body as condition of perception (organism), the general relation which can be indicated *a priori* as the condition of percipience in space.

One word more as to the homogeneity of the subject-object with the objective world to which it belongs. This does not mean for me that a self is represented to correspond with each particular kind of sensation. I have not to represent myself as a colour or a sound, a taste or an odour, because I have these several sensations. It is the objective world—spatial or non-spatial as the case may be—to which my sensation refers me (or to which I refer my sensation), not the particular sensation itself, with which I say the subject-object must be homogeneous. The conformity which I postulate is simply that of extension in a world of space, and of the correspondingly general mode of representation, whatever that may be, in a world of percepts not implying space at all. Given a world in which the sole mode of percipience, the sole experience or consciousness, is of ideal harmony—the only sense in which I can conceive music without sound implying spatial externality.—I have still to relate

a musical *not-me* to a *me*, since that is the indispensable condition of consciousness. But the *me* must be represented in consciousness, and such representation must be cognate to (or homogeneous with) my experience, since it is entirely derived therefrom, unless (contrary to the hypothesis) an *a priori* content is supposed. So that the "inherent absurdity" of a *tunc-me* would seem to follow from the hypothesis of a world of tune and nothing else. I confess I do not myself see any more absurdity in self-representation, or representation to others, as a harmony, than as coloured extension of a certain form. If there is any absurdity, it is in the hypothesis (of a world thus limited), not in the consequence. But directly we admit other modes of percipience, we have a more general basis of objectivity, and therefore of objective self-representation, just as extension is such a basis of our existing world, and self-positioning therein.

C. C. M.

"Is Man Redeveloping a Latent Sense?"

To the Editor of "LIGHT."

SIR,—In H. E. Starrett's interesting article in your issue of December 5th, there is so much to admire and sympathise with, that I feel a reticence in saying anything to detract in any way from its value. Still I think it should be shown that it springs from an entirely mistaken foundation—and the change of heading I have adopted above, ("Is Man Developing a Sixth Sense?") will tend to elucidate this.

For has not this sense been given to man from the earliest times?

See the Bible testimonies from Genesis to the Revelation!
See the Delphic Oracles!
See the ancestral worship among savage nations!
See the accounts of the so-called supernatural in all countries, and in all ages!

No! This sixth sense is in no way a *new* sense, but a sense acknowledged as being co-existent with our creation in the Mosaic records.

It has simply been lost to view through the more worldly senses gaining such ascendancy over the mind of man, as to drown for a time the finer and more spiritual sense.

But that sense has always been part of the soul, although, like a vein of pure gold, so deep in the bowels of the earth as to lie undiscovered, and this, our greatest and purest treasure, has lain hidden in the recesses of the soul, both individual and national; only of late years to be disinterred and redeveloped through the reaction on our nature of a wave of spiritual enlightenment, that seems to be gradually permeating, not only the individual and national, but the universal soul of our planet.

Should you consider these few lines to be in the right direction, may I ask you kindly to allow them space in your next issue?—I am, sir, faithfully yours,

December 5th, 1885.

"LILY."

Mr. Eglington and Materialisation Séances.

To the Editor of "LIGHT."

SIR,—To save me from much useless correspondence, I am compelled to trouble you to give insertion to the request which I again wish to make with reference to séances for materialisation. Scarcely a day passes without my receiving one or more applications to give séances for such manifestations, although it is now a very well-known fact that I am unable to comply, for the reason that the persons making such requests are either unprepared by previous experiences for demonstrations of the kind, or are totally ignorant of the subject; and for the more important reason that the strain of such séances is so great a tax upon my health that my more important work in psychography is quite stopped for the time being. As I consider that phase of mediumship by far the most valuable, I think I am well advised in maintaining my strength, that this successful work may not be impaired in the least; and I therefore trust this statement of my position will be a sufficient explanation as to why I am compelled in every instance to refuse applications for materialisation séances.—Yours truly,

6, Nottingham-place, W.

W. EGLINTON.

THE *Journal de Liège* is publishing, in a series, many of the strange facts observed and recorded by persons of position in India, including M. Jacollet, the judge of Chandernagor. Who could have foreseen that the *Journal de Liège*, so long and persistently the opponent of magnetism and Spiritualism, should at last have become a disseminator of facts still held to be impossible by our universities? Well, changes come with time.

—Le Messenger.

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NOTICE TO THE PUBLIC.

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TO SUBSCRIBERS.

We have recently sent out a number of unpaid accounts, asking for a prompt remittance. In a great many cases there has been no response, and we mention the matter here in order to urge our friends to remit at once and thus save us the trouble of renewed applications.

Light:

SATURDAY, DECEMBER 19TH, 1885.

THE UTILISATION OF PRIVATE CIRCLES.

We have already shown how the plan of Research now in operation will benefit the medium who devotes his psychical powers to the service of the public, too often with evil results to himself. The gradual dissipation of ignorance must benefit him by the development of better conditions of investigation. The graduation of circles will remove one of the greatest difficulties under which he laboured. The exclusion of persons, for one or more of many reasons unfitted for a place in any circle, will be to him an unmixed benefit. Acquaintance with the best conditions of inquiry and research will prevent him from being placed in positions equivocal, hurtful, and conducive to misconception and error.

But the public medium is not the only, though he is the best known, channel of communication with the world of spirit. It would be a revelation to our readers if it were possible to give some account of the private circles that are held regularly and systematically throughout this kingdom, and of the results obtained in them. They are occupied usually with the higher aspects of Spiritualism, often with its more distinctively religious phases, or with intimate and sacred communion with friends who have gone before into the world of spirit. Most frequently they are secure from intrusion and change, and experience has taught the best conditions for the results desired. These are not such as the frequenter of a public circle seeks, and are, indeed, wholly apart from what he is likely to obtain. A permanent circle into which no fresh element is allowed to penetrate is likely, as very rudimentary experience teaches, to secure results that a promiscuous assemblage of incoherent and often inharmonious elements is not at all likely to achieve.

It does not seem to be sufficiently apprehended that a circle composed of a dozen persons seated round a table, or in a horseshoe form, obtains objective manifestations only after an intimate blending of the psychical elements of which it is composed. If there be in any part of it a person whose psychical impenetrability is proof against this intimate interblending of the subtle aura that surrounds each of us, the results are so far interfered with, and possibly stopped. A promiscuous circle, collected at haphazard, affords, therefore, a precarious field for investigation on other grounds than those of the impossibility of

reckoning with its unknown elements and eliminating possible conditions of fraud. That such remarkable results are so often secured is due chiefly to the more complete development of the medium, and to his indifference from long practice to conditions which would paralyse a less hardened psychic.

In a private circle the line of resistance is less marked. The elements of which the circle is composed are usually more intimately fused, are more harmonious in themselves, and more at one in their intents and desires. They are on a far higher plane of elevation, and the emotional, often the religious element is present in a marked degree. The medium is surrounded by congenial influence, is at ease and readily open to access from spirits who are on intimate terms with the whole circle. He is cared for with a wise and tender care, and his sensitive nature is not wounded by rude and foolish tests, falsely so-called. The evidence of spirit-communication is too clear to the spirits of those who seek it thus—for spiritual things are and must be spiritually discerned—to make it necessary for them to impose harassing and often impossible restrictions on the friends who return to them. They have learned enough to know that such a method of material test produces inevitably, and by a natural law, results of an order that they do not wish for; results confined to a lower plane; one, unquestionably, more suited to the plane of development occupied by those who devise and employ it.

In such circles exceptional results are obtained under exceptionally perfect conditions. The medium approaches an ideal condition of harmonious development, and the circle is freed from the grosser elements that so paralyse results in promiscuous circles; or, still worse, that invite and attract influences of the earth, earthy, or even lower still. The records of such circles, if any be kept at all systematically, are not of a nature that can be made public. The animating principle is one that is sacred, and thus the highest, purest, most impressive phase of Spiritualism is one almost unknown to, and altogether unappreciated by, the outside world. They take their idea of Spiritualism from the police-court, from the average magazine article, from the buffooneries of a promiscuous circle, from the meanest representation and the coarsest parody of that which is holy, pure, and ennobling to a degree that they cannot even imagine. It is not too much to say that when we speak, from this intimate experience, of Spiritualism we mean something as far removed from the vulgar conception of that much misused term as the pellucid purity of an Italian sky is from the murky gloom of a November fog in London.

Such circles we are aware must be holy ground on which no intrusion can be permitted. But there are others, held under conditions hardly less favourable, where unimpeachable results are got, and where the communications are not of that intimately personal nature that shuts them off wholly from publicity. To these it is hoped that some access may be obtained under the plan of research with which we have been now for some weeks concerned. Some, it may be, can give to the Central Committee of Control, who alone are responsible for publishing records of fact which may be useful and valuable. Some may even be able to admit properly certified persons to witness some of the more elementary phenomena, or to listen to some teaching from the world of spirit. It will be part of the work of the Central Committee to seek for duly qualified persons, for whom they will bear testimony, access to the acquaintance of experienced Spiritualists at home and abroad. By this means an intimate bond of union will be kept up, and the results of inestimable value collected in private circles will, it is hoped, be to some extent utilised.

The average investigator is shut out from this sphere of observation, almost necessarily by the nature of the circle,

and finally by his incapacity to appreciate the evidence with which he has to deal. If there were ever any chance that the evidence of which we speak might at any time be made public, and submitted to a scrutiny that is often ignorant, and more often impertinent, that chance has been lost by an almost inconceivable folly. It remains for the Experimental Section of the London Spiritualist Alliance to approach this mass of evidence from the side of sympathy and experience.

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N. Fabyan Dawe	2	0	0
A. P. C.	2	0	0
M. B.	2	0	0
Mrs. Stanhope Speer	2	0	0
A. A. Watts	2	0	0
Miss E. D. Ponder	2	0	0
F. W. Percival	2	0	0
M. H. C.	2	0	0
A. K. and E. M.	2	0	0
G. Wyld, M.D.	2	0	0
Mrs. Basil Wood	2	0	0
Lady Mount-Temple	2	0	0
E. A. Tietkens	1	0	0
Mrs. Stone	1	0	0
Mrs. Parriek	1	0	0
A Friend	1	0	0
Lieut.-Col. Duff Cater	1	0	0
Dr. Dixon	1	0	0
Mrs. Procter	1	0	0
K. E. N.	1	0	0
G. D. Haughton	1	0	0
J. S. Crisp	1	0	0
Rev. W. Miall	1	0	0
Mrs. James	1	0	0
Mrs. Maltby	1	0	0
Mrs. Garratt	1	0	0
Mrs. Cannon	1	0	0
R. Baikie, M.D.	1	0	0
Miss Withall	1	0	0
Miss H. Withall	1	0	0
Rev. E. T. Salo	1	0	0
F. Tennyson	1	0	0
Mrs. Western	1	0	0
W. M. Buchanan, M.D.	1	0	0
J. H. Gledstones	1	0	0
Mrs. Ramsey	0	10	6
Miss Maltby	0	10	6
Thos. Pole	0	10	0
T. Hayle, M.D.	0	10	0
Mrs. Cowley	0	10	0
Mrs. Sainsbury	0	10	0
Mrs. Peppercorn	0	10	0
Mrs. Senior	0	10	0
Miss F. J. Theobald	0	10	0
F. W. T.	0	10	0
Rees Lewis	0	10	0
Mrs. E. Carter	0	10	0
F.	0	10	0

Our appeal has not yet received so general a response as we had hoped. Many of our readers who have not yet contributed to the fund, are no doubt fully intending to do so. We should be glad if they would do so at once. The amount at present received is far from sufficient.

Remittances may be sent either to Mr. E. Dawson Rogers, Rose Villa, Church End, Finchley, N., or to Mr. M. Theobald, 62, Granville Park, Lewisham, S.E.

In consequence of the Christmas holidays, "LIGHT" will be printed a day earlier next week. Communications should, therefore, reach us not later than Monday morning's post.

A REMARKABLE MATERIALISATION SEANCE.

On Tuesday evening, August 15th, 1876, I, by invitation, attended a séance at a private residence in Newcastle-on-Tyne.

The hour appointed for the séance was eight o'clock. I reached the house at 7.56, and found the company assembled in an ordinary sitting-room which was on the first floor, was plainly furnished, and about 12ft. or 14ft. above the level of the street.

The room is 14ft. by 11ft., and is entered by one door in the corner of the room; the window at the other end faces the main street. One corner or recess of the room is formed by the front wall and gable end of the house, and was screened off by a dark curtain suspended from an iron rod; the window was entirely closed by deal boarding; the door or entrance to the room was closed and locked and hasped from the inside, so that there was no access to, nor egress from the room.

Across the window and close to it an ordinary double-ended sofa was placed, and the medium, Mrs. P., a lady about forty years of age, stout and matronly, reclined on the sofa with her feet towards the curtained corner of the room, and her head at the other end of the sofa resting on a pillow. The company sat in the quadrant of a circle in the following order, and extended entirely from the end of the sofa on which the medium lay round the two sides of the room close to the walls, thus preventing the possibility of either ingress or egress through the circle of the sitters. The sitters were in the following order:—Mr. W. P. next the sofa, Mrs. H., Mr. L., Mr. H., Mr. Barkas, Mrs. M., Mr. M., Mr. F., and Mr. P.

During the whole time of the séance a lamp was burning, and during the greater part of the time it burned so brightly that I could see with distinctness the features of all who were sitting in the room, and the medium reclining on the sofa.

That the medium reclining on the sofa was visible during the whole séance to all present there is not the least doubt.

The séance was commenced at eight o'clock promptly. A suitable hymn was sung, and a short and earnest prayer offered, after which the musical box played, and we sat in silence. After sitting for about twelve minutes the curtains screening the recess began to move, and a tall, white form presented itself; the partial presentation took place five or six times at intervals of about one minute, and finally a tall, female form emerged from behind the curtain; she was draped in brilliant white raiment, which covered her, in the fashion of the young girls of ancient Greece, resembling the garb worn by Galatea in the modern drama of Pygmalion and Galatea. Over her head and face there was a thin, almost perfectly transparent gauze veil; on her shoulders was a cape or cover, which descended a little below her waist; she was clothed from neck to feet in a loosely-fitting white garment; her bust, which was small and slightly developed, was loosely covered by her cape and dress; and her body and lower extremities were well covered by moderately ample skirts. When she raised her arms, which she frequently did, the cape fell from them, and left exposed slender arms naked to the shoulder. She was, as I have said, slender, elegant, and sylph-like, and the medium, who visibly lay on the sofa, was a stout and very fully-developed matron.

The figure was the *bien-ideal* of a lovely girl in the first flush of womanhood. She moved about the room freely, gracefully, and modestly, with all the air and grace of a girl accustomed to the habits of good society.

The figure, on first emerging from the recess, walked timidly into the centre of the room and looked modestly round on the circle of sitters. She approached Mr. J. P., and after shaking hands with him she went to Mrs. H.,

who presented her with a bouquet of flowers, which she gracefully accepted. She then went to Mrs. M., and received a bouquet from her, and another from Mr. P., who sat at the end of the circle.

Gathering these flowers in her hands, she passed behind the curtain, and on her next appearance in the course of a couple of minutes she was without the flowers. She shook hands with and embraced Mr. W. P., kissed Mrs. Mould and others on the cheek or mouth, and saluted nearly the entire circle. When she approached me she proffered her right hand, which I took in mine, and held it while she kissed me on the brow; the feeling was that of human lips, and the explosive sound that of kissing. Her hand was warm and moist. She again entered the recess, and I observed several times during this remarkable séance, that when the psychic form remained visibly in our presence for about five minutes, her garments became less white and substantial, and her power of motion appeared to decrease; but on entering the recess and returning, her dress was brilliantly white, and her motions free and firm. She appeared to lose power and solidity in the open room. She entered the recess and re-appeared among the sitters at least twenty times during the evening and always with the same results.

When next she presented herself I was desirous of knowing her exact height and requested permission to stand beside her; this she kindly granted, and I stood before and within a few inches of her. I then saw that the top of her head was on a level with my eyes, and that her height was 5ft. 5in., that is $3\frac{1}{2}$ inches taller than the medium, who lay visibly on the sofa. After the measuring, she sat down on an unoccupied arm-chair which stood near the centre of the room, and while she and we sat in a hushed and impressive silence one of the gentlemen present introduced the following words, which were sung softly and earnestly by the company (Hymn 193, "When the hours of day are numbered," &c.)

The hymn being finished, the form again retired, and reappearing, looked cautiously round the room, and when at a distance from her medium, made mesmeric passes towards her.

The medium, who had up to that time lain perfectly still on the sofa, began to move, changing the position of her hands, and seemed to be under some peculiar influence; the psychic form, or palpable apparition, then approached the medium, and bending over her, embraced and kissed her fervently, and for a short time medium and psychic form were clasped in each other's arms. The psychic form then released herself from the medium, and sat on the sofa near her feet. Again retiring and reappearing, she sat gracefully on the vacant chair, and Mr. P. rose and pronounced a very impressive and appropriate invocation. The form again retired, and returning, sat beside the medium, bent gently over her, took her in her arms and raised her up into a sitting posture; in this position the normally and abnormally embodied human beings clung together for upwards of a minute, and then the medium was gently laid upon her pillow.

Again, the psychic form retired, and reappeared and walked round the room, shaking hands with the sitters. I requested permission to feel her pulse, and she immediately stepped towards me, extended her right hand, placed it in my left hand, and permitted me with the forefinger of my right hand to feel her pulse. It was feeble but perfectly recognisable and beat at what appeared to be the rate of 70 per minute. I counted the beats aloud up to twenty beats. She afterwards sat on the arm-chair, and was resting gracefully and easily when we asked her to write in our presence. I supplied a pocket-book and paper to write upon, Mr. M. supplied a pencil. She took these; and resting the book and paper on the

arm of the chair, she wrote "Good-night"; and I have now the paper containing the writing in my possession.

She entered the recess, reappeared, and walked round the room, shook hands with all who were present, permitted several to feel her raiment, which, judging by feeling and appearance, seemed to consist of the finest muslin. After this, she sat on the vacant chair, and Mr. H. delivered a very suitable address of thanks to the other-world visitor who had kindly favoured us with her presence. She retired within the curtain after having been with us upwards of one hour and a-half, and this wonderful séance closed.

The weather was almost unbearably hot, and after the last appearance of our psychic visitor I slightly opened the room door, and took charge of it until the light was turned fully up.

The medium gradually and slowly recovered from the trance in which she had been the whole evening, and was so feeble and exhausted that the two ladies present had to assist her across the room. Immediately she left the sofa I took up my position near it, moved it quite away from where it had been standing, examined it carefully, drew aside the curtains of the recess, took down the curtains, and did not discover anything that presented the slightest appearance of deception.

I examined minutely the walls, floor, &c., and all were perfectly sound and good. In my opinion there was not the possibility of successful deception, nor was any deception attempted.

I refrain at present from expressing any opinion as to theories, but as to facts I believe those just detailed are as real, genuine, and objective as the fact that the Thames flows past London.

28, Lovane-place, Newcastle-on-Tyne, T. P. BARKAS.
December 7th, 1885.

TRANSITION.

On Tuesday, the 8th inst., Mr. Richard Gale, for many years editor of the *Hull News*, passed to the higher life in his fifty-fourth year. He was a firm and intelligent Spiritualist, and while he never needlessly thrust his views before people to whom they would be unwelcome, he was never ashamed to avow his convictions when he felt that he could do so with advantage to the cause of what was to him a great and serious truth. His gentle nature and kindly manners won for him the affectionate regard of all his friends and colleagues.

Mr. D. D. HOME, who has for some years been an invalid, is now, we are pleased to learn, a little better. He spent the last summer in Switzerland, and is now residing in Paris. A friend, writing about him, says that he has suffered terribly.

A very interesting biographical notice of Mr. H. Cholmondeley-Pennell, with an excellent portrait, recently appeared in the *Fishing Gazette*. Mr. Pennell, it will be recollected, published, under the title of "Bringing it to Book," a series of extraordinary slate-writing séances that had taken place at his house.

The Newcastle-on-Tyne Secular Society has invited Alderman Barkas to deliver a lecture in the Cordwainers' Hall, Nelson-street, on Sunday evening, December 20th, commencing at seven o'clock. Mr. Barkas has accepted the invitation, and will lecture on "Some of the recognised teachings of Secularism incompatible with well-authenticated modern facts."

In the recent action by Mrs. Weldon against Sir Henry de Bathe, in which she obtained £1,000 damages and costs, the defendant in his evidence remarked: "I have said that all Spiritualists should be shut up. That is my private opinion, for I think all Spiritualists are very weak-minded people." In the face of such expressions, it would be an insult to mention the names of those distinguished Spiritualists who belong to the profession of which this well-informed person is also a member.

Mr. W. EQLINTON, writing to the *Golden Gate*, our Californian contemporary, says:—"As far as I can see, mediumship, and the cause of Spiritualism generally, appear to be much more free in this country from cumber-spots than in America. The constant reports of frauds in the United States must shake the movement there to its foundation, and I cannot myself fail to wonder how it is that the Spiritualists tolerate well-known frauds so long. It is probably due to the methods of investigation, which, in this country, are well-nigh perfect—giving greater security to genuine mediums, and putting the movement on a proper footing."

[ALL RIGHTS RESERVED.] RECORDS OF PSYCHICAL PHENOMENA. (Continued from page 611.)

[In this column will be given from time to time such accounts of psychical phenomena as seem to be worthy of permanent record. Beyond the general classification indicated, no attempt at tabulation will at present be made; that work will follow in due course. In furtherance of this object we shall be pleased to receive from our readers brief reports of phenomena subject to two conditions (1) That a colourless statement of facts without comment is given; and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—
A.—Mesmerism.
B.—Trance.
C.—Clairvoyance.
D.—Thought-reading.
E.—Prescience, Previsional and Coincidental Dreams.
F.—Apparitions.
G.—The Human "Double."
H.—Presence at a Distance.
I.—Haunted Houses.
K.—Spirit Identity.
L.—Materialised Spirit Forms.
M.—Rappings, Knockings, and Stone Throwings.
N.—The Spirit Voice and Clair-audience.
O.—Psychography.
P.—Automatic Writing.
Q.—Movement of Material Objects without Physical Contact.
R.—Speaking and Writing in Tongues.
S.—Miscellaneous Phenomena.
T.—Coincidences.

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, giving—

- (1) The names and addresses of the persons concerned.
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross.]

CLASS G.—DOUBLE OF THE LIVING.

In the course of last autumn my daughter-in-law, Mrs. A. Wedgwood, who lives at Folkestone, procured for an old servant, named Caroline H., a place with a lady living near Croydon. On the 7th December my daughter-in-law had a letter from Caroline saying "If you know what a place this is you would be surprised, and would not recommend any one to it."

The same morning her servant Elizabeth, when first she saw her, told her that the previous night, after she had been some time asleep, she was awake by the door opening, when she saw Caroline walk into her room in her nightgown with her hair hanging, looking very white and wretched.

Elizabeth spoke to her and said: "Well, Caroline, aren't you happy and comfortable in your place? You do look worried!" Caroline walked out and shut the door without answering. Elizabeth had no opportunity of knowing that her mistress had had a letter from anybody, as it had been brought to her half-an-hour before Elizabeth came downstairs.

The fact that Elizabeth was awake by the door opening seems equally to exclude the supposition that it was a hallucination on her part, or that it was a mere telepathic impression in her mind of the discomforts which Caroline was feeling so strongly, as described in the letter then on its way to Folkestone. On inquiry it appears that Caroline is not aware of having thought about Elizabeth on the night in question, nor had she any dream about her.

31, Queen Anne-street. H. WEDGWOOD.

CLASS T.—COINCIDENCES.

[While engaged in selecting and sifting the records which appear in this column, we have come across a few stories which do not seem to fit exactly into any special class. We refer to what are generally called "coincidences," which may or may not be due to spiritual influence or suggestion. In some cases there is direct proof that they are due to some action on the part of an outside intelligence, but in other instances this fact is not so clear. The appearance of any story under this heading does not necessarily imply that it is regarded as a psychical phenomenon, and the reverse, of course, holds equally good. The following, forwarded to us by a correspondent, has been put into its present form by the private secretary of the Rev. C. H. Spurgeon, who, in response to an application, replied that if thought suitable for "LIGHT" he should be pleased for it to be so used. The story is exactly as it has been related by Mr. Spurgeon.]

During an illness of Mrs. Spurgeon, at Brighton, twenty years ago, before the Rev. C. H. Spurgeon started for London one morning, he asked her if there was anything she particularly wished for. Before she told him, she made him promise that he would not try to procure the objects for which she had been longing. She then told him that she had been wishing for a piping-

bullfinch and an opal ring. As his own house was being rebuilt, he dined at his secretary's. By the side of his plate lay a little parcel, which a lady had left for Mrs. Spurgeon. It contained an opal ring. After dinner Mr. Spurgeon went to visit a sick gentleman. The wife of the patient asked him if Mrs. Spurgeon would like a piping-bullfinch, that they had one, but that its music was trying to the invalid, and they would gladly part with it to one who would give it the requisite care. This intensified Mr. Spurgeon's surprise, and, after preaching at the Tabernacle in the evening, he took to Brighton what had been so strangely sent, went up to his wife's sick-room, and placed the objects she had longed for before her. She met him with a look of pained reproach, as if he had allowed his regard for her to override his promise, but when he detailed the true circumstances of the case she was filled with tearful surprise, and asked Mr. Spurgeon what he thought of it? His reply was characteristic: "I think you are one of your Heavenly Father's suffering children, and He just gives you what He knows will please and cheer you."

DEFERRED DEATH.

I once had a patient—an elderly lady of a highly nervous temperament—in whose case a remarkable phenomenon presented itself. At seventy-two years of age she had an illness which left her attenuated and very debilitated, indicative of her bodily forces being nearly exhausted; but there was no urgency for the constant attendance of the physician. A day came, however, when I was urgently sent for. I found her surrounded by her family, her heart's beats and her breathing were hardly perceptible, and sensibility was apparently gone. All thought her to be dying.

In the twinkling of an eye, to our amazement, she sat upright, as if starting out of deep sleep, and looked about wonderingly at the many solemn faces gathered about her bed. I broke silence by saying "You have had a lovely sleep!" to which she said, "Yes, very!" Smiling and pleased at the change, one after another left the room until I alone remained with the patient and her sister, and we two looked at each other, almost laughing in our revulsion of feeling from sympathetic anxiety to joy at the change so sudden.

This sudden springing back from apparently approaching death was to the family most mysterious and unaccountable. To my understanding the odic "silver cord" connecting the spiritual body with the natural, had been nearly severed; and I said that in deep sleep, as in trance, the spirit sometimes partially quits the body and communes with the disembodied; still being able to return to it through the "silver cord" not being severed. That such was the case here was evident by the almost imperceptible action of the vital organs, and the cessation of sensibility; which state was changed by the re-entering of the spirit into the body, restoring—in this case with remarkable suddenness, vital power to the organism.

With this revivification the patient returned to the state she was in the day before, resuming her usual aliment and observing the established routine of her invalid chamber; friends came and went, relieved of special anxiety about her.

But the progressive wearing away process went on its natural course. At the same hour as before on that day week, the same message of urgency came to the physician. I arrived in time to see my patient in the same state as before: to witness the same fainting heart pulsations and feeblest breathings; ceasing this time with the complete severance of the "silver cord."

Hambrook, Bristol. S. EADON, M.A., M.D., Ph.D.

Mr. J. C. WRIGHT, a trance-medium, well-known in the provinces, is now lecturing in Philadelphia with great success.

Mr. ROBERTS, editor of the Spiritual journal *Mind and Matter*, Philadelphia, has been sentenced to twenty-nine days imprisonment, and a fine of £40 for a criminal libel.

Dr. JOHN E. PERDON, so well-known to many of our readers, is announced to give lectures in the United States on psychical and Spiritualistic subjects. His address is Gayoso Hotel, Memphis, Tennessee.

On the night of Monday last the premises at 16, Craven-street were broken into, and every office in the building ransacked. The thieves managed to secure a certain amount of booty, and got away without discovery. On entering the office in the morning a scene of indescribable confusion met the eye. Books, letters, papers, drawers, and furniture were, to say the least, somewhat mixed, and we must therefore beg the indulgence of correspondents if their communications have not received ready attention. We regret to say that a certain amount of money belonging to "LIGHT" was stolen.

A MESMERIC INSTITUTION.

A preliminary meeting in furtherance of the above object was held at Dr. Wyld's house, 41, Courtfield-road, S.W., on Sunday, the 13th.

Mr. Regan, Mr. Younger, Mr. Price, Mr. Redman, and Miss Godfrey, as professional mesmerists, were present; also Captain James, Mr. Arthur Lillie, Mrs. De Morgan, Major and Mrs. Wallace Carpenter, Mr. Maw, Miss Hamilton, Mrs. and Miss Lewis, Mr. Richards, and others interested in mesmerism. Mr. Stainton Moses, being necessarily out of town, was unable to attend.

Dr. Wyld stated that the movement had arisen out of the generous offer of Mr. Regan to give £100 towards the founding of an institution or hospital for mesmeric treatment. He explained how the Mesmeric Institute, founded nearly fifty years ago, and which was supported by Dr. Elliotson, after doing much good, collapsed for want of funds, and he regarded this as a sign that we should begin with moderate views and establish an institute for out-patients only, and as a centre where a registry of mesmeric healers could be consulted by the public. The institution would also afford an opportunity for experimental and phenomenal mesmerism, and his view was that the use of two rooms, one as a waiting room, and the other as an operating room, would afford sufficient accommodation to begin with, and that these rooms should be in a situation readily accessible by rail or otherwise. He also suggested that there should be a small committee composed of those who practically understood mesmerism, and that the institution should have the assistance of a qualified medical man who could testify as to the cases cured.

Mr. Regan said his view somewhat differed from that of Dr. Wyld, for he had hoped that his offer would have drawn other offers from the many rich people who took an interest in the subject, and that a small hospital might be thus founded; but he was willing to assist any good plan which might bring the blessings of mesmerism to the poor as well as to the rich.

Mr. Younger thought there was no great necessity for an institution such as had been described. His own house, and the house of every professional mesmerist, was such an institution, and he feared the interference of a committee or of doctors would only retard progress, and freedom, and he for one could never submit to any dictation in these matters; but, he added, if such an institution as described were established he would be glad to support it.

Dr. Wyld, in reply to Mr. Younger, explained that neither the committee nor the doctor of the institution would seek to control any qualified mesmerist in his work, but just as physicians in separate practice desired to have hospitals to work in, so he was sure practical mesmerists would find a central institution of great benefit, not only to the cause generally, but to individuals, by giving mesmerism the aid of a central organisation.

Mrs. De Morgan remarked that the original Mesmeric Institute suffered from the officious interferences mentioned by Mr. Younger, but that no such interference could be contemplated in the present instance, and she felt sure that some organised centre would add to the success as well as to the dignity of the movement.

Mr. Price would be glad to support a Mesmeric Institution, and believed that it would be the means of extending the usefulness of this mode of treatment.

Mr. Redman and Mr. Richards spoke to the same effect.

Mr. J. H. Maw said he took great interest in the spread of mesmerism, and fully believed that the present chaotic state of mesmerism was inimical to its success, and that by organisation all parties concerned would be benefited and the subject be raised in public estimation.

Major Wallace Carpenter would support such an institution, one great benefit to be got from which would be that the public could there find a registry of mesmerists with special endowments in regard to the various forms of disease.

The meeting then separated, and in the meantime any suggestions on this subject can be sent either to Dr. Wyld or to the Office of "LIGHT" for publication.

DR. STRATHERN, having to give evidence at the Middleborough Petty Sessions, declined to "kiss a book which had been handled by all sorts of people," but offered to do so if a piece of clean paper were laid upon it. The Bench declined this, or even to receive his affirmation. He finally kissed the book under protest, on the ground that he "ran the risk of catching some disease."

THE EXPERIMENTAL RESEARCH SECTION

OF THE

LONDON SPIRITUALIST ALLIANCE

Has been established with the object primarily of—

Promoting systematic research by experts, including (a) the encouragement of exact methods of inquiry; (b) the accurate recording of observed facts; (c) the regulation of admission to and the graduation of circles, so as to afford a complete and progressive course of investigation and instruction; (d) the more careful treatment of mediums, and (e) the publication in the Spiritualist Press of carefully tabulated results.

And secondarily of—

Assisting inquiry into Spiritualism either by (a) directing inquirers, where necessary, in a preliminary course of reading; (b) advising in the formation of private family circles; or (c) where practicable furnishing introductions to already organised circles.

Members of the London Spiritualist Alliance are eligible for election to the Experimental Research Section. The minimum subscription to this section is £1 1s. per annum, payable in January for the current year, but it is hoped that persons interested in the extension of research will contribute to a special fund for that purpose.

The members of the Research Section are divided into four grades, viz.:

1. CIRCLES OF EXPERTS,
2. ELEMENTARY CIRCLES OF INVESTIGATORS,
3. INQUIRERS,
4. A CENTRAL COMMITTEE OF CONTROL.

Circles of Experts will study, at their own discretion and opportunity, special groups of phenomena. They will especially direct attention to the means of securing the best conditions of observation. Their experiments will be such as could not safely be made in a less harmonious circle, or by less experienced persons. They will so experiment as to throw light on perplexing problems, and generally to add to our now scanty store of knowledge as to the methods employed by the invisible operators, the results of whose action we are all more or less acquainted with, but of whose methods of operation we know almost nothing.

Inquirers into Spiritualism, upon becoming members of the Research Section, will, if desired, be introduced to some Expert who will give the necessary advice and guidance; will direct their reading, if required; will give help in difficulty, and generally act as Mentor and sponsor to them, until, in due time, they become fit to take their place in an elementary Circle of Investigators. As circumstances allow, inquirers will be drafted into such a circle, or if it be preferred they will be advised and directed in the formation of a private circle.

GENERAL RULES.

All groups of circles of whatever degree are subject absolutely to the direction and governance of a Central Committee of Control. The names of all who desire to take part in these circles will be submitted to that Committee, and the election will be by ballot. Great care will be exercised in the selection of suitable persons, and their arrangement in circles so composed as to secure the utmost possible harmony. These circles will meet, each at its own convenience, in private houses for the most part, and their proceedings will be strictly private. They will be conducted by an Expert Director chosen by the members and approved by the Central Committee of Control. Accurate minutes of all proceedings will be kept by a Recorder; and these minutes, verified at the opening of each meeting, will be submitted at stated intervals to the Committee of Control, who alone will decide as to their publication. No publication will be permissible without the sanction of the Committee; and from its decision there will be no appeal. Each member of the various circles will pledge himself to keep all proceedings strictly private until authority is given for publication. The names of the persons who constitute a particular circle need be known only to themselves and to the Committee of Control.

PLEDGES REQUIRED.

Those who wish to take part in this work will be invited to pledge themselves

1. To an ungrudging assistance, within reasonable bounds, to any fellow member who may be assigned to them for guidance.
2. To sink absolutely any private or personal feelings that may in any way be thought likely to interfere with the perfect harmony that must characterise an inquiry of this nature if success is to be attained; or that may be at variance with the spirit in which alone this investigation can be profitably undertaken.
3. To obey, and submit to the reasonable control, of the Central Committee of Control, which is charged with the administration of this plan, and to preserve a faithful reticence as to any results obtained in any circle, until the records are published by order of that Committee.

No expression of opinion as to theories which may be held to account for observed facts, or acceptance of any special form of belief, is sought from any member. The Central Committee of Control, however, regards psychical facts from a Spiritualist point of view, though it is by no means bound down to any special theory, and may, indeed, receive and canvass any that may be proposed; and the Spiritualist Alliance, as its name implies, is, as a body, professedly Spiritualistic.

CENTRAL COMMITTEE OF CONTROL.

The constitution of this body, together with other details explanatory of the general scheme of work, will be found in the pamphlet entitled, "Spiritualism at Home and Abroad." Persons wishing to join the Experimental Research Section are requested, if already members of the London Spiritualist Alliance, to apply to the President, 16, Craven-street, Charing Cross, S.W., who will enter into further communication with them on the subject. If not members of the Alliance, application for such membership should first be made to the Hon. Sec. at the same address. On election, the new member of the Alliance will be eligible for admission, if approved by the Central Committee of Control, to the Experimental Research Section.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; *Professor Perty, of Berne; Professors Wagner and Butlerov, of Petersburg; *Professors Hare and Mapes, of U.S.A.; Dr. Robert Fricke, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; *Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstätt, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavaire, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

DR. ROBERT CHAMBERS.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters."—*Extract from a Letter to A. Russel Wallace.*

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and contemporaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—*Clerical Journal*, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—"The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory."

LORD BROUGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which diverse circumstances produce are found those who cultivate man's highest

faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—*Preface by Lord Brougham to "The Book of Nature,"* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

PROFESSOR BARRETT, F.R.S.E.—"I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source.—I say I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative."

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

CROMWELL F. VARLEY, F.R.S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling these powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

ALFRED RUSSEL WALLACE, F.G.S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—*Miracles and Modern Spiritualism.*

DR. LOCKHART ROBERTSON.—"The writer" (i.e., Dr. L. Robertson) "can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—*From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—"No one can doubt that phenomena like these (Phrenology, Homoeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertainable laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: "We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family."

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Rades de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (sont de la plus complète exactitude), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession."

ROBERT HOUDIN.

"4th May, 1847.
A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (tout à fait incroyable que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux).—I am, monsieur, &c."

(Signed) ROBERT HOUDIN.

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the Spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht, oder Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely trustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the mediumistic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny."

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit in 'spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the slightest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Bern; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses."

"Berlin, December 6th, 1877. (Signed) SAMUEL BELLACHINI."

ADVICE TO INQUIRERS.

The Conduct of Circles.—By "M.A. (Oxon.)"

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a vague solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOATH MAKE MANIFEST IS LIGHT.—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

PHASES OF MATERIALIZATION.

A CHAPTER OF RESEARCH

IN THE

OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M. A. (Oxon.)"

(Continued from page 616.)

Again, Mr. H. M. Dunphy—a name well-known in literary circles—testifies* that he begged permission to see the medium and "Florence" at the same time. The latter drew aside the curtain, and Mr. Dunphy's narrative proceeds:—

"Still holding the curtain, Florence pointed with her disengaged hand, and there, seated in the chair, with her head thrown over her left shoulder and the right side of her face visible, was unquestionably the form . . . of Miss Showers. He then asked to be allowed instantly to follow the form into the cabinet. The request was granted. Florence had not disappeared a second when she put her right hand and arm through the curtain and said, 'Come now.' I sprang up, and throwing aside the curtain, which I held back wide, I stood inside but could see nothing except Miss Showers still in a trance in the arm-chair. . . . I then held my hand over the head of the medium, and it was grasped by a thin, cold touch, but I could see no hand. I then said, 'Will you touch me when I touch the medium?' 'Yes,' Florence replied. 'Hold out your hand and rest it on her head.' This I did, and was again grasped."

Mr. Blackburn gives his testimony, further, that in Mrs. Showers' own house at Teignmouth, Devon, he passed a thread through the perforated lobe of Miss Showers' ear, bringing the two ends of the thread into the room in which he sat. "Leonore"—one of the materialised forms that were accustomed to appear—came out into the room. Her ears were not pierced; and her foot was malformed, and was closely examined.†

The records of Mr. Eglinton's mediumship would furnish a vast amount of matter of high value. But I am compelled to present specimens only, by reason of exigencies of space, and, moreover, I am glad to know that an exhaustive record of facts observed through his mediumship is now in course of preparation. The following letter,‡ presenting some important matter which will be useful in forming conclusions as to the methods employed, may be appended here.

SIR,—Your readers are aware that Mr. W. Eglinton, in order to continue his important work of psychography without suffering from undue exhaustion, has found it necessary to decline many requests for sittings for materialisation. It was under pressure of friendship that he kindly consented to favour me

* *Spiritualist*, May 15th, 1874. † *Spiritualist*, August 2nd, 1874.

‡ "LIGHT," November 22nd, 1884. Reference may also be made to an account of a séance contributed to "LIGHT," October 11th, 1884, by Florence Marryat.

with a séance for Tuesday, October 28th, 1884, and as some of the manifestations were remarkable and unusual, your readers may be interested in a brief relation of the leading phenomena. The circle was a large one, comprising eleven persons—four ladies and seven gentlemen. It was very harmonious, and the physical and meteorological conditions were all that could be desired. Chairs were arranged in the usual semi-circle, and one gas burner was kept alight during the continuance of the séance. I occupied a chair at one extremity of the circle, and within three feet of the curtain. During the evening we were favoured with seven materialisations. Most of them, if not all, were of the third or highest order; which, considering the number of sitters, was certainly remarkable. In my experience, the forms appearing either at a large or at an undeveloped and promiscuous circle, may, with very rare exceptions, be classed under either the first or second order; that is, either "transfigurations" or "animation of the model." The whole of the forms this evening were, in my opinion, true materialisations. Two of the figures made great efforts to obtain recognition, but neither of the sitters, to whom the materialised spirits pointedly addressed themselves, were able to recognise them with absolute certainty.

The following singular phenomenon then occurred. An object, dark as pitch, and resembling a black cloud more than anything else, came from under the curtain and remained in front of where I was sitting. It was not more than eighteen inches from the ground, and swayed backwards and forwards. In process of time it assumed a rotary motion, and two patches of white vapour became visible. As the process continued, I could dimly trace the outline of a form, apparently sitting on the ground at my feet, with its arms moving continuously backwards and forwards with a circular motion. At this stage, the arms only of the figure were clearly developed. Gradually the white material increased, and a face and bust arose, the arms still keeping up the same motion as if weaving. By degrees, and rapidly at the close, a tall male figure, dressed in the usual beautiful white material, was perfectly evolved, the darkness in which it had first emerged having disappeared as if absorbed, or dispersed like mist before the sun. Thus eleven persons had an opportunity of witnessing, in front of the curtain and within the circle, the whole process of materialising a form.

As a matter of evidence, it is worth noting, too, that during the séance, at the time that one of the appearances was in the circle, the medium in the dark room was taken with a fit of coughing, which was heard by all and commented upon.

The most remarkable phenomena occurred at the close of the séance. A noise as if two persons were wrestling was heard in the cabinet. It increased, as if a struggle were taking place. At this juncture, and when we were wondering what it meant, the curtains were parted, and the medium was literally thrown forward into the circle. Behind him, and holding back both curtains with the outstretched arms, stood the materialised form of "Ernest." As the medium staggered backwards in a state of insensibility, he would have fallen to the ground had he not been caught in the arms of the materialised spirit. Momentary as it was, it sufficed for the whole of the eleven spectators to witness the presence of the spirit and the medium in the circle at one and the same time. Immediately the curtain closed on Eglinton, I was directed by "Joey" to enter the dark room and take the medium a glass of water. Having it ready at my side I lost not a moment in complying. Feeling my way to the sofa I found the medium reclining, and still in a state of trance. Raising his head I gave him the water, and while doing so, "Joey" spoke to me in a direct voice and requested me on returning to increase the light. The medium after the séance was painfully exhausted.

The material or clothing in which the spirits appeared was the same throughout, although variously arranged on the person.

On a former occasion I had been allowed to handle and examine it in my hands for several minutes together. A few weeks since, a materialised spirit, standing by my side and plainly visible during the whole time, detached from his person a large portion of this lovely gauze, and put it over me, completely covering up my head and face. To the touch the material was firm and strong, as it resisted the lateral pressure of my thumbs. It was, however, as light in weight as a snowflake, and, as it swept the face, felt more like a cobweb than a substantial material.

J. H. M.

Another medium, with whom the electric test, applied to Miss H. Cook and to Miss Eva Fay, by Mr. W. Crookes, F.R.S., was successfully tried, is Mr. Haxby. Mr. J. Freeman* describes in the *Medium* a series of electric test séances. After several failures, on April 24th the medium was fixed with electric wires passing round his waist to the chairs on which he sat. If he moved a bell would at once ring. In less than a minute after the preparations were complete *two forms* walked from the cabinet into the room, and were visible to all the nine observers. They then retired and the bell rang. Once again the medium was tied with insulated wires thick enough to resist accidental breakage. Several forms came out, *two at the same time*, both talking while the medium's voice was also heard. The forms were desired to break the wire, which they did, and the bell rang and the medium, who was found exactly as he had been placed, was released."

(To be continued.)

ANSWERS TO CORRESPONDENTS.

SPECIAL NOTICE.—The Editor of "LIGHT" cannot, save in exceptional cases, undertake to answer correspondence through the post. All inquiries reaching this office not later than Wednesday morning, will, as far as practicable, be answered in the ensuing number of "LIGHT."

W. GLANVILLE.—"Coincidence" received.

MARY BOOLE.—We will look up the MS. and return it to you.

NIZIDA.—MS. to hand. Both this and your former article will be used. Thanks for your condolence on the burglary at our offices. As you say, "LIGHT" has no money it can afford to lose. £5 10s. disappeared belonging to the Sustentation Fund, £3 from another Fund, and £8 of our personal money, besides other effects.

*XMAS CARD.—The Editor has received a card on which above the legend, "May it never be Empty," is drawn a leather purse. A facsimile of a £20 note is seen peeping out of it. We trust this is a good omen, and that the Sustentation Fund which is yet far short of the amount required, will speedily receive substantial additions.

WITH this issue we give the title page and index for 1885. In consequence of this demand upon our space we have been unable to give attention to several communications which would otherwise have appeared in the current issue.

ERRATUM.—In the reprint in pamphlet form of the address of the President of the London Spiritualist Alliance, entitled "Spiritualism at Home and Abroad," transfer the last line of page 8 to the bottom of page 24. Foreign papers please copy.

DUPOTER'S "MAGIC UNVEILED."—This remarkable work, the price of the French edition of which was £4, has been translated, and will shortly be published, edited by Mr. John S. Farmer. Full particulars will be announced in next week's "LIGHT," together with a notice to the few subscribers who have ordered "Present Day Problems."

SWISS POST OFFICE ORDER.—We have received a P.O.O. from Switzerland, but no letter of advice accompanied it. We wish to impress upon Continental subscribers the necessity of informing us of the despatch of their remittances, in order to avoid mistake and inconvenience. We have on several occasions received money in this way, and have not been able to trace the particulars, sometimes until months afterwards.

LAST week's number of the *Medium* was an exceptionally good one. It contained, amongst other interesting and valuable matter, a biographical sketch of our friend Mr. T. P. Barkas, of Newcastle-on-Tyne, which was accompanied by an admirable ink-photo. Its account of Mr. Barkas' life and work cannot fail to impress readers with a strong sense of the value of his testimony to Spiritualism. His all-round scientific knowledge and experience eminently qualify him to observe and pass judgment upon many matters connected with the subject. We hope this number of the *Medium* will be widely read, and those of our readers who have not seen it cannot do better than procure it at once from Mr. J. Burris, 15, Southampton-row, Holborn.

* *Medium and Daybreak*, May 7th, 1880.

A PSYCHICAL EXPERIMENT.

Some years ago there was in our family a girl of fifteen, a medium for writing and drawing. When being controlled she said she felt as if a wet, warm band were tied round her arm above the elbow; then her hand became pale, cold, insensible, and powerless. Communications would be written through it, mostly from those departed ones known to us and to visitors.

One evening I brought home with me an investigator. Several neighbours were present having a séance with the medium, who, blindfolded, was writing. My friend and I took our seats as the clock struck nine. I looked at my watch and pointed out to my friend that it was a quarter too slow. For a test he wrote on a slip of paper, "Can you tell the time by Mr. Reed's watch?" Through the medium's hand was written, "Let me take the watch and I will try." I laid it on the table. The medium took it, opened it, held it near her right shoulder, and then wrote the time marked on the dial of my watch. I wrote, "Why did you put the watch near the medium's shoulder instead of her face?" The reply was through her hand. "In controlling this medium I sit by her side; I held the watch not to her face but to my own. In using her hand I am partially materialised, and so I held the watch so that I might see the hands and dial plate."

Next day my friend and I had some business at the Secretary of State's office, and in conversation there we spoke of the incident of the previous evening, when Colonel J. R. M., then Assistant-Secretary, attributed it to what he called psychological perception by the medium of the ideas in our own minds—to telepathy, as it is now called—my friend and I knowing how the hands of the watch pointed.

Some evenings afterwards several investigators came to my house, two of whom I knew carried hunting watches. These I beckoned out of the room, and proposed, for experiment, that we should, without looking ourselves at our watches, ask for the time they marked to be stated through the medium. They consented. Returning to the circle we laid our watches, mine being also a "hunter," on the table, with our separate requests in writing. The medium, who was blindfolded as before, took the watches up in succession, acted with each in the manner before related, and replaced them on the table with the correct statement of the time marked by them, each differing from the other. The time marked by them had manifestly been seen, but by no mortal eye. The psychological explanation by telepathy or mind-reading was thus disposed of.—C. A. REED, Portland. From the *Golden Gate*.

FAITH-CURE.—The *New York Sun* states Mrs. A. Wilcox, of Oneonta, had suffered for a year with what was said to be Bright's disease of the kidneys, and had been unable to walk for months. Being advised to try the faith-cure, she left off medicine and took to prayer. Some mornings ago a sympathising friend came to her, and they prayed together all the day. In the evening the patient rose from her bed, walked into the dining-room, and supped with the family with which she was residing, that of Mrs. Potter in Maple-street. The day before she had had to be lifted out of her bed. She has ever since improved, walking now freely about the house. She believes that she has been cured by faith.

A NOBLE BENEFACTION.—On Sunday morning, November 13th, at the meeting of the Society of Progressive Spiritualists of this city, San Francisco, immediately after the opening song, Mrs. E. S. Sleeper, a dear and noble souled lady, who has long enjoyed blessed communion with her loved ones in the spirit world, went forward to the rostrum, and, addressing the president, presented to the Society, as a contribution to the building fund, a deed to city property valued at over 10,000dol. After the presentation and cordial acknowledgment of it, the subject of "Spiritualism" was discussed. Bro. John Allyn taking for his text the benefaction of Mrs. Sleeper, urged upon others with affluent means the exercise of a like generosity, as a help to their soul's advancement in the future life. He referred to the case of a wealthy Spiritualist of that city, who, dying, made no provision for the cause in which he professed great interest, and whose vast estate was now involved in numerous law suits, and likely to be squandered in litigation. He thought that a portion of the accumulations of Spiritualists could not be devoted to a better use than to the promotion of the cause that lies close to the heart of every true Spiritualist. "We not only need a hall of our own," he said, "but he hoped the time would come when provision could be made for the founding of a medium's home."—*Golden Gate*.

[ALL RIGHTS RESERVED.] RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 623.)

[In this column will be given from time to time such accounts of psychical phenomena as seem to be worthy of permanent record. Beyond the general classification indicated, no attempt at tabulation will at present be made; that work will follow in due course. In furtherance of this object we shall be pleased to receive from our readers brief reports of phenomena subject to two conditions (1) That a colourless statement of facts without comment is given; and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

- | | |
|---|---|
| A.—Mesmerism. | M.—Rappings, Knockings, and Stone Throwings. |
| B.—Trance. | N.—The Spirit Voice and Clair-audience. |
| C.—Clairvoyance. | O.—Psychography. |
| D.—Thought-reading. | P.—Automatic Writing. |
| E.—Prescience, Previsional and Coincidental Dreams. | Q.—Movement of Material Objects without Physical Contact. |
| F.—Apparitions. | R.—Speaking and Writing in Tongues. |
| G.—The Human "Double." | S.—Miscellaneous Phenomena. |
| H.—Presence at a Distance. | T.—Coincidences. |
| I.—Haunted Houses. | |
| K.—Spirit Identity. | |
| L.—Materialised Spirit Forms. | |

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, giving—

- (1) The names and addresses of the persons concerned.
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross.]

CLASS O.—PSYCHOGRAPHY.

Two or three weeks ago the controls of a medium with whom I often sit, intimated their wish to try some new manifestation in slate-writing, and, if possible, to let me see the pencil in actual motion.

We had our first sitting on Friday, December 11th, with the gas turned about half down, the medium and I sitting at the corner of the table with our hands on the slate lying on the table. We got some slight, but unmistakable movements of the fragment of pencil, which on one occasion vibrated gently about its centre like a magnetic needle, as it lay on the slate. I was then directed to place the slate under the flap of the table, where I held it close to the under surface of the flap, pressing it tight with the fingers of both hands while I rested my thumbs on the upper surface of the table, so as to deprive the medium of any possible access to the surface of the slate. In this position I heard the pencil working on the slate, and when I brought up the slate I found that a bit of red chalk which was left on it had been rubbed hard over a considerable surface, without any attempt at writing.

To-day, December 14th, we had our second sitting, and made a great advance. I held the slate with only a bit of red chalk upon it close beneath the flap of the table, as before, with both my hands. The medium held it in the same way with his right hand, resting the thumb upon the table, while he placed the palm of his left hand flat down on the bare surface of the table in front of me. He soon became entranced, and the control, speaking through him, said that there were spirits there whom she did not know, who were trying to write. At the same time I heard the sound of writing, after which the control said she would bring up the bit of chalk from the slate through the wood on to the upper surface of the table. Accordingly the medium, still entranced, lifting up his left hand, which had hitherto remained without moving, flat upon the table, displayed the bit of chalk lying in the middle of the space which had been covered by his hand. It had certainly not been there when he laid his hand down on the table. I slid the slate underneath the table to my side, keeping it close to the flap so as to make any juggling with it on the part of the medium impossible, and found on bringing it up that the chalk had disappeared.

I now took the slate close to the light to see what was written, and at first I thought it was only a scrawl, but the control assured me it was the names of the spirits she had seen. She said she heard the name of Maynard, she thought; no, it was Meteyard—Eliza Meteyard. Did I know the name?

The other name, after a little boggling, she gave as Joseph Mayer. The writing was now clear enough to me; E. Met (the rest of the name being cut off by the edge of the slate), and J. M. Eliza Meteyard wrote the life of my grandfather, Josiah

Wedgwood, and Joseph Mayer was her patron at Liverpool, who supplied her with the greater part of her materials. I am confident that the medium had never heard the name of either of the two. He assures me that they are quite unknown to him, and he certainly does not move in any circle in which topics of such a nature would come under discussion. His control anticipates a brilliant career for him in the way of slate-writing. 31, Queen Anne-street, W. H. WEDGWOOD.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

"Hearing Voices as an Indication of Insanity." To the Editor of "LIGHT."

SIR,—The *Daily Telegraph*, if incorrigible, is yet, at any rate, under influence, for it had two leading articles out of three, on Spiritualism, the same day, December 5th. And, if we do not see in it an improved tone, we are glad to find the journal rejoicing that that admirable heroine, Jeanne d'Arc, the Maid of Orleans, is likely to be soon canonised by the Church of Rome. That she has not been so before can only be because she was condemned by that Church; and the Church of Rome is, naturally, slow to reverse its own decrees. Indeed, only a liberal Pope would be likely to attempt getting over the difficulty.

St. Ouen's "Histoire de France" says: "Jeanne d'Arc was brought before a tribunal, at which several Frenchmen sat who were unworthy of that name. Spite of her sincere piety and her pure faith, she was declared a heretic, and, as such, condemned to perpetual imprisonment. Shortly afterwards the English condemned her as a relapsed heretic, and to death by burning. Charles VII. did not even make an attempt to save this woman who died for him."

The *Daily Telegraph* says: "It is not difficult now to see that the famous French heroine may after all have been the victim of a genuine hallucination," whatever that may be. Still, this dark saying is evidently elucidated, as far as it can be, by another observation in the same article. It says: "In all history there is nothing more astonishing than the way in which this simple shepherdess thought she heard the Divine voice telling her to be the saviour of her country."

So it is the old story. "The simple shepherdess thought she heard the Divine voice." And on August 19th, this paper told us "Half the unfortunate creatures in our madhouses fancy that they hear voices." That is what the paper calls, I suppose, "genuine hallucination"! Where is the difference between the *Daily Telegraph*, with all its praise of the ecstatic Maid in some respects, and Dr. Forbes Winslow in 1876, who then said, "The insanity of Joan of Arc may be considered a good example of superstitious madness"? Does he think so now? Perhaps not. There is one point, and that historical, where the *Daily Telegraph* is entirely wrong, if French records are right. The *Daily Telegraph* says: "She thought she heard the Divine voice." She never thought anything of the kind, if records are true. No, her experience entirely coincided with what Spiritualists and others of the present day frequently affirm of themselves. She said she heard "the voice of an angel." Here is an account of this wondrous maiden's own narrative, given us by the celebrated physiologist, the late Mr. J. W. Jackson, in his "Ecstasies of Genius," from MSS. existing in the Royal Library at Paris: "In my thirteenth year I heard a voice in my father's garden, at Domremy; I heard it from the right side, near the church, and it was accompanied by great brightness (odic light). At first I was afraid of it, but I soon became aware that it was the voice of an angel, who has ever since watched well over me, and taught me to conduct myself with propriety, and to attend church. Five years afterwards, while I was keeping my father's flocks, this voice said to me: 'God has great compassion for the French nation, and that I ought to get ready and go to its rescue.' When I began to weep at this the voice said to me, 'Go to Vaucouleurs and you will find a captain there who will conduct you without hindrance to the king.' Since that time I have acted according to the revelations I have received and the apparitions I have seen, and even on my trial I speak only according to that which is revealed to me." So much for the *Daily Telegraph's* "genuine hallucination"! We admit that the Maid of Orleans was a favoured individual, like Socrates, and that in a general way voices are not always to be depended upon.

T. W.

All Communications to be addressed to
THE EDITOR OF "LIGHT,"
16, CRAVEN STREET,
CHANCERY CROSS, S.W.

SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 4s. 6d. Column, £2 2s. Page, £4. A reduction made for a series of insertions.

Orders for Papers and Advertisements may be addressed to the Editor of "LIGHT," 16, Craven-street, Chancery Cross, S.W.

Cheques and Post Office Orders may be made payable to HENRY BARNES, at the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s.

NOTICE TO THE PUBLIC.

"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

TO SUBSCRIBERS.

We have recently sent out a number of unpaid accounts, asking for a prompt remittance. In a great many cases there has been no response, and we mention the matter here in order to urge our friends to remit at once and thus save us the trouble of renewed applications.

Light:

SATURDAY, DECEMBER 26TH, 1885.

UNITY IS STRENGTH.

It was not without a sense of fitness that the two subjects of Confederation and Research were treated together in the address of the President of the London Spiritualist Alliance. The plan then propounded, if successfully carried out, will have the effect of consolidating the various scattered societies throughout the kingdom, and of binding them together by a sufficient tie in the pursuit of that research with which the Experimental Section of the Alliance is concerned. This is an almost essential preliminary to the wider scheme of Confederation between Spiritualists of all lands of which the President spoke.

It has always seemed to us that Spiritualists waste force and lose power by neglect of attention to ordinary and established principles of action. What is found to be practically good, useful, or necessary in average daily life as a principle of action is, at least presumably, of equal application to ourselves. It is universally agreed that union gives strength, and that disunion is a source of dangerous weakness. Selfishness and self-seeking are vices that work evil; self-sacrifice is a virtue that brings its own reward. This is the verdict of experience.

Now let us see how we Spiritualists stand in these respects. There are, scattered up and down throughout the British Isles, a number of societies of Spiritualists who are engaged in similar pursuits, and who have the same end in view. Yet they do not keep touch of one another; they do not take counsel together; they do not seek comfort and consolation by the exchange of experience; nor do they add to the common store of knowledge by giving to the public a careful record of facts such as that record of a materialisation séance which Mr. Barkas lately contributed to our columns. They remain a disunited bundle of sticks, when they might gain power as a closely compacted faggot. Each society stands alone when it might stand shoulder to shoulder with sympathetic friends. Isolation in place of consolidation; individual in place of united effort.

Now, this is obviously neither wise nor well. The question is, can it be overcome? We believe it can; and we believe that the successful carrying out of the plan on which we are now commenting will go far to overcome this source of weakness. We have little doubt that those who are charged with the duty of working the plan will seek for co-operation from expert Spiritualists in such centres as

Liverpool, Newcastle, and the various districts in which Spiritualism has struck so firm a root. They will seek to be represented in these districts by some trusted representative who will stand in regard to Spiritualists and inquirers in his district as guide, philosopher, and friend; and who will be to the Central Committee of Control a channel of information with regard to the events occurring in his own district.

By this means a blow will be immediately struck at isolation. Circles will be placed in communication with one another, and with the local society, and through it with the Alliance. The bond of union will be at once provided. Important as is the work which will be accomplished in the Metropolis by various circles devoted to research, we confess that we regard this sphere of action as one of even higher promise if it be judiciously occupied. We are ourselves so far concerned in the success of this endeavour that we make no apology for pressing upon the President and those who act with him the desirability of organising some such scheme of associated work as we have indicated without delay. It is said of us sometimes that "LIGHT" does not interest itself in country societies. Nothing could well be more remote from the real truth. We are desirous of establishing and maintaining cordial relations with all Spiritualists wherever we can find them. We would gladly receive from them such records as that of Mr. Barkas, to which we have referred. If we had time we would most cheerfully visit them, and add to the tie of a common interest that of personal acquaintance. But time and money are scarce with us, and we have not been able yet to find the necessary supply of either. We are not without hope, however, that the working of the plan of which we are now writing may provide an opportunity for the sending of some chosen representative of the Metropolitan Alliance to gather facts as to provincial Spiritualism and to make the personal acquaintance of its leaders. If this can be done, no one will welcome the step more warmly than ourselves. There are difficulties, but none insuperable. The chief one is lack of money; the old, miserable, demoralising difficulty with which we have had all along to struggle. If the democracy of Spiritualism would bear its equal burden the weight of it would be very light. If they will not translate their faith into works, then it remains to be hoped that the aristocracy of Spiritualism, which has ample means at command, will be generous enough to bear on its own shoulders a burden that should rest on all. A few donations of £100, such as Mr. Regan offered towards one special object, would enable the Alliance to organise a comprehensive plan of work, and to carry it out under its own personal direction, which would soon place Spiritualism on a very different basis, and would be to this journal of the most direct advantage.

The Council of the London Spiritualist Alliance, as the representative of the great body of Spiritualists enrolled among its members, should have in its own hands the management of research, confederation, and publication both of its journal and of the books which may be issued from time to time. Here again union would be strength, and success would be far greater than when, as now, the various agencies are in different hands.

Let us consolidate all round; let us throw selfishness in all its forms to the winds, and act in the coming year with united zeal and energy. Let those who can provide funds; let those who have no money do some honest work for the cause; and let all remember that union is strength.

We are informed that Mr. Henry Slade will be in Germany during the coming month. Through the action of antiquated laws and the bigotry of a small section of the scientific world, he will not be able to visit this country.

A new magazine devoted to Spiritualism and the occult sciences, will be published early in January next, in Munich. It will treat the subject both from the historical and the experimental point of view, and will be published monthly, being occasionally illustrated.

"LIGHT" SUSTENTATION FUND.

For 1886.

	£	s.	d.
Hon. Percy Wyndham	20	0	0
C. Blackburn	10	0	0
C. C. Massey	10	0	0
F. G. S.	10	0	0
Dr. Stanhope Speer	5	5	0
Countess of Caithness	5	0	0
Baron R. von Hoffman	5	0	0
Mrs. Hennings	5	0	0
J. F. Haskins	5	0	0
Mrs. Rudd	5	0	0
J.A.P.	5	0	0
A. Tod	5	0	0
Mrs. J. H. Stack	5	0	0
W. Fowler	5	0	0
H. Wedgwood	4	0	0
Sir C. Isham, Bart.	3	3	0
H. Withall	3	0	0
Mrs. Martin Smith	3	0	0
G. P. Stuart-Menteath	3	0	0
M. A. (Oxon.)	2	2	0
N. Fabian Dawe	2	2	0
A. P. C.	2	2	0
M. B.	2	2	0
Mrs. Stanhope Speer	2	2	0
A. A. Watts	2	2	0
Miss E. D. Ponder	2	2	0
F. W. Percival	2	2	0
G. H. Woodhouse	2	2	0
M. H. C.	2	0	0
A. K. and E. M.	2	0	0
G. Wyld, M.D.	2	0	0
Mrs. Basil Woodall	2	0	0
Lady Mount-Temple	2	0	0
E. A. Tietkens	2	0	0
Mrs. Stone	1	10	0
Mrs. Parriek	1	10	0
A Friend	1	10	0
J. H. Gledstanes	1	9	2
Lieut.-Col. Duff Cater	1	1	0
Dr. Dixon	1	1	0
Mrs. Procter	1	1	0
K. E. N.	1	1	0
G. D. Haughton	1	1	0
J. S. Crisp	1	1	0
Rev. W. Miall	1	1	0
Mrs. James	1	1	0
Mrs. Maltby	1	1	0
Mrs. Garratt	1	1	0
Mrs. Cannon	1	1	0
R. Baikie, M.D.	1	1	0
Mrs. Lewis	1	1	0
Miss Withall	1	1	0
Miss H. Withall	1	0	0
Rev. E. T. Sale	1	0	0
F. Tennyson	1	0	0
Mrs. Western	1	0	0
W. M. Buchanan, M.D.	1	0	0
Mrs. Ramsey	1	0	0
Miss Maltby	0	10	6
Thos. Pole	0	10	6
T. Hayle, M.D.	0	10	0
Mrs. Cowley	0	10	0
Mrs. Sainsbury	0	10	0
Mrs. Poppercorn	0	10	0
Mrs. Senior	0	10	0
Miss F. J. Theobald	0	10	0
F. W. T.	0	10	0
Rees Lewis	0	10	0
Mrs. E. Carter	0	10	0
F.	0	10	0
F. W. Benthall	0	10	0
R. N.	0	6	2
W. Glanville	0	5	0

Our appeal has not yet received so general a response as we had hoped. Many of our readers who have not yet contributed to the fund, are no doubt fully intending to do so. We should be glad if they would do so at once. The amount at present received is far from sufficient.

Remittances may be sent either to Mr. E. Dawson Rogers, Rose Villa, Church End, Finchley, N., or to Mr. M. Theobald, 62, Granville Park, Lewisham, S.E.

BABU GOPAL VINAYAK JOSHEE, the Brahmin pundit and Fellow of the Theosophical Society, of Bombay, India, is a guest of Dr. Elliot Coues, the well-known scientist, of Chicago. Dr. Coues is a believer in Theosophy, and is the recognised head of the school of Eastern philosophy in America. Babu Joshee professes to be an Adept, but in an interview with a correspondent of a newspaper he gave no evidence that he possessed any of the marvellous powers claimed by him.

CASE OF CROSS MESMERISM.

Written in 1858, by A. M. H.

FROM THE UNPUBLISHED PAPERS OF MRS. HOWITT WATTS.

Our friend, Mrs. H—t, has a confidential servant (a housekeeper) who has lived with her for some years, and who, having been present at a lecture on mesmerism some time since, developed into a "sensitive." She has for many years been a "dreamer of dreams" and is open to spiritual and mesmeric influences in an extraordinary degree. It is feared that she is in a consumptive state, her health having become very feeble. A clergyman, a mutual friend of Mrs. H—t and ourselves, the Rev. J. W., has regularly mesmerised her once or twice a-week for some time past, in order to benefit her health, he being possessed of considerable mesmeric power, and experience in mesmerising also. Mr. W. had frequently expressed a wish that we (my mother and myself) might see this housekeeper of Mrs. H—t's whom I will call Black—in the mesmeric trance.

Being myself extremely sensitive to mesmeric influence, and "mediumistic," my spiritual guides have always strictly prohibited me from being present on any such occasion. Indeed, I had been told that on no account was I even to enter the house of our friend or come into personal or sympathetic contact with Black. When, on occasion, I have stopped at the door of Mrs. H—t to exchange a few words with her, to my surprise I have felt a strange mental oppression fall upon me, and my breathing suddenly become laboured.

On Sunday afternoon, November 1st, 1857 (All Souls' Day), Mr. W. called on us on his way to Mrs. H—t's, to mesmerise Black. He said would I do a kind act. Would I be so good as to accompany him to Mrs. H—t's! He was afraid that Mrs. H—t was from home, and he did not like to mesmerise poor Black unless in the presence of some lady, and her state was such that he did not like her to go without her helpful mesmeric sleep.

Remembering the strong injunctions given to me by my spiritual guides never to go to see Black or to pay visits at the house of Mrs. H—t, I hesitated. On second thoughts, however, it appeared to me to be a very unkind—not to say unchristian—act thus to prevent the poor sufferer from receiving her mesmeric strengthening through fear for myself. I, therefore, said I would accompany Mr. W., inwardly trusting, however, that we might find Mrs. H—t at home, when I should have excused myself from going into the room to Black. We had afternoon tea and then went to the house.

Mrs. H—t was from home. Black, looking ill, was anxiously awaiting her mesmeriser, and, after a few mesmeric "passes" made over her, sank into a deep trance. I sat in the room at some distance. Disagreeable sensations had seized me immediately I came inside the hall door.

Mr. W. made some inquiries from Black in her trance state regarding her health. She then beheld a vision of great darkness, clouds in chaotic confusion struggling against a bright light beheld in the heavens. She appeared much distressed in mind. Mr. W. expressed a wish that I would speak a few consoling words to her. To this I had a strong repugnance. Nevertheless, I did not express this feeling. In order to be able to speak with her I had to be brought into mesmeric rapport with her. Mr. W. asked me to take Black's hand in mine, and he made mesmeric passes over our hands. Black's hand was now grasped round mine firmly locked round it. I talked to her soothingly regarding her health. Black soon said that I must go home—I was not well, she saw—and that I was so very cold! (Indeed, it was so!) She also said that she herself was now surrounded by a bright pink-coloured cloud, mixed with sparkles of gold. Alas! I knew that this pink cloud was my spiritual

atmosphere,—my protecting sphere,—which she had drawn away from me!

I was extremely anxious now that Black should be roused out of her trance and be fully demesmerised. Mr. W., however, requested me to remain quiet a little while longer, as he did not like so soon to wake her up. He made her, by a reversed pass or two, relax my hand, and I retired to the window, where I sat looking out into the garden, feeling much depressed mentally, and very cold and wretched physically. Of these sensations, of course, I said nothing. But Black was fully conscious of them; she said: "The lady had much better go home—she is very unwell—she is ill! she is very cold!" Mr. W. then awoke Black, and walked home with me.

This act of disobedience to my spiritual guardians cost me very dear, although I had sought to act, as I believed, in obedience to an injunction from a yet Higher Source, namely, to "love my neighbour as myself."

Black at that time was not alone in a very morbid state of physical health, but had on the day we paid our unlucky visit, passed through a terrible mental excitement regarding something painful connected with her own family; this, at the time, of course, being entirely unknown to Mr. W. Black's morbid condition, to a degree, had been conveyed by the mesmeric rapport established between us, over to me. The loss of my protecting cloud of encircling aura—"the pink cloud"—had weakened my power of resistance.

That night and more or less during the space of the ensuing three weeks, I felt at times overwhelmed with a vague—and apparently utterly causeless—sense of undefined misery; cold shudders would seize upon me, and at times I was like one in an ague-fit.

At night—or during the day if I closed my eyes, the spiritual sight was always open, but into the realm of pain and suffering, and I could not banish from my eyes objects of distress, crowns of thorns dropping with blood, and other pictures of anguish. Also there involuntarily presented themselves before my vision all manner of loathsome skin or internal diseases. My spiritual being wept incessantly, as it were, in the Garden of Gethsemane. Many animals appeared to pass across the field of internal vision, in troops and herds if alive, if dead presented as if sacrificed, slain and bloody. Thus especially were presented rabbits and doves. It would be impossible to note one-tenth of the objects thus beheld. Only those who have passed through similar experiences can comprehend the distress or the unavailing desire felt to escape from these visions. To close the eye to natural objects of the external world was only to open, so to speak, the internal eye.

Gradually, however, the inner sight began to present objects of a less painful nature. Gradually order supervened in the character of these visions and the meaning of them as symbols of mental states and conditions made evident to me. . . . It was, however, fully six months before the baleful influence of this morbidly conditioned invalid passed away from me, this being alone brought about by earnest prayer for spiritual help and strengthening and by every possible endeavour to preserve healthful physical and mental conditions in myself. It is singular to observe that during the course of fifteen months any person coming from the house of Mrs. H—t to ours would cause a return of the dreadful influence to myself. The aguish feeling would seize me, dread and horror of mind, a vague sense of approaching evil, and even at times I found myself walking with the languid step and sunk-in chest of a consumptive patient—altogether a physical languor entirely foreign to myself.

It was some time before we discovered that communication between the two houses brought recurrence of these symptoms. But so it was clearly.

The presence of Mr. W., whom we occasionally saw either at our own house or at the houses of friends, would also bring the same miserable sensations, though in lesser degree. Once at the house of a friend, where Mr. W. seated himself beside me for a chat at afternoon tea, I felt so utterly wretched and cold that I mentioned it to him, saying I felt as wretched as when he mesmerised Black; and he then said that he could well believe this since he had been so long in the habit of mesmerising Black, and had also himself been suffering from the same cause.

WITH VOL. VII., *The Theosophist* changes its style of form and cover, being now much easier to handle and to preserve.

ANY theory, hypothesis, philosophy, sect, creed, or institution that fears investigation, openly manifests its own error.

It is said that Commodore Vanderbilt's daughter, Mrs. Le Bau, inspired by the example of the donor of the Spiritual Temple, in Boston, thinks of building one in New York.

MR. W. EGLINTON leaves London early in January for St. Petersburg and Moscow, where he may stay for one or two months. On his return he will probably visit Berlin, Hamburg, Munich, and Vienna.

"THE GHOSTLY NUMBER" of *Once a Week* has just made its appearance, and is full of excellently-written ghost stories, many of which are the actual personal experiences of the editor, Florence Marryat.

THE President of the London Spiritualist Alliance begs to inform correspondents who may write to him respecting the Experimental Research Section of the Alliance that he will attend to all letters on his return to town after the Christmas vacation with as little delay as possible.

A NEW addition to the literature of Spiritualism in America is announced, the title being "Human Imponderables. A Psychological Study." The book is written by Mr. J. D. Featherstonhaugh, and chiefly relates to experiments with Mrs. Maud Lord, an excellent medium for physical manifestations.

A NEW STUDY of BÖHME has recently been published under the title of "Jacob Böhme: His Life and Teachings, or Studies in Theosophy." The visions seen by this remarkable man apparently suffice for the Theosophists to claim him as a brother, but why should they not have been the results of clairvoyant mediumship?

AT the next conversazione of the London Spiritualist Alliance a series of chalk drawings by Mr. J. G. Keulemans, representing various stages of the phenomena of materialisation, will be exhibited by Mr. John S. Farmer, together with other drawings of a kindred character in his possession. If any of our friends have pictures of a similar scope, which they can place at the disposal of the President of the London Spiritualist Alliance for that occasion, we shall be glad if they will communicate with us at the earliest opportunity, so that they may be catalogued for the occasion.

"SHALL I SAY YES?"—This is the somewhat curious title of a novelette written to illustrate the benefits accruing from spirit communion. The plot is a good one, but some of the conversation is rather weakly written. Notwithstanding this defect the story has a considerable interest, and we confess to not leaving it until we had finished its perusal. Spiritual phenomena are very naturally woven into the narrative, the incident of the interview between the heroine and her dead lover being exceedingly well written. "Faithful in death as in life," may be taken as the key-note of the story.

MEDIUMSHIP.—Mediumship, elevated and true, is a noble office. It is an open channel between a higher and clearer life and our own dim and struggling mortality. It should ever be used as a sacred office and a solemn responsibility. A glorious work may thus be done in the world's redemption and growth. May God and the good angels help all our mediums! May they be wisely taught the laws of self-protection and self-help. May all exposed and demoralised ones be lifted out of their unhappy surroundings and be taught to work only for the good and true. May all the channels become pure, that living waters may flow freely to the thirsty ones of earth!—*Religio-Philosophical Journal*.

RESTITUTION THROUGH A SPIRIT.—At the beginning of the civil war, two young men of Milan, Ohio, being about to join the army, called upon a young lady friend to say farewell. While talking, one asked for a glass of water. She left the room and procured it. After they left she missed a bracelet. One of the young men fell in the war. The young lady married. Long after the incident of the bracelet, which had faded from her mind, she awoke one night to see before her the young friend who fell in the war. "I have come," he seemed to say, "to speak about the bracelet. It was I who took it. I have always regretted it. My sister has it. I handed it to her at once when I went home. If you ask her for it, at my request, she will restore it." He disappeared. Next day she went to the sister, told her the story, and she gladly handed it to her. —*The Daily Local, Sandusky, Ohio.*

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; *Professor Perty, of Berne; Professors Wagner and Butlerof, of Petersburg; *Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Canille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; *Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstäube, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

DR. ROBERT CHAMBERS.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters."—*Extract from a Letter to A. Russell Wallace.*

PROFESSOR HARE, EMBERTUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—"Far from abating my confidence in the inferences respecting the agencies of departed spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and conscientious, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—*Clerical Journal, June, 1862.*

PROFESSOR GREGORY, F.R.S.E.—"The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory."

LORD BROUGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest

faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—*Preface by Lord Brougham to "The Book of Nature."* By C. O. Groom Napier, F.R.S.

THE LONDON DIALECTICAL COMMITTEE reported: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals answer questions and spell out coherent communications."

PROFESSOR BARRETT, F.R.S.E.—"I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source.—I say I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative."

CANILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

CHOMWELL F. VARLEY, F.R.S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

ALFRED RUSSEL WALLACE, F.R.S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their beliefs by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—*Miracles and Modern Spiritualism.*

DR. LOCKHART ROBERTSON.—"The writer" (i.e., Dr. L. Robertson) "can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—*From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism, p. 24.*

NASSAU WILLIAM SENIOR.—"No one can doubt that phenomena like these (Phrenology, Homoeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: "We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family."

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

"4th May, 1847.

ROBERT HOUDIN."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).— I am, monsieur, &c.,

"May 16th, 1847.

(Signed) ROBERT HOUDIN."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the Spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht, mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny."

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit in 'spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

estimony of Samuel Bellachini.

Samuel Bellachini Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.

"Berlin, December 6th, 1877.

(Signed) SAMUEL BELLACHINI."

ADVICE TO INQUIRERS.

The Conduct of Circles.—By "M.A. (Oxon)."

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly. Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.